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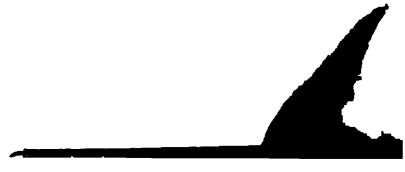
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UXMAL RUINS, YUCATAN.

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OF CHRIST JESUS, THE [illegible]

BY ALBERT [illegible]

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Καὶ ταῦτα [illegible]

PUBLISHED A.D. [illegible]

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NEW LIGHT FROM
THE GREAT PYRAMID

. . . . . THE ASTRONOMICO-GEOGRAPHICAL SYSTEM OF THE ANCIENTS RECOVERED AND APPLIED TO THE ELUCIDATION OF HISTORY, CEREMONY, SYMBOLISM, AND RELIGION, WITH AN EXPOSITION OF THE EVOLUTION FROM THE PREHISTORIC, OBJECTIVE, SCIENTIFIC RELIGION OF ADAM KADMON, THE MACROCOSM, OF THE HISTORIC, SUBJECTIVE, SPIRITUAL RELIGION OF CHRIST JESUS, THE MICROCOSM . . . . . .

BY ALBERT ROSS PARSONS

AUTHOR OF "PARSIFAL: THE FINDING OF CHRIST THROUGH ART"

"A cosmic mystery of the church"
—DIDACHE, xi. 11

"Not being cosmic, he came to men as cosmic"
—CLEMENT, STROM. vi. 15

Καὶ ταυτα ειπων, φωνη μεγαλη εκραυγασε, Λαζαρε, δευρο εξω

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NEW YORK

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PREFACE.

In the Appendix to a previous work entitled, "Parsifal: or, Wagner as Theologian," the following note and comment appeared:

"'*The assumption of our geologists seems incontrovertible, that the human race*

ERRATA.

p. x., line 11 from top, for "great" read "Great."

p. 18, line 6 from bottom, for "planetary conjunctions near Arics" read "the astronomical computations of the year of the Crucifixion (see p. 263)."

p. 19, line 5 from top, for "above planetary conjunctions near Arics being B.C. 7" read "the year of the Crucifixion being A.D. 29."

p. 19, line 7 from top, for "2159" read "2123."

p. 29, bottom line, for "B.C." read "A.D."

p. 126, line 7 from top, for "an deach" read "and each."

p. 135, line 8 from top, after "Torah" add "see p. 35."

p. 155, line 11 from top, for "in index" read "pp. 55–56, 58–60."

p. 189, line 5 from top, for "index" read "pp. 84, 308, 310, 313–316."

p. 267, for "A.D. 24" read, in both places, "A.D. 26."

p. 312, bottom line, for "121, 122" read "84, 316, 415."

p. 314, line 12 from bottom, after "foe" add "(see pp. 85–86, 108)."

p. 322, line 4 from top, for "Index" read "page 298."

p. 326, line 5 from bottom, for "in index" read "pp. vii., 76, 104, 106."

p. 376, line 17 from top, for "134" read "136."

[illegible] have failed, namely, in indicating the right line of effort for the restoration of the long-broken continuity of human consciousness between historic man and his prehistoric ancestors, that success will be largely due to the discovery that, in the Great Pyramid mankind possesses the veritable keystone of



PREFACE.

In the Appendix to a previous work entitled, "Parsifal; or, Wagner as Theologian," the following note and comment appeared:

"'*The assumption of our geologists seems incontrovertible, that the human race must have survived a mighty transformation of at least the greater portion of our planet.*'—(Wagner.) The notes prepared on this point have assumed such proportions that they must be reserved for a separate work entitled, 'The Lost Pleiad; or, the Fall of Lucifer the Key to the Solar Myths and the Origin of all Known Forms of Religion.' The conclusion developed by the testimony gathered being that in Christianity, far from 'something small and local,' we possess the religion of Prehistoric Man, and that it is now being re-established upon its ancient intellectual foundations largely by the involuntary agency of Modern Science."

After several years of research and comparison, and classification of results, it became apparent that an exhaustive treatment of the vast subject would involve a new universal synthesis rivalling in its proportions the Synthetic Philosophy of Herbert Spencer. The attempt to execute such a work being out of the question for one actively engaged in professional life, a point of departure was sought for the consecutive presentation of some of the most striking facts brought to light by these investigations. Such a point of departure subsequently appeared as a result of a most surprising and unexpected discovery with reference to the Great Pyramid, viz., that it forms the connecting link between the Astronomy and Geography, and at the same time between the Religion and the Science, of the ancient world.

Attempts to reconstruct the long-fallen arch of prehistoric science, art, and religion have not been wanting in the past. Should the present work prove successful where its predecessors have failed, namely, in indicating the right line of effort for the restoration of the long-broken continuity of human consciousness between historic man and his prehistoric ancestors, that success will be largely due to the discovery that, in the Great Pyramid mankind possesses the veritable keystone of

that arch, whose broken fragments have been the wonder and the enigma of ages.

"If the proposition which you advance," wrote a professional man to whom was submitted a brief abstract of the contents of the present work, "can be shown to have scientific basis, it is undoubtedly one of the greatest possible interest to all mankind." The author does not presume to attach such importance to any conclusions to which his mind has been led by the testimony of historic facts in evidence: the facts themselves he can but consider of supreme interest.

In the church at Epsom, Surrey, England, an exquisitely beautiful monument, executed by the distinguished sculptor Flaxman, bears the following inscription, written by the Rev. William Jones:

"GLORY TO GOD ALONE.
SACRED TO THE MEMORY
OF THE REV. JOHN PARKHURST, A.M.,
OF THIS PARISH,
AND DESCENDED FROM THE PARKHURSTS OF CATESBY,
IN NORTHAMPTONSHIRE.
HIS LIFE WAS DISTINGUISHED
NOT BY ANY HONOURS IN THE CHURCH,
BUT BY DEEP AND LABORIOUS RESEARCHES
INTO THE TREASURES OF DIVINE LEARNING:
THE FRUITS OF WHICH ARE PRESERVED IN TWO INVALUABLE
LEXICONS,
WHEREIN THE ORIGINAL TEXT OF THE OLD AND NEW TESTAMENT
IS INTERPRETED
WITH EXTRAORDINARY LIGHT AND TRUTH.
Reader! if thou art thankful to God that such a Man lived,
Pray for the Christian World,
That neither the Pride of false Learning,
Nor the Growth of Unbelief,
May so far prevail
As to render his pious Labours in any degree ineffectual.
HE LIVED IN CHRISTIAN CHARITY;
AND DEPARTED IN FAITH AND HOPE
ON THE 21ST DAY OF FEBRUARY, 1797,
IN THE 69TH YEAR OF HIS AGE."



The two learned Lexicons of Parkhurst have long disappeared from public use in the study of the Bible, not because they have been improved upon in their characteristic feature of widest catholicity of learning, but because the Lexicons which have supplanted them are based upon a diametrically opposite principle, namely, the ignoring of all points of contact between Hebrew and classic literature. In his Lexicons, Parkhurst writes, "not only the Lexicographers and Verbal Critics, but the more enlarged Philologists, the writers of Natural and Civil History, Travellers, ancient and modern, into the eastern countries, and even the Poets, have been made to draw water for the service of the Sanctuary, or to contribute their quotas to the illustration of the Hebrew scriptures."

Logic teaches that it is impossible to know anything apart from its relations to other things, both similar and dissimilar. Comparative anatomy in religion no more disproves the existence of the vital element of religion than comparative anatomy in physiology disproves the fact or explains the mystery of life, but comparative anatomy throws a flood of light upon the laws governing the birth, growth, and death of the physical or visible organization alike of religions and of men. To doubt the fidelity to Christianity of a thinker solely because he has studied comparative religion, is like doubting one's belief in humanity as distinguished from the brute creation, because he has investigated the points of similarity and dissimilarity between the human species and the various types of the animal kingdom from mollusc to ape.

That there is in religion something to investigate, the briefest consideration will make manifest. Obviously, religion has both form and substance, as an egg has shell and contents. But a bird, deprived of calcareous nutriment, cannot provide shells for her eggs. It does not follow from this, however, that the carbonate of lime originates either bird or eggs; still less does the fact that the bird turns the lime to account explain the origin of the lime itself.* In respect alike to theology,

* "The origin of the chalk formation has not been satisfactorily accounted for. Lyell, blowing hot and cold in the same breath, says, in the index of his 'Principles':—'*Chalk: Warm climate indicated by fossils of the chalk.*' '*Chalk: Float-*

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UXMAL RUINS, YUCATAN.

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BOOK-
UPON

men whose deathless traces have been left upon the surface of the globe and among the stars of the sky.

When in the course of the following pages the key of the Great Pyramid, which forms the reverse of the great seal of the Secretary of State of the United States, is applied "to unlock the mystery of long-submerged islands and long-depopulated lands, and cause them to lift up their voices to tell of the feet that once moved in choral dances upon their level floors," it will appear that "the science of that ancient time was as the flight of the eagle, while that of our present civilization is but as the burrowing of the mole." *

All the heraldry of the nations, it will be shown, and all the emblems, ceremonies, and figures of speech of religion and of epic poetry, are derived from the art and the science, the triumph and the destruction of the ancient Americans.

Sir Daniel Wilson remarks that, like Brasseur, Donnelly, in his "Atlantis, the Antediluvian World," wholly ignores the concurrent opinions of the highest authorities in science that the main features of the Atlantic basin have undergone no change within recent geological periods. Brasseur and Donnelly, resorting "to the law and to the testimony," present an invincible chain of facts transmitted from prehistoric times by the immediate descendants of the races who experienced the events they describe. Why should not they ignore mere opinions of to-day, based upon geological theories of the orderly course of nature as demonstrated in the laboratory experiments of scientists who will perceive in the terrestrial effects of the one dreadful night of Isaiah and of Plato, only changes gradually produced in the slow course of unnumbered hundreds of thousands of years? † Certainly, scientists who.

* Harris.

† "In Yukutz, in Latitude 60, on the banks of the Lena river, the ground is permanently frozen to a depth of four hundred feet. In latitude 64 the frozen remains of a rhinoceros were discovered, with the blood vessels of the head filled even to the capillary vessels with coagulated blood, and half chewed herbage in cavities in its molar teeth. In latitude 70, in an ice sheet 200 to 250 feet thick, extending two miles on the banks of the Lena, and covered with a layer of earth and moss fourteen inches thick, the entire carcass of a mammoth was found incased. So perfectly had it been preserved that the flesh as it lay was devoured by wolves and bears. So fresh is the ivory of these animals, that thousands of fossil tusks have been collected through-

from the marks left by the Johnstown flood, should figure out geological periods of thousands of years for the "natural" production of the effects observed, would deserve to have their "concurrent opinions" ignored by students of descriptions left by eye-witnesses of the disaster. The promulgators of such concurrent opinions know that, if all ancient Bibles and all religions bear witness to historic truth, their modern geological theories are false; hence their eagerness to persuade the people to exchange their old lamps for new, to surrender the facts of human history for new-found scientific opinions.

out Northern Russia, and used in turning; yet others are still procured in great plenty. Says Lyell, 'one thing is clear, that the ice or congealed mud in which the bodies of such quadrupeds were enveloped has never been melted since the day they perished, or the soft parts of the animals could not have remained undecomposed.' Men of science first fancied themselves compelled to make out that these animals were adapted to an arctic climate. But it was suggested that the mammoth could not graze upon icebergs nor support its huge bulk on a few polar lichens. It thereupon appeared how easily the estimates of scientific men may vary with their inclinations. That an elephant in Noah's ark must necessarily eat a great deal had always been clear to scientists; but put him in the arctic regions, and at once they say, 'It is clear that the quantity of food required by the larger herbivora is much less than we have usually imagined' (Lyell). Still the fact remains that, the traces of herbage in their teeth show that they did not feed upon frozen cockles. Hence the need of further scientific explanation. It was soon forthcoming. There had been a change of climate in Siberia, it was now confessed. The change was not produced by a catastrophe, however, for that would savor of religion and mythology; but, instead, the change had been a very gradual one, produced by variations of the eccentricity of the earth's orbit. As this variation is one of the slowest changes in nature, requiring not centuries but thousands of years for its effects, a difference of opinion arose between geologists, J. Scott Moore thinking that for the supposed glacial period which froze up the mammoth we must go back 210,000 years, while Lyell thought the glacial time might have been 750,000, or 800,000, or even 1,000,000 years ago. The main point, however, is that while that was a long time for the frozen animals to keep fresh, the change of eccentricity of the earth's orbit is so slow that it must have required at least 10,000 years to freeze the animals in after the climate had ceased to be fit for the supply of their ordinary food. Ten thousand years is a short time for geologists, but it was a long time for those particular animals to stand grazing while the cold was gradually coming on! Modern geology seems to have fallen into the hands of persons to whom Cuvier is as much out of date as the Bible. For Cuvier had said expressly, that 'whether these assumed slow motions be true or false, they explain nothing, since no cause acting slowly can produce sudden results. If the large quadrupeds preserved in the northern regions had not been frozen as soon as they were killed they must quickly have been decomposed by putrefaction. But this eternal frost could not have taken possession of the regions which these animals inhabited, except by the same cause which destroyed them; this cause, therefore, must have been as sudden as its effect.'"—Compare Galloway: "Physical Facts and Scriptural Record."

The votaries of modern science would make the demonstration of a "scientific basis," in their restricted sense of the term, an indispensable prerequisite to the reception of the most universal affirmations of ancient history, whereas, neither history, art, philosophy, government, nor religion, has the so-called "scientific basis;" this, agnosticism alone possesses. The basis of science falsely so-called, in our day, is the literally preposterous notion of Physical Causation. The term "mind" was originally set apart to designate the active side of existence, comprehending everything pertaining to Causation: the term "matter," to designate the passive side of existence, comprehending everything pertaining to effect. This polarity modern science proposes to eliminate by decreeing that the term "matter" shall include both cause and effect, and the term "mind" be restricted to certain of the numerous "effects of matter." Now, since matter as it is represented to the human mind by the five senses does not really exist according to the atomic theory, but is to be conceived as merely a congeries of hypothetical mathematical points (Faraday), it is obvious that only a short course of training on these lines is requisite to prepare one for a diploma as an agnostic of the type of Launce de Verona:

> "Nay, I'll show you the manner of it: this shoe is my father; no, this left shoe is my father; no, no, this left shoe is my mother; nay, that cannot be either. I am the dog; no, the dog is himself, and I am the dog: Oh, the dog is me, and I am myself. Ay, so, so. Now come I to my father."

Well might Whitman write:

"When I heard the learn'd astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add, divide and measure them,
When I sitting heard the astronomer when he lectured with much applause in the lecture room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wandered off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars."

No matter how numerous or complicated the wards of a lock may be, if but the right key be applied. The Great Pyramid proves to be the long-sought key to the mysteries at once of mythology and of the great world religions. Especially interesting is it to Americans in this year of the Columbian celebration of the four hundredth anniversary of the rediscovery of America, to see it demonstrated that the cosmic terrors interwoven with the very warp and woof of all sacred literature, Christian and pagan, refer to occurrences as literally true as the earthquake of Lisbon, these stupendous events being connected primarily with a great destruction and recovery of equilibrium in the solar system; and secondly with the consequent wrecking of the continent of America when the globe became involved in the consequences of the disorder of the skies. America, when this ruin befel, was the seat of the greatest empire that has ever existed, and its irresistible armies were terrorizing all Europe and Asia.

In America rediscovered in the fifteenth century and repopulated in the seventeenth was recovered Egypt and the promised land, or the land of the constellation of the Eagle (Aquila, Ægyptus) and the Swan (Cygnus Canaan, Canada), whose places will be shown to be fixed in America by the same combination of celestial and terrestrial geography which gives to Russia the Bear, to China the Lion, to British India the Unicorn, and to the Great Pyramid the Pleiades, with which constellation that gigantic Bible in Stone is directly connected by Herschel, Proctor, Smyth, and other of the foremost astronomers.

This one fact renders it strikingly appropriate that the first Parliament of Religions in the history of the world should have been held on American soil, thus bringing together brethren long separated upon the identical continent occupied by their common progenitors before the confusion of lip and tradition wrought by the separation of the survivors of the supreme disaster which wrecked this continent, and buried its civilization beneath the so-called drift deposits of the alleged glacial period.

May this volume aid at least individuals among those who thus met at the Columbian Parliament, to find common ground for future welcomes and greetings more fervent than any inspired by patronizing attitudes, or the whilom toleration of an armed truce and temporary suspension of hostilities.

ALBERT ROSS PARSONS.

GARDEN CITY, LONG ISLAND,
September, 1893.



From "Ancient Egypt." By permission of Messrs. G. P. Putnam's Sons.

NEW LIGHT FROM THE GREAT PYRAMID.

I.—THE GREAT PYRAMID.

"THE people who erected the obelisks in Egypt and covered them with hieroglyphics, who wrapped the mummies, embalming them with the greatest care, knew no more about the pyramid builders than we do to-day. Those majestic, voiceless sentinels—the pyramids—with heads uncovered and lifted heavenward, stood there on the broad plain silent and dumb, with no one to explain their origin, when Egyptian civilization began."—(Jurden.)

"The wonder of the world—the eternal pyramid—whose existence astounds our credence, whose antiquity has been a dream, whose epoch is a mystery! What monument on earth has given rise to more fables, speculations, errors, and misconceptions?"—(Gliddon.)

Count Volney's View of the Great Pyramid.

"Despots, considering empires as their private domains, and the people as their property, gave themselves up to depre-

dations and all the licentiousness of the most arbitrary authority. And all the strength and wealth of nations were diverted to private expense and personal caprice; and kings, fatigued with gratification, abandoned themselves to all the extravagances of factitious and depraved tastes. Under the cloak of religion, their pride founded temples, endowed indolent priests, *built, for vain skeletons, extravagant tombs, mausoleums, and pyramids; millions of hands were employed in sterile labors.*

"I have sometimes calculated what might have been done with the expense of the three pyramids of Gizeh, and I have found that it would easily have constructed, from the Red Sea to Alexandria, a canal one hundred and fifty feet wide and thirty feet deep, completely covered in with cut stones and a parapet, together with a fortified and commercial town, consisting of four hundred houses, furnished with cisterns. What a difference in point of utility between such a canal and these pyramids! During twenty years a hundred thousand men labored every day to build the pyramid of the Egyptian Cheops. Supposing only three hundred days a year, on account of the Sabbath, there will be thirty millions of days' work in a year, and six hundred millions in twenty years; at fifteen sous a day this makes four hundred and fifty millions of francs lost, without any further benefit. With this sum, if the king had shut the Isthmus of Suez by a strong wall, like that of China, the destinies of Egypt might have been entirely changed. Foreign invasions would have been prevented, and the Arabs of the desert would neither have conquered nor harassed that country. Sterile labors! How many millions lost in putting one stone upon another, under the form of temples and churches? Alchemists convert stone into gold; but architects change gold into stone!" *

* Unless we are to believe that with human beings the law is suspended, that every effect presupposes an adequate cause of some sort, we can no more assume that the law of inertia or indolence was suspended among the pyramid builders without adequate cause, than we can assume that the law of gravitation was inoperative among them. It therefore follows that in building the Pyramids they did not indulge in a senseless and unprovoked expenditure of toil and money, for no assignable cause. Rather, it is obvious that they must have been impelled to the work by motives which to them were both adequate and irresistible.

A Cynical Philosopher's View of the Pyramids.

"The Pyramids! What a lesson to those who desire a name in the world does the fate of these restless, brick-piling monarchs afford. Their names are not known: and the only hope for them is that, by the labors of some cruelly industrious antiquarian they may at last become more definite objects of contempt!"—(Quoted by Piazzi Smyth in "The Great Pyramid.")

The Poet's View of the Great Pyramid.

"I asked of Time: 'To whom arose this high
Majestic pile, here mouldering in decay?'
He answered not, but swifter sped his way,
With ceaseless pinions winnowing the sky.

"To Fame I turned: 'Speak thou, whose sons defy
The waste of years, and deathless works essay!'
She heaved a sigh, as one to grief a prey,
And silent, downward cast her mournful eye.

"Onward I passed, but sad and thoughtful grown;
When, stern in aspect, o'er the ruined shrine
I saw Oblivion stalk from stone to stone.

"'Dread power,' I cried, 'tell me whose vast design'—
He checked my further speech, in sullen tone:
'*Whose once it was, I care not; now 'tis mine.*'"

The Metrological View of the Great Pyramid.

"Dwelling like greatest things alone.
Nearest to heaven of earthly buildings, thou
Dost lift thine ancient brow
In all the grandeur of immortal stone.
And, like the centuries' beacon, stand.—
Upspringing as a tongue of fire—
To light the course of Time through Egypt's mystic land.
'Tis not for poet to inquire
Why thou wast built and when?
Whether, in monumental state,
So great thyself to tomb the great
Beyond their fellow-men?

Or dost thou, in thy bodily magnitude,
Not uninformed nor rude,
Declare the abstract ties which science finds,
Seen by the light of geometric minds,
In fixed proportions, each allied to each ?
Or dost thou still, in inferential speech,
Reveal unto mankind the girth
Of the vastly rounded earth ; *
And to the busy human race
Bequeath a rule, to guide the range
Of all the minor measurements of Space,
Which Traffic gets, and gives, in endless interchange ?
Enduring pile ! Thou art the link that binds
The memories of reflective minds—
Vast mass of monumental rock sublime,
That to the present Age dost join the youth of Time."

The Great Pyramid in the Bible.

" In that day there is an altar to Jehovah
In the midst of the land of Egypt,
And a standing pillar near its border to Jehovah,
And it hath been for a sign and for a testimony,
To Jehovah of Hosts in the land of Egypt.
For they cry unto Jehovah from the face of oppressors,
And he sendeth to them a Saviour,
Even a great one, and hath delivered them.†
And known hath been Jehovah to Egypt.

. . . . . .

And Jehovah hath smitten Egypt, smiting and healing,
And they have turned back unto Jehovah,
And he hath been entreated of them,
And hath healed them.
And the Egyptians have served with the Assyrians,
In that day is Israel third,
After Egypt, and after Asshur,
A blessing in the heart of the earth.
In that day Jehovah of Hosts did bless it,

* As will presently appear, the poet might have added here :

Define for wise stargazing eyes
All tribal bounds beneath the skies.

† " The great city that is called spiritually Sodom and Egypt, where also our Lord was crucified." (*Revelation* xi. 8.)

Saying, 'Blessed is my people Egypt,
And the work of my hands—Asshur,
And mine inheritance—Israel.'"

(Isaiah xix. 19-21, 22, 23-25.)

"Where wast thou when I founded earth? Declare, if thou hast known understanding. Who placed its measures—if thou knowest? Or who hath stretched it out upon a line? On what have its sockets been sunk? Or who hath cast its corner-stone? In the singing together of stars of the morning; and all sons of God shout for joy."—(Job xxxviii. 4-7.)

If the creation of the earth is here alluded to, it is described under a type of something else, and not as it was described in an earlier passage of the same book, in these words: "He hangeth the earth upon nothing."

"Amongst the stones required for building the Great Pyramid one was ordered which did not fit in with any of the Egyptian building notions, neither in their temples, tombs, or palaces. For in place of being cubic, this stone was all acutely angled; all sharp points; turn it over on any side, one sharp corner or edge was always sticking up in the air. It had five sides, five corners, and 5 6 5, or 16 angles.* Such a stone was 'a stone of stumbling and a rock of offence' to builders whose heads did not understand and hearts did not appreciate the work they were engaged upon."—(Piazzi Smyth; "The Great Pyramid.")

"A stone the builders refused hath become the head of a corner. From Jehovah hath this been. It is wonderful in our eyes."—(Psalm cxviii. 22-23.)

"Who art thou, O great mountain before Zerubbabel—for a plain!

* The number 5 was peculiarly hateful to the Egyptians. Sir Gardiner Wilkinson says that to this day it is regarded as the evil number, and is actually marked to-day by a zero on their watches.—("An Important Question," John Wiley's Sons, N. Y.)

The three consonant characters which in the Hebrew spell the name of Deity are H 5, V 6, and H 5 (J 10, or 5 + 5) = 16 angles.

"Now the relations of the governments [on the lost continent of Atlantis] were regulated by the injunctions of Poseidon, as the law had handed them down. These were inscribed by the first men on a column of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the people were gathered together *every fifth and sixth years* alternately, thus giving equal honor to the odd and to the even number."—(Plato, quoted by Donnelly in "Atlantis.")

And he hath brought forth the top stone. Cries of Grace, grace — are to it! "—(Zechariah iv. 7.)

"Being built upon the foundation of the apostles and prophets, Jesus Christ himself being chief cornerstone, in whom all the building fitly framed together doth increase to an holy sanctuary in the Lord, in whom also ye are builded together, for a habitation of God in the Spirit."—(Ephesians ii. 20–22.)

"And he, having looked upon them, said, 'What, then, is this that hath been written: A stone that the builders rejected—this became head of a corner? Everyone who hath fallen on that stone shall be broken, and on whom it may fall, it will crush him to pieces.'"—(Luke xx. 17–18.)

"This is the stone that was set at naught by you—the builders, that became head of a corner; and there is not salvation in any other, for there is no other name under the heaven that hath been given among men, in which it behoveth us to be saved."—(Acts iv. 11–12.)

"The Lord is gracious, to whom coming—a living stone—by men, indeed, having been disapproved of, but with God, choice, precious, and ye yourselves, as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Wherefore, also, it is contained in the Writing: 'Lo, I lay in Zion a chief cornerstone, choice, precious, and he who is believing on him may not be put to shame'; to you, then, who are believing is the preciousness; and to the unbelieving, a stone that the builders disapproved of, this one did become for the head of a corner, and a stone of stumbling and a rock of offence—who are stumbling at the word, being unbelieving, —to which also they were set."—(1 Peter ii. 3–8.)

"Therefore, everyone who doth hear of me these words, and doth do them, I will liken him to a wise man who built his house upon the rock; and the rain did descend, and the streams came, and the winds blew, and they beat on that house, and it fell not, for it had been founded on the rock. And everyone who is hearing of me these words, and is not doing them, shall be likened to a foolish man who built his house upon the sand; and the rain did descend, and the streams came, and the winds blew, and they beat on that house, and it fell, and its fall was great."—(Matthew vii. 24–27.) *

* This parable exactly discloses the motive for the massiveness of Egyptian architecture. The conditions of human existence have always and everywhere determined architectural material and styles. The survivors of the fiery, watery, and icy horrors of the great catastrophe known as the glacial and drift period, naturally sought to make their buildings proof against the worst that could possibly occur in the future. Not satisfied with that, here in wrecked America, the descendants of those who escaped by

The Pyramid Explained by the Fall of Lucifer.

In the nineteenth chapter of Isaiah we read that there is an altar to Jehovah in the land of Egypt, and a standing pillar near its border. What, then, is an altar?

The word altar in Isaiah xix. 19–20, is in the Hebrew derived from the root *muth*, to kill. It may be traced from the original stock *mrt* (Sanscrit, *mri*, to die, *mrita*, dead, death, *maruts*, messengers of death) through *math*, *muth*, *mith*, *meth mid*, *med*, to kill; Malay, *Mita*, to kill and to die; Zend, *mrete merete;* Pehlev, *murdeh*, *mard*, mortal; Greek, *mortos;* Latin, *mors*, *mortis;* German, *mord;* English, mortal, murder; French, *mourir*. To this root belongs the second syllable of the word pyramid; the first syllable comes to us directly from the Egyptian *pur*, fire, through the unchanged Greek *pur*, which also means fire, like the English form *pyr*, as in pyrotechnics. Compare funeral pyre, empyrean, the suttee, etc.

A pyramid, then, is an altar signifying death by fire. Why was it built in a triangular form, of cubical blocks? Because the triangular form signified fire, and the cubical form the earth visited by fire.*

But the pyramid form has a still greater meaning. It was found by Galileo that a heavy body, when allowed to fall freely from a state of rest toward the earth, described distances proportionate to the square of the time elapsed during the descent, or proportionate to the square of the velocities acquired at the end of the descent. The Pyramid, as is mathematically demonstrated by Wilson (in "The Lost Solar System of the Ancients Discovered," London, Longman, 1856), interprets the ancient theory of the laws of gravitation *when a body falls from a planetary distance to a centre of force.* The pyramid, therefore, bears witness to the "Fall of Lucifer."

taking refuge in the caves—"calling the mountains to fall upon them"—erected, with the greatest difficulty, high up in the crevices of the rocks, the strong walled structures, 100 to 160 feet and upwards in height, known as the cliff dwellings. They were a non-military, agricultural people, who could have protected themselves effectually against any earthly perils, simply by erecting their stone fortresses on the open plain.

* "Particles of earth are cubical, particles of fire pyramidal."—(Enfield, cited in Dr. Mahn's Webster's Dictionary.)

The Architecture of the Great Pyramid.

"No one can possibly examine the interior of the Great Pyramid without being struck with astonishment at the architectural skill displayed in its construction. The immense blocks of granite, brought from a distance of five hundred miles, polished like glass, and so fitted that the joints can scarcely be detected! The extraordinary knowledge displayed in all the wonderful contrivances of the structure! All, too, executed with such precision that, notwithstanding the immense superincumbent weight, no settlement in any part can be detected to an appreciable fraction of an inch. Nothing more perfect mechanically has ever been erected."—(Fergusson: "History of Architecture.")

Schopenhauer's View of the Great Pyramid.

"The Egyptian Pyramids excite in us the feeling of the sublime because, not only on account of their spatial vastness, but also of their great age, we feel ourselves dwarfed to insignificance in their presence, and yet revel in the pleasure of contemplating them. In the presence of such a monument of ancient times, which has outlived the knowledge of itself, we stand as senseless and stupid as the brute in the presence of the action of man, or as a man before something written in an old cypher of his own, the key to which he has forgotten. For who will believe that those who at incalculable cost set in action the human powers of many thousands for many years in order to construct the pyramids, which have already existed for thousands of years, could have had in view the short span of their own life, too short to let them see the finishing of the construction, or even the ostensible end which the ignorance of the many required them to allege? Clearly, their real end was to speak to their latest descendants, to put themselves in communication with these, and so to establish the unity of the consciousness of humanity.".



THE SACRED ZODIAC.

II.—THE SACRED ZODIAC.

THE Zodiac forms part of a system of grouping the stars into constellations, so ancient that nations between whom there exists no evidence of intercourse, divide it into the same number of constellations, and distinguish these by nearly the same names, representing the twelve months of the year. Thus to the American Iroquois Indians as well as to the most ancient Arabs, the constellation called the Dipper was known by the same name, the Great Bear, and this it is needless to add, without the slightest resemblance to the outlines of a bear in the group of stars thus named. Hipparchus and Ptolemy, who lived about the time of the Christian era, pronounce the Zodiac, in its present form and order, "of unquestioned authority, unknown origin, and unsearchable antiquity." It is represented by the twelve books of the Chaldean epic, "Izdubar," by the emblematic wheels of Asshur, of Ezekiel, of Kronos, of Ixion, and of Yzamal in Yucatan (Dr. Arthur Schott, "Smithsonian Reports"); it was known and reverenced among the Hebrews before the Book of the Law was discovered; it is at the base of all theogonies, and is the original of the halo designating among all peoples endowments from on high.

"Asking my pundit, who was an astronomer, to show me in the heavens the constellation Antarmada, he immediately pointed to Andromeda, though I had not given him any information about it beforehand. He afterwards brought me a very rare and curious work in Sanscrit, which contained a chapter devoted to Upanaschatras, or extra-zodiacal constellations, with the drawings of Capuja (Cepheus), Casyapi (Cassiopeia), seated and holding a lotus flower in her hand, of Antarmada charmed with the fish beside her, and lastly of Parasiea (Perseus) who, according to the explanation of the book, held the head of a monster which he had slain in combat; blood was dropping from it, and for hair it had snakes."—(Wilford; "Asiatic Researches.")

"As the stars forming a constellation have very little connection with the figure they are supposed to represent, when we find the same set of stars called by the same name by two different nations, as was the case, for instance, with some of the American Indian names of constellations, it is proof that one of the nations copied from the other, or that both have copied from a common source."—("Astronomical Myths;" Flammarion-Blake, iii.)

Ezekiel's Wheel (the zodiacal ring) exhibited the four seasons: spring (the ox, Taurus), summer (the lion, Leo), autumn (the eagle, replacing Scorpio in the standard of Dan), and winter (the man, Aquarius). And their appearance to Ezekiel was "as coals of fire, burning as the appearance of lamps; going up and down between the living creatures [the zodiacal animals] . . . and the living creatures are running and turning at the appearance of the flash."

Says Lucian, "It is from the divisions of the Zodiac that the crowd of animals worshipped in Egypt have their origin. Those who used to consult the constellation of the Ram came to adore a ram; those who took their presages from the Fishes would not eat fish; the goat was not killed in places where they observed Capricornus, and so on. If they adored a bull, it was certainly to do honor to the celestial Bull. The apis, which was a sacred object with them, and wandered at liberty through the country, was the symbol of the Bull that shone

in the heavens." — (Flammarion; "Wonders of the Heavens.")

The "peculiar people" were forbidden to lift their eyes to the heavens and be "forced" and "bow themselves to" and "serve" the "sun, and the moon, and the stars, and all the host of heaven" which *Jehovah God had "apportioned to all the peoples under the whole heavens;"* hence the children of Israel were punished for bowing down and sacrificing to the Golden Calf (Taurus) as the god which had brought them out of the land of Egypt, while Solomon was unblamed for forming twelve oxen (to show that Taurus ruled the entire twelve signs) as support for the molten sea, commemorating the deluge.

The Old and New Testaments contain the following references to the Zodiac:

> "Dost thou bring out the Zodiac in its seasons?" — (Job xxxviii. 32.)
>
> "The circle of the heavens He walketh habitually."—(Job xxii. 14.)

"The Syrians called the Zodiac the Path of Straw; the Chinese called it the Yellow Way. The patriarch Joseph, whose sign was Taurus, dreamed, first, that the sheaves of all his brethren bowed to his sheaf; and then that the sun and moon and eleven stars [constellations] bowed to his star [the constellation Taurus].—(Genesis xxxvii. 7, etc.)

> "Joseph is a fruitful son, a fruitful son by an eye [the star Aldebaran, the eye of the bull, Taurus]. Daughters [the seven sisters of the Pleiades] step over the bull [Taurus] and embitter him. Yea, they have striven." [One of the Pleiades falls and is lost.]—(Genesis xlix. 22-23.)

In Revelation xii. 1, the woman in heaven [Virgo] is seen arrayed with the sun and the moon under her feet, and upon her head a crown of twelve stars. As in Genesis xxxvii., these are the twelve zodiacal constellations.

The Persians, like the Chinese, originally recognized twenty-eight mansions in the Zodiac, but afterwards reduced the number to twelve.

> "In the house of my Father are many mansions."—(John xiv. 2.)



For over three thousand years mankind have possessed the inspired declaration of the sweet singer of Israel:

> "The heavens relate the glory of El,
> And the work of his hands
> The expanse is declaring.
> Day to day uttereth speech
> And night to night showeth knowledge.
> There is no speech and there are no words,
> Their voice hath not been heard,
> But their line extendeth through all the earth,
> And to the end of the world their sayings.
> He placed for the sun a tabernacle in them.
> . . . . . .
> He rejoiceth as a mighty one
> To run the path.
> From the end of the heavens is his going out,
> And his circuit is unto their ends,
> And nothing is hid from his heat."

The path of the sun through the many mansions of the Zodiac is still marked out as of old. The key, however, to the cypher in which the celestial story is written has long been lost, and so the mute speech uttered from day to day, and the knowledge shown forth in burning characters from night to night, no longer survive as a living language understanded of the people; wherefore the Psalmist's explicit declarations have come to pass for mere sacred imagery and oriental figurative speech. According to the Qabbalists, however, the ancient Hebrews represented the stars severally and collectively by the letters of the alphabet, and to read the stars was more than a metaphorical expression with them. Jews, Platonists, and Fathers of the Church believed in a celestial writing.

In Holy Writ the heavens are repeatedly spoken of as a book or a written scroll, and an understanding eye, we are told, may distinguish that the stars in their groups form Hebrew letters, besides those imaginary shapes called the signs of the Zodiac.

Simeon Ben-Jochais was said to have acquired so prodigious a knowledge of the celestial mysteries that he could have read the divine law in the heavens before it had been promulgated

on the earth. The religious history of man, therefore, was early written in the heavens by means of signs appropriately placed among the stars, the Zodiac being the first Bible, and the hieratic characters a sort of shorthand marks for the constellations thus represented. In examples of this celestial writing from the Rabbis Kapol, Chomer, and Abindan, the stars are represented by white spots upon the black lines of the Hebrew letters. Thus writes Southey in "The Doctor." What was written in these celestial signs always concerned the most momentous occurrences in human experience, namely, the history of the relations between the world and the solar system or the dealings of Providence with mankind. Thus among the Greeks, Musæus, one of the Argonauts, was the first who made a celestial sphere; it depicted the events of the Argonautic expedition, and the fleece-bearing Ram, the Bull, the Gemini, and their mother, Leda, the Swan, Argo, Draco, Hydra, the cup of Jason, etc., were all significantly represented.

The mere idea of grouping the stars in characters of gold on blue, and thus imparting to the revolving sphere itself an eternal significance as "a roll of a book written in front and behind," such as Ezekiel saw in heavenly vision, was transcendently sublime. Yet what our astronomies and mythologies have to say of the origin and meaning of the constellations is meagre, puerile, and confused to the point of absurdity. To the perpetuation of mythological tales as empty forms without knowledge is doubtless due the prevalent erroneous assumption, that things originally and intrinsically both silly and false may yet be immortally beautiful in poetry! So ancient are the zodiacal constellations, so long has their meaning been lost to sight, that scholars of two thousand years ago do not seem to have been much wiser than our own authorities upon these topics. Thus Pausanias writes of a statue of Venus that it "stands with one foot upon a tortoise," while another statue he describes as "standing on a goat." "What as to what," he adds, "is signified by the tortoise and the goat, I leave to such as desire to guess." That by the tortoise the ancients represented the sign Cancer, and by the goat Capricorn, is now matter of common knowledge; yet our school-

books continue to inform us that Hindu wisdom conceives the earth to be upheld by an elephant supported by a tortoise! Of this we will speak later.

In consequence of this ignorance of the original meaning of the names of the constellations, various attempts have been made to displace them. About the eighth century, certain theologians, forgetful of the scriptural curse upon all who remove landmarks, proposed to put St. Peter in the place of the Ram. St. Andrew in that of the Bull, etc. Later it was proposed to supplant by David, Solomon, the Magi, and other figures from the Old and the New Testament, the ancient signs for the constellations. None of these attempts at substitution succeeded, however, and the latest and most iconoclastic experimenter on these lines, the late R. A. Proctor, in the fourth edition of his Library Atlas, confessed that he "found it desirable to return to the old nomenclature." As the constellations have come down to us, so probably they will remain until the great day when, to all earthly appearance, "the heavens depart as a scroll that is rolled up." Meanwhile, as "there is nothing covered that shall not be revealed or hid that shall not be known," the investigator may well continue patiently to search, explore, and overturn, until long-buried treasures of antediluvian, nay, perhaps pre-glacial wisdom and knowledge shall have been recovered.

It is known that the ancients divided the Zodiac into twelve equal parts. They suffered water to fall drop by drop from a vessel with a small hole in the bottom, into another vessel set beneath to receive it, beginning at the moment when some star appeared, and continuing until it appeared the next night, when it would have performed a complete revolution in the heavens. The water falling into the receiver they divided into twelve equal parts. Having twelve other small vessels in readiness, they again poured all the water into the upper vessel, and, observing the rise of some star in the Zodiac, at the same time suffered the water to drop into one of the smaller vessels.* As soon as it was full, that is, contained one-twelfth

* Thus the Greeks, instead of asking, What "o'clock" is it, would say, "What star is passing?"

of the water first measured out, they removed it and set an empty one in its place. They took notice what star of the Zodiac appeared at the time each vessel was full, and continued the process through the year until all the vessels were filled. Thus the Zodiac was divided into twelve equal portions, corresponding to the twelve months of the year, commencing at the Vernal Equinox. Each of these portions served as the visible representative or sign of the month it appeared in.—(Burritt.)

The time and place when the stars included in each sign were "broidered in beautiful patterns of bears, birds, and such things," have been the subject of much speculation, different writers demonstrating to their own satisfaction, that the zodiacal figures were obviously determined with reference to the phenomena of climate and the occupations of man at the corresponding seasons of the year in Egypt, Chaldea, India, in the British Isles, somewhere north of the equator, somewhere south, etc. Proctor traced them to a locality not far from Mt. Ararat. Grounds exist for conceding to the ancient Red Race the invention of some of the older figures, the Navajo legend affirming, moreover, that the work was done before the War in Heaven "scattered the pile of stars over all the floor of heaven just as they still lie."

The point of chief importance for our present purpose is that, while the zodiacal constellations are still regarded in the abstract as measuring thirty degrees each, their figures and boundaries, as drawn upon celestial maps, actually measure from twenty to forty-five degrees. If we attempt to ascertain the precise original location of the first point of, say Pisces, in order, from the present right ascension of its principal stars and the known rate of the precession of the equinoxes, to determine the connection between the constellation and certain important events and dates of history, religion, and mythology, we shall find the time of the Vernal Equinox in the first point of Pisces fixed by one writer at 155 B.C., by another at 598 A.D., while Chambers' Astronomy for 1891 merely states that the signs and the stars corresponded about B.C. 100.

After searching all known sources in vain for light upon

this point, it occurred to the present writer to appeal, as a last resort, to the Great Pyramid. To Piazzi Smyth, sometime Astronomer Royal of Scotland, the Great Pyramid is the Bible in stone; to the late R. A. Proctor it was a gigantic astrological structure. Both authorities agree that the north and the south galleries of the Pyramid were planned and constructed with direct reference to the mutual positions of the star Alcyone of the Pleiades (to the south) and the pole star (to the north) at about B.C. 2170, when the star Alpha Draconis served as such. Whatever we may think of the conclusions drawn from pyramid measurements by John Taylor and Piazzi Smyth, it is clear, from Smyth's investigations, as confirmed by Colonel Vyse, that the Great Pyramid is a marvel of geometrical and engineering science. It is further certain that so much science, labor, and treasure as were required for erecting so extraordinary and gigantic a structure would not have been expended by men so skilful and ingenious as its builders must have been, without an end in view fully commensurate, in their own minds, with the magnitude of the project. Hence, if astronomy shows that the Great Pyramid was planned with reference to a relation between Alcyone of the Pleiades and some pole star (possibly Alpha Draconis), obviously that relation must have been of the highest importance in the cosmological system of the builders—the veritable key, perhaps, to all the wisdom of antiquity.

To those ancient sages, the cosmos was literally a uni-verse, or a revolution around one centre. Their doctrines of the Unity of Nature, now confirmed by Spectrum Analysis, and the Reign of Law (our systems of Universal Gravitation and Cosmic Evolution) were tersely summed up in the famous axiom of the Smagdarine Tablet of Hermes: "That which is below is as that which is above, and that which is above is as that which is below." This basic concept they expressed in various ways, as by ascribing to their rulers celestial descent while associating their great deeds with appropriate constellations, and, in Egypt if not elsewhere, by laying out the land, dividing its districts, and naming its cities in allusion to astronomy, a course which Drummond makes it appear probable, from an etymological

examination of Hebrew names of places and persons, the twelve tribes of Israel pursued when they entered the promised land, bearing the twelve signs of the Zodiac for tribal emblems.

From this point of view it appeared remarkable that, so far as the present writer could ascertain, no pyramid student had surmised that possibly in the Great Pyramid we possess the connecting link between the astronomy and the geography of the ancients. Such a connecting link, if recovered, would naturally be expected to determine, incidentally, the long-lost equal-measurement boundaries of the zodiacal constellations; and if it should further prove to be the link between the science and the religion of the ancients, then possibly something might be discovered in the line of Schelling's brilliant hypothetical surmise: "How if, in mythology, the ruins of a superior intelligence, and even a perfect system, were found, which would reach far beyond the horizon which the most ancient written records present to us?" This point of view once reached, it was but the affair of a moment to put the matter to the test. The method pursued and the results attained we now proceed to describe. (See map at back of this volume.)

III.—TAURUS, GEMINI, CANCER.

A MAP of the world on Mercator's projection, was placed so that its north, south, east, and west sides coincided with the points of the compass. Then, from a position at the north side of the map, facing the equator both of the map and of the earth, a chart of the constellations, inverted, or in the proper position for comparing the celestial map with the corresponding stars in the sky, was held over the terrestrial map. The site of the Great Pyramid being about 30° east longitude, the map of the stars was so adjusted as to bring the star Alcyone directly in line with the aforesaid thirtieth meridian of east longitude, and the two maps were then compared, meridian by meridian, around the equator of the globe and the ecliptic of the skies.

Allotting to the sign Taurus the first thirty degrees east from Alcyone,* namely, from 30° to 60° terrestrial east longitude, there immediately appeared, in connection with Taurus above, upon the earth the Taurus Mountains and the region once known as the Chersonesus Taurica (the modern Crimea), where dwelt the wild Scythian race of Tauri or the Bulls, from whom is descended the modern Saxon race called John Bull; while near by were Perseus above and Persia beneath; Orion above and Iran beneath; the Medusa head above and the land of the Medes beneath.

The equal-measurement boundaries of the Zodiacal signs place the Passover from Gemini to Taurus at B.C. 4275. This date is fixed by planetary conjunctions near Aries, B.C. 7. The period given by the Great Pyramid for the precession of the equinoxes through all the twelve zodiacal signs, mansions, or

* Alcyone is in Hebrew, the centre, foundation, base; Arabic, *Wasat*, the centre; Latin, *Vergiliæ*, the centre, turned upon, rolled around; the Hebrew name for the entire Pleiades group being Chima, the cumulus, in the sense of rolled around.

houses, is 25,827 years, which period, divided by the number of degrees into which the circle of heavens is divided, yields $71\frac{14}{60}$ years for the precession of the sun through each degree, and 2152 years for each complete sign of thirty degrees. The time of the above planetary conjunctions near Aries being B.C. 7 (see p. 261), add 2152 years for the sun in Aries and the result gives B.C. 2159 for the equinox at Alcyone, the date of the Passover of the point of the vernal equinox from Taurus (Aaron's golden calf, or the zodiacal sign under which Jehovah brought Israel out of Egypt) to Aries (the Lamb of Gad who executeth righteousness). Add 2152 years for the thirty degrees of Taurus, and the product gives B.C. 4275 as the date of the beginning of the vernal equinox in Taurus. According to the computation of Archbishop Usher the book of Genesis opens at B.C. 4004, with the world in chaos; and the third chapter ends with the gates of Eden forever closed against man, and the tree of life guarded by a cherub (kireb = ox = Taurus) with a flaming sword.

> "Earth was most glorious.
> But it fell by a most crushing and inexorable
> Destruction and disorder of the elements,
> Which struck a world to chaos, as a chaos
> Subsiding has struck out such a world."

The sword of fire may have been responsible for what we shall note under the next following sign, Gemini, or the sign of the Hebrew month Sivan, which was the season of Pentecost with its later tongues of fire.

Taurus is further connected with the flight of Europa across the seas to the continent which bears her name.

Orion was associated from earliest times with great tempests and was terrible to mariners. He was also skilled in working iron. "Thou shalt dash the nations to pieces with a rod of (meteoric) iron." *

Between the meridians of Taurus we also find the constellation Auriga. He was of a monstrous shape, invented chariots, and was son of Vulcan, the celestial worker in iron.

* Compare page 308, footnote.

One zodiacal grand year previous to this time, namely, B.C. 4275 plus 25,827 years, equals B.C. 30,102. Latch ("Review of the Holy Bible") derives from the numbers of Scripture the date B.C. 29.737 as the time of the creation of the White or Euphratic Race (pre-Adamite).

"They lived where thou livest,
On what thou callest earth
They did inhabit. Living, high,
Intelligent, good, great, and glorious things.

"Their earth is gone forever,—
So changed by its convulsion they would not
Be conscious to a single present spot
Of its new, scarcely hardened surface. 'Twas,
Oh, what a beautiful earth it was!

"What ye in common have with what they had
Is life, and what ye shall have,—death. The rest
Of your poor attributes is such as suits
Reptiles engendered out of the subsiding
Slime of a mighty universe, crushed into
A scarcely yet shaped planet."

The position assigned to Taurus in the present work corresponds to the Egyptian designation of the Bull, as Lord and Prince of Araby:

"Bull, by whom himself was bred,
Stretching out his feet afar
Proudly to the southern zone,
Proudly o'er the Asian plains,
Lord and Prince of Araby."
(Hymn to Amen Ra, B.C. 1400–1200.)

Allotting the next thirty degrees to the GEMINI, by noticing upon the classic maps of this region, to the south the Dioscordis Island (modern Socotra) east of the Gulf of Aden in the Arabian Sea, and to the north the settlement of Dioscurias on the eastern coast of the Euxine Sea, we are reminded that one of the names given to the Gemini was the Dioscouri. We further note that by thus beginning the thirty degree

equal measurements with Alcyone in Taurus, the chief stars of Gemini, namely, Castor and Pollux, are brought just within the easternmost limits of the constellation to which they belong, whereas, if the sixty degrees of Taurus and Gemini combined, are measured from the point designated on our astronomical charts as the boundary line between Taurus and Aries, neither Castor nor Pollux is contained in the constellation which they represent in the skies.

Beneath the sign Gemini, as thus located over the earth, in the Indian Ocean is found the site of the lost continent of Lemuria, the place to which ethnologists are tracing the origin of the human race. It is significant that, according to Sayce and Lenormant, the twin stars of the sign Gemini (variously known as the brothers Castor and Pollux, Romulus and Remus, the Dioscouri, Hercules and the friend whose murder he was condemned to expiate by three years of slavery spent in woman's attire at the spinning-wheel under Queen Omphale of Lydia, etc.) were called by the Chaldeans, Quan and Habel, thus associating the Biblical account of the first murder with the destruction of Lemuria. The month of the Gemini was called by the Chaldeans, Sivan, or the month of bricklaying, which circumstance, in connection with the wide-spread custom of laying the foundations of cities in human blood, speaks eloquently and tragically of the period of rebuilding among the survivors of some appalling destruction. When, further, we find Sivan present among the Hindus as Siva, the destroyer, corresponding to our Satan, we are impelled to exclaim with Hazlitt, "Words are the only things that last forever!"

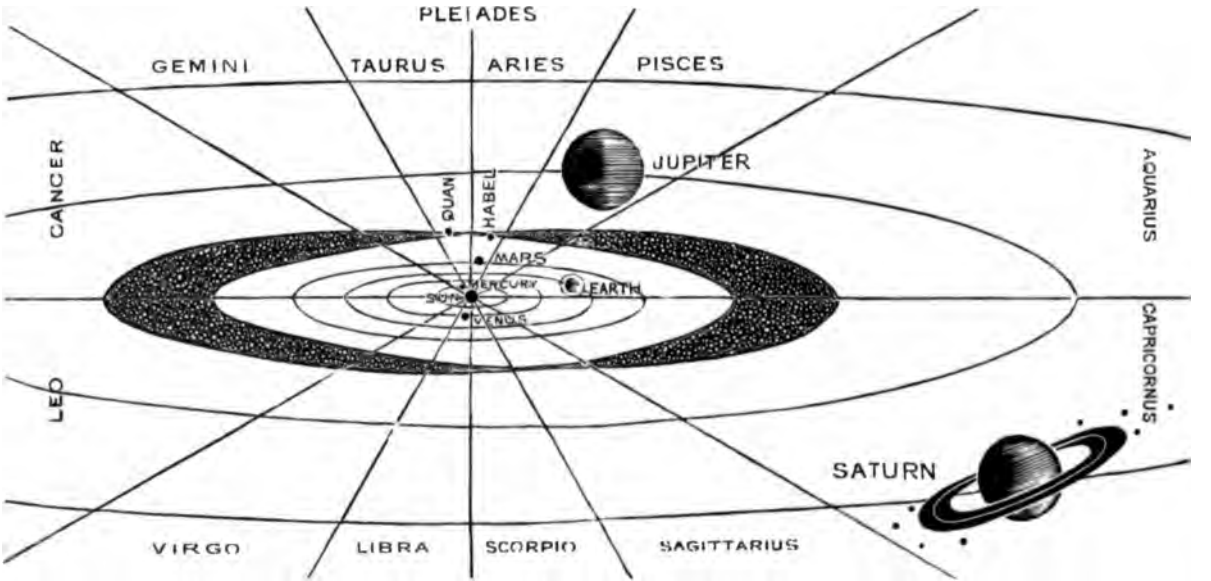
The Gemini of the Babylonian Calendar are found in China as the Two Gods of the Door (Harper's Magazine, December, 1892). In the Babylonian Calendar the Gemini are the zodiacal sign for the third month, the Month of Man. The Chinese and the Babylonian Calendars are identical in structure, the underlying principle of both, however, being more clearly set forth in the Chinese than in the Accadian form. The Chinese Calendar is typical of all calendars, and introduces us to the rationale of the most primitive method of notating time. The Sun and the Moon, as Father and Mother of Time,

stand at the threshold of the year, and impose the law of their duality upon the hour, day, month, year, and cycle.

60	married	or	120	single	minutes	make	one hour.
12	"	"	24	"	hours	"	" day.
15	"	"	30 (29)	"	days	"	" month.
12	"	"	24	"	months	"	" year.
60	"	"	120	"	years	"	" cycle.

The year begins with the first new moon after the sun enters Aquarius. The days of the month were notated in China, as in Babylon, by moon-stars, known as pods upon the sacred tree. According to the Chinese, the Gemini, as two giant brothers, have power over disembodied spirits. In the constitution of the Chinese Hell (Helios-solar fire), these brothers are called Horsehead (Sagittarius?) and Cowhead (Taurus?), otherwise, Sun and Moon. In the doughty athletes, Castor and Pollux, and also in Eros and Anteros, those patron saints of the gymnasia when athletics meant everything in Greece, Horsehead and Cowhead are again to be recognized. As Fafner and Fasolt they stalk in dire disgrace through the Nibelungenlied; they appear in mediæval heraldry as supporters to the throne of Denmark; as Gog and Magog they are guardians of Guildhall. (Cf. McDowell, "New Light on the Chinese," Harper's, December, 1892.)

The Christian savant, Lenormant ("Beginnings of History"), not only identifies the Gemini with Quan and Habel (Cain and Abel), but also adduces from Ctesias and Nicolaus of Babylon the fact that the two divine brothers, otherwise known as Castor and Pollux, as sons of Bel of the Babylonians were named Nanaros Parsondas. This is a very ancient connection between, on the one hand, the title of Lord Rosse (Laurence Parsons) who erected the monster telescope at Parsonstown, Ireland, and the nomenclature of the skies; and on the other hand, between the name of Parson and the mysteries of religion. The Gemini stars commemorate the origin of the asteroids, whose orbits, despite the lapse of thousands of years, still form groups which may readily be combined into the orbits of two planets (Quan and Habel) from whose collision



THE SOLAR SYSTEM, WITH THE BELT OF ASTEROIDS, ACCORDING TO TISSERAND.

and disruption the asteroids and their orbits would necessarily arise. Olbers first conceived the idea that the asteroids might be fragments of a former world. Herbert Spencer, in 1864 and again in 1883, declared that the evidence goes far to justify the hypothesis of Olbers that the planetoids (asteroids) resulted from the bursting of a planet once revolving in the region they occupy, and is quite incongruous with the hypothesis of Laplace. According to the Jewish Qabbalah, certain of the primordial worlds created, which could not subsist, as the equilibrium of balance was not yet perfect, were convulsed by the unbalanced force and destroyed. These primordial worlds are called in Scripture the Kings of Ancient Time, and the Kings of Edom who reigned between the Monarchs of Israel.* In 1870, a psychometric sensitive—a boy aged twelve, who had no knowledge of the existence of the asteroids—said to Denton, State Geologist of New Hampshire, while looking at Jupiter, "Oh! there are a great many little stars between that star (Jupiter) and here. I came across them as I was going. Sometimes they strike together and fly off again. What a noise it makes!" The question was asked, "Can you go back to the time when they were formed?" The boy replied, "I am back to the time when they were all together. There were two large ones about half the size of this world, I should think, and they ran together, and smashed to pieces." This answer puzzled Denton, who remarks that Olbers suggested that these small bodies were fragments of a (single) planet which had been destroyed. Denton's work, "The Soul of Things," Vol. III., published 1873, was thus the first work in which the idea was suggested of the origin of the asteroids from a collision between two planets. In 1891, Tisserand, in presenting before the Institute of France the results of a long-continuous study of the asteroids, observed: "It is impossible to connect all the asteroids with the rupture of a single planet, but we can form groups of two planets whose orbits present curious resemblances not due to chance." In Genesis iv., Cain is told that he shall be a fugitive (Hebrew,

*The astronomical aspects of the history of Abraham, and the twelve tribes of Israel will frequently demand our attention hereafter in the course of this investigation.

wanderer), and planet means wanderer. The round churches of the Templars were built in circular or cyclar (i.e. Gilgal) form, in allusion to astronomical facts. All the round chapter-houses and choirs were built round for the same reason that the churches of the Templars were built round. In the chapter-houses and crypts, till the thirteenth century, the secret religion, perpetuating the relics of a science not falsely so-called, was celebrated in safe seclusion from the profane and ignorant vulgar. The eternal ethical truths deduced by the grandest minds, from the astronomical events connected with the history of the planetary fratricide were communicated to the common people in the nave (navy) of the church, as the ark of salvation, in allegories like that of Hagar (Gal. iv.). Thus the initiates sought to bring within the reach of the humblest minds, the fruits of the most difficult sciences and the most ancient learning.* All temples were formerly surrounded with twelve pillars, representing the number of the constellations of the Zodiac, and each temple was a microcosm, or a terrestrial symbol of the temple of the universe, the house not made with hands, eternal in the heavens. Theatres were originally temples where the inspired mythos was scenically represented, and until they were abused, they were used for nothing else. (Cf. Jennings; "The Rosicrucians.") In Richard Wagner's Parsifal, the theatre again merges into the temple. The names, Parsifal, Parson, Parsee, Pharisee, Persia, Puramid or Pyramid, Aperu or Hebrew, and Peru, the land of the children of the Sun (Israel = Osiris-El = Elohim = Helios = Sun) are all etymologically, historically, and theologically connected.

"It is natural to inquire whence proceed the meteoric bodies which from the most remote ages have fallen upon the surface of the globe in large numbers.

* The secret (i.e., "sacred") religion arose from the natural and insuperable difficulty of communicating the great truths of astronomy to the ignorant, and of preserving records of the great phenomena of nature. Without universal relations no ethic, but only expediency, is possible. All the mystery and allegory grew upon the necessity of using symbols and characters by which the skilled might communicate with each other, but which the ignorant ran away with. And as they were infinitely in the majority, the learned found their symbols taken out of their own hands, and they were not allowed to rectify the errors of general ignorance, nor to explain their own meaning.

"Daubree, in his monograph upon the meteorites, remarks: 'When we reflect upon the quantity which reach the earth every year, the natural induction would be that many fell during the enormous intervals of time when the stratified soils were in process of formation at the bottom of the ocean, where they would have lodged. Yet the most minute research has failed to discover any trace of such bodies.'*

"The researches of Schiaparelli, Newton, Le Verrier, Peters, Adams, and others, have shown that certain periodical clusters of shooting stars are closely connected with certain comets also periodical, for these clusters and these comets follow exactly the same course in the sky. Tait has deduced from these two facts alone a whole theory concerning comets. He coincides with Sir William Thomson in thinking that comets are mere aggregations of aerolites, the mutual encounters of which would engender the light that Huggins has discovered in the spectrum of the nucleus of certain comets, and which he attributes to the incandescence of carbonised vapours. Tait further agrees in holding that there are rendered visible for a brief moment only a portion of the cluster of shooting stars which accompany every comet.† Delauny considers the shooting stars as small comets moving through space in clusters. At about 80,000,000 of miles beyond the planet Mars, between his orbit and that of Jupiter, we meet with a group of small planets, of which there may exist several thousands. Perhaps they are the débris of some larger world, shattered by some catastrophe; perhaps they may have been formed in this region of space in the fragmentary state in which we now see them. This is not decided, seeing that science now, as in the time of Virgil, is not yet able to determine the origin of things.

"Putting all hypotheses aside, it appears that the meteorites are derived from some planet now in a state of disaggregation, of which they form a part.

"The extent of the destruction of the exploded planet is shown by the calculation of Le Verrier, who estimates that

* Then, before the "Fall of Lucifer" there were no meteorites in our solar system.

† What a picture of the mutual self-destruction of the irredeemably wicked, the wandering stars of Enoch and Jude!

the asteroids are not, when put together, equivalent to a body one third the size of the earth, for he argues that if they were larger than that, their attraction would have led to greater variations in the motions of the perihelion of Mars than have yet been noticed.—(Flammarion-Blake ; " Wonders of the Heavens.")

The next thirty degrees, from 90° to 120° east longitude, fall to the sign CANCER. The oriental symbol for this sign is the tortoise, and here, on the earth beneath, is the land where to the present day the tortoise is a sacred emblem of the re-emergence of the world after the deluge. The familiar Hindu symbol of an elephant standing upon the back of a tortoise may be interpreted as follows: The letter A (Hebrew, Aleph, i.e., Ox) was originally a hieratic mark for the downward-pointing horns of the zodiacal ox, Taurus. Not only was the ox one of the cherubic figures prescribed by the Scriptures for use in the worship of the chosen people, together with the brazen oxen supporting the laver in Solomon's Temple, and not only was the Apis bull made the recipient of divine honors in Egypt; but also in India, from time immemorial, the ox, with the Pleiades hump on its shoulder, and the alephant (elephant) with downward-pointing horns, have been revered as sacred animals. Hence, perceiving in the tortoise, as the oriental sign for Cancer, an emblem of the destroyer, we may, in the figure of the elephant standing upon the tortoise, perceive a symbol of the victory of the centripetal order-restoring and maintaining power, believed to reside in the Pleiades, over the centrifugal, disorderly, unequilibrated force, of one appalling manifestation of which the sign Cancer is the symbol. The elephant standing upon the tortoise would thus mean the world-sustaining power in Taurus, beneath whose feet all evil is put in subjection.

Two lines of investigation are here suggested. First, as to the centripetal, order-maintaining power in the Pleiades. Our sun is known to be moving through space from the direction of Argo toward Hercules. A circle of which this line is a segment has its centre in the Pleiades. Quite independently of this fact, and solely by an extensive and laborious comparison

of the properties and directions of the proper motions of the stars in various parts of the heavens, combined with indications afforded by the parallaxes hitherto determined, and with the theory of universal gravitation, Professor Madler, believing that there is a general revolution of the mass of stars around the centre of gravity of the whole, concluded that this centre of gravity was not far from Alcyone, the brightest of the Pleiades. Whether or not there be such a centre of gravity, these indications make the Pleiades a fit symbol of the throne of government of the universe. (Hebrew, Plil = a judge.)

From Bunsen's works, "The Pleiades and the Zodiac," and the "Angel-Messiah," we cite the following points:

"Sidereal religion prevailed in Mesopotamia before the invention of writing, since the earliest symbol of a deity known to us is a star. Thus the deity Sibut, probably connected with the Pleiades, is determined by a star with the number 7 by its side. . . . Thus in the Old Testament Abram lifted his hand, and did 'seven' (swear) by Eljun (El-On, El-star), God the highest. Osiris means Elevated One or The Highest, like Zeus of Homer, Hyperion of Hesiodus, and he was originally God in the Pleiades. All the names of divinities can be connected, like Sibut, Seboot, with the Pleiades, so that the 'sevenning' of Abraham may be referred to the god dwelling in this constellation of seven stars.

"Comparison of the most ancient calendars known to us has led Mr. R. G. Haliburton of Nova Scotia to prove that a New Year's festival connected with and determined by the Pleiades was, by almost universal custom, and partly in times called prehistoric, connected with a three days' festival of the dead. It corresponded with the Christian festivals of All Souls and All Saints, at the beginning of November, preceded in some countries by a holy evening or Hallowe'en. At first it was the appearance of the Pleiades at sunset, later their culmination at midnight, which determined the beginning of the year. In the calendar of the Brahmans of Tirvalore, the year began in November, and the first month was called after the Pleiades, Cartiguey or Kirtikas, which, like the Hebrew word for Pleiades, Kihmah, means the associates. The Indian festi-

val of the Pleiades was a festival of the dead. Phœnix was like an eagle, namely, an eagle on the back of Apis-Taurus with the Pleiades, from whence, i.e., from the Matarii, the Matarisvan, or messenger of Agni [Agnus Dei = Ma-*taris*-van, i.e., "from *Taurus*"], brought down the fire, according to Mr. Haliburton's discovery. Electra, one of the Pleiades, wandered to the north, and fell to earth at the fall of Troy. Virgil says Troy is to fall again *at the next Renovation*. Zeus-Chronos is the Seb of the Egyptians, being by Pherecydes connected with the Pleiades in Taurus as the divinity dwelling in their seven stars, like the Sibut of the Babylonians, the Sebaot or Zaboot of the Hebrews. The first creation of Zeus-Chronos was fire. According to an Indian myth, fire was brought to earth by a messenger of Indras, by Agni, called Matarisvan. This name Mr. Haliburton has connected with the Matarii, as the Pleiades are still called by islanders in the Pacific. Bel's flaming sword, which turned every way, and the flaming sword of the cherub, Kireb or Bull, according to the language of the cuneiform inscriptions, originally referred to the Pleiades in Taurus, whence fire was supposed first to have descended upon earth.

"According to Phœnician tradition the seven sons of Zeus-Chronos and of Rhea were connected with the Pleiades, the constellation inhabited, according to old Babylonian and Hebrew tradition, by the god Sibut-Sebaot. Pherecydes says Zeus-Chronos was the creator of fire and then of the earth, whilst the Pleiades were regarded as the locality where fire originated. Zeus-Chronos, the creator of fire, as of sun, moon, and earth, was throned in the Pleiades. Matarisvan, the messenger of Indras, was sent from the Matarii or Pleiades to the earth, and Agni, whose secret name was Matarisvan, brought the fire to earth.* (Hebrew, Plai = Wonderful, Pld = fulness, Pleroma.)

* The Pleiad Alcyone and her husband perishing by water (deluge), they were turned into halcyons. They only showed themselves at the setting of the Pleiades. They made their nests during the seven days preceding the winter solstice, and laid their eggs during the seven days that follow. These fourteen days (Christmas time) are the halcyon days of antiquity. Their nest resembled a kind of ball a little lengthened out at the top, and the whole not unlike a large sponge. Anthon assures us that "a great deal of this is pure fable." It is very good astronomy, however, and describes the shape

"Pythagoras may be assumed to have known the reason why the sun took the place of the fire as symbol of divinity, and could assign to the sun the central position in the universe without giving up the oriental connection of fire with the Pleiades, as the throne of the God by whom the fire had been sent. From this would arise the conception of the Pleiades group as center of the universe. It is remarkable that, according to the calculations of Maedler, the earth's sun appears to rotate round a star in the Pleiades.

"In the most ancient parts of the Zend-Avesta, the one god Ormuzd, is designated as the first of seven angels or watchers in conjunction with whom he created the world by his word. In Genesis Jehovah says, 'Let us create man in our image.' Later passages attribute the honor of the first of the seven angels to a vicar of God, a mediator, Sraosha. This Messiah of the Iranians was originally connected with fire and with the Pleiades. A mediatorial position similar to that assigned to Seroah or Sraosha was held by Mithras,* who was first connected with fire and then with the sun. Like Ormuzd, Mithras is represented riding on the bull, and Jehovah is described as riding on the cherub, [Kireb or Bull]. This bull is the constellation Taurus."

In the book of Enoch, Messiah is described as coming down in the form of a white bull with large horns.

> "I saw that a white cow was born, whose horns were great, and that all the beasts of the field and all the birds of heaven were alarmed at him, and entreated him at all times. Then I saw that the nature of all of them was changed, and that they became white cows. . . . This is the vision which I saw. . . . Then I blessed the Lord of Righteousness and gave glory to him."

"Thus also in Enoch lxxxix. the first Adam is described as a white cow sprung from the earth.

"With the seven stars of the Pleiades in the constellation

of the Pleiades cluster very well. If the Pleiades laid their eggs at midwinter, we can understand why a part of the early church favored celebrating the birth of the Christ in the following autumn.

* Whence the episcopal mitre, fashioned like a fish-head, and emblematic of both the deluge and the Christian dispensation of Pisces, i.e., B.C. 29 to A.D. 2181.

of the Bull are connected the seven Amshaspands and seven Buddhas. The seven lamps of Moses' candlesticks, like the seven elevations of the Tower of Babel, and the seven steps or altars of the Great Pyramid, referred to the seven stars, later planets of the solar system.

"The divine enlightenment coming from above, and of which men are allowed to partake, has for its source the seven eyes of the Lord of Sabaoth, which run to and fro through the whole earth. The Lord Sabaoth or Sebaot, that is, of the seven stars or Pleiades, later of the planets."

A scriptural reference to the Pleiades as the source of fire is found in Isaiah lix., 5: "Eggs of a cockatrice have they hatched. Whoso is eating their eggs doth die." The Hebrew word translated cockatrice (Tsiphoni) is from the same root as the Egyptian Typhon, or the destructive element in nature (modern typhoon) represented as a monstrous fiery serpent which fell like lightning from the skies. The cockatrice was a fabulous serpent, said to have been produced by a cock's egg (hen and chickens, the Egyptian symbol for the Pleiades, whence fire first fell to the earth), which had been brooded by a serpent. Its breath (the noisome pestilence) and even its look (the Gorgon's head) were fatal.

"There are certainly some strange things yet to be accounted for in connection with the Pleiades," says Flammarion; and in support of this assertion he offers the following facts:

"The Pleiades have always attracted great attention. Festivals and seasons, calendars and years, have by many nations been regulated by their rising and culmination, and thus they have become intermingled with the early history of astronomy, and have left on the records of past nations more marks than any other celestial object, except the sun and the moon.

"A new year's festival connected with and determined by the Pleiades appears to be one of the most universal of all customs.

"Now everywhere this festival of the Pleiades was always connected with the memory of the dead. It was a feast of ancestors,—All Souls'.

"Among the Australians, a white stripe is painted over arms, legs and ribs, and they appear, dancing by the light of fires at night, like so many skeletons.

"The Society Islanders celebrated the annual return of the appearance of the Pleiades at sunset, by a usage resembling a mass for souls in purgatory, each man returning to his home to offer special prayers for the spirits of departed relatives.

"In the Tonga Islands, a commemoration of the dead takes place towards the end of October, and begins at sunset. In Peru, the Pleiades festival is called Ayamarca, from aya, a corpse, and marca, carrying in arms. It is celebrated as a solemn festival of the dead, with tears, lugubrious songs, and plaintive music; and it was customary to visit the tombs of relatives and to leave in them food and drink.*

"All of this may be thought to point to some ancient wide-spread catastrophe which happened at this particular season.

"In India November is called the month of the Pleiades, and on the 17th of that month is celebrated the Hindu Durga, a festival of the dead.

"Among the ancient Egyptians the same day was very noticeable, and they took care to regulate their solar calendar so that it might remain unchanged. Numerous altered calendars have been discovered, all regulated by this one day, when the Pleiades culminate at midnight.

"In Egypt as in Australia the solemn festival of the dead lasted three days [Koran] and was celebrated in honor of Osiris, the lord of the tombs.

"The Persians called November Mordad, the angel of death, and in Peru the feast of the dead took place at the same time. In Ceylon a festival of the dead takes place in November.

"The commemoration of the dead was connected among the Egyptians with a deluge, which was typified by the priest placing the image of Osiris in a sacred coffer or ark, and launching it out into the sea, where it was borne out of sight.

* Because so many perished from starvation at the Great Disaster. See Koran.

"This celebration took place on the 17th day of Athyr, the date on which the Mosaic account of the deluge of Noah states it to have commenced, in the second month (of the Jewish year, which corresponds to November) and on the 17th day of the month." Here is no chance coincidence. Both the Egyptian and the Mosaic date was fixed by the Pleiades.

"This explains the rites of the Druids. The 1st of November was with the Druids a night full of mystery, in which they celebrated the reconstruction of the world. A terrible rite was connected with this; the Druidess nuns were obliged to pull down and rebuild each year at this time the roof of their temple as a symbol of the destruction and renovation of the world. If one of them in bringing the materials for the new roof let fall her sacred burden she was lost. Her companions seized with a fanatic transport, rushed upon her, and tore her to pieces. On this same night the Druids extinguished the sacred fire which was kept continually burning in the sacred precincts, and at that signal all the fires in the island were one by one put out, and primitive darkness reigned throughout the land.

"In our calendar November 1st is still marked All Saints' Day, and in the pre-Reformation calendars the last day of October was marked All Hallow Eve, and the 2d of November All Souls', clearly marking a three-days' festival of the dead, commencing in the evening and regulated by the Pleiades. Hence also the Hallowe'en torches of the Irish, the bonfires of the Scotch, the coel-coeth fires of the Welsh, and the tindle fire of Cornwall, all lighted in Hallowe'en. To this day, in France, the people repair to the cemeteries and lunch at the graves of their ancestors.

"The great festival of the Mexican Cycle was held in November at the time of the midnight culmination of the Pleiades. It began at sunset, and at midnight, as the constellation approached the zenith, a human victim was offered up to avert the calamity impending over the human race. They had a tradition that the world had been destroyed at this time.*

* "They had a superstition that the world was in danger of destruction at the end of the 'age' or cycle of fifty-two years; and all the people prepared themselves for that

"The Japanese reckon days by the Pleiades, and their festival of lanterns about November reminds us of the same events.

"These instances of a similar festival regulated by the midnight culmination of the Pleiades, show the great influence this constellation has had on the manners and customs of the world and throw some light on the history of man."

We are told by Hyginus, a contemporary of Ovid, that on the Fall of Troy (which happens, according to Virgil, at every renovation of the earth and skies) "Electra, one of the Pleiades, quitted the company of her six sisters, and passed along the heavens toward the Arctic Pole, where she remained visible in tears and with dishevelled hair, to which the name comet is applied." Chambers thinks this means that "a comet" proceeded from Taurus towards the North Pole. In view of the inevitable resemblance of comets to meteoric masses falling to (i.e. encountered by) the earth, the terror produced by comets to the present day upon the nervous systems (or physiological memory) not only of mankind but also of animals, is easily understood.

Hebrew traditions state that in the great catastrophe the fires of justice (Lucifer, Levi-a-than, the Old Serpent) were assuaged by the waters of mercy (deluge, glacial epoch which was produced by an extraordinary and "unaccountable influx of heat"!). In Hawai, tradition tells of a spirit of fire, "the most beautiful woman that ever lived, and the most capricious, who made her home on various islands, from which she was

dreadful and ultimate calamity. They took leave of the light with tears, *and expected death without any previous sickness.* They broke their household vessels as unnecessary lumber, extinguished their fires, and walked about like disturbed people, without daring to take any rest, till they knew whether they were to be forever consigned to the regions of darkness. On the dawning of day they began to recover their spirits, with their eyes fixed toward the east; and at the first appearance of the sun, they saluted him with all their musical instruments, and congratulated each other upon their security for the duration of another age. They immediately crowded to their temples to render thanks to their gods, and to receive from the priests new fire, which had been preserved for them throughout the night. Next they made new provision for their necessary subsistence, and this day was spent in public rejoicings; the diversions being dedicated to the renewal of time, much after the manner of the secular games among the Romans."—(De Solis.)

"The year of Jubilee has come,
Return, ye ransomed sinners, home."—(Lev. xxv. 8, 9.)

successively driven by her great enemy the water god Kamapuaa, who had the body of a man and the head of a hog" (Typhon, the great bear or boar, into whose semblance, i.e. a drove of swine, Jesus sent the demons in the miracle by the lake). "She finally took refuge in the volcano of Kilauea," (the greatest crater on the globe) "where she maintains herself to this day. Whenever her wrath is excited she turns into a lava flow or throws masses of hot rocks to overwhelm her enemies." *

Again of the Sabians, whose name, though seemingly derived from the Hebrew *Saba* (the host of heaven), the Sabians themselves derive from *Sabi*, the son of Seth, the reputed author of astronomy, we read that they sacrifice at the Pyramids a black calf (Taurus) and a cock (Pleiades-poultry).



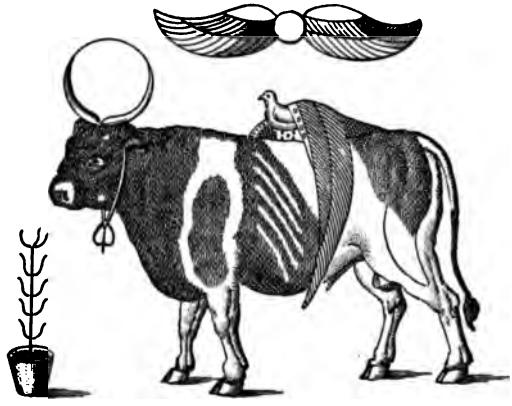
THE PLEIADES, AS IN EGYPTIAN PLANISPHERES.

The Hindu Tarika is a demon destroyed by Kartiykeya, called the Pleiades, also the general of the celestial armies, who is

* Viewing at the Chicago Columbian Fair the grand representation of the vast crater and the appalling forces constantly in action within its frowning walls, the author asked the name of this Hawaian counterpart of the lost Pleiad, and found that her name in Hawai was Pele. Pointing out to the intelligent lecturer the connection between Pele (pronounced Pelly) and Pleiad, the author was rewarded with a gift of some of Pele's body in the form of lava from her hiding place, and also some of her hair, an extremely brittle product of the volcano, which, however, the eye cannot distinguish from dark-brown human hair. Thus the writer unexpectedly secured a genuine specimen of the dishevelled hair of the Lost Pleiad! (Hebrew, Peladah—torches).

depicted as mounted upon a peacock instead of upon the Pleiades hen and chickens of the Egyptian planisphere.*

But, further, Taurus is etymologically connected with the Hebrew Torah, the Divine Law. Torah becomes in German, Thor, the god of war; Thier, an animal; and Thur, the exact equivalent of the Greek Thura and the English Door.† Again



THE CONSTELLATION TAURUS, WITH THE PLEIADES DOVE, AND THE WINGED SUN.

Tor is the Hebrew name for the turtle-doves whose use as offerings is frequently prescribed in the Old Testament. The above illustration is an Egyptian representation of the Taurus (Thora) Bull, with the Pleiades Dove (Tor = turtle-dove) and the Sun of Righteousness with healing in his wings.

He who in Patmos had the seven stars in his right hand said:

* "The Hebrew name of the Egyptian Pleiades hen and chickens was Succoth Benoth (compare Sicca Venerea, a city of Numidia). Succoth Benoth means the 'tabernacles of the daughters.' These places were sacred to the feminine productive powers, whose emblem, according to the Rabbins, was a hen and chickens. In such tabernacles all Babylonian young women were once in their lives devoted to the honor of the goddess Mylitta" [otherwise known as Virgo, Aphrodite, or Venus].—(Parkhurst: "Hebrew Lexicon.")

† 801. "When it is said Jah, and not Jehovah, then is understood the Holy Name, and Thora, Tauara, or the Gate (that is the Bride), to whom is attributed the name Adonai" (because Adonai = 671 and Thora, Tauara = 671).—(Mather's Qabbalah: "The Greater Holy Assembly.")

"Verily, verily, I say unto you, he that entereth not by the door (Taurus) into the fold of the sheep (Aries), but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. This parable spake Jesus unto them, but they understood not what things were which he spake unto them."

Many things not understood to our day the Great Pyramid will explain!

This parable of the Lord, who was exalted because he "loved righteousness and hated lawlessness," plainly conforms to the astronomical fact that in the precession of the equinoxes, the Sun passed into Aries through Taurus, that is by the regularly ordained pathway, whereas the lawless, diabolic, (*i.e.*, clay-throwing or "drift-catastrophe" producing) power ran amuck through the solar system.

Further we learn from Bunsen that the solar disc surrounded by wings (the sun of righteousness with healing in his wings) in the Assyrian representations of deity often contains a dove, in allusion to the Pleiades doves of stellar fire in Taurus, the Door.

> "And Jesus, being immersed, went up from the water, and behold! instantly the heavens were opened, and the Spirit of God appeared, like a dove, and resting on him."
>
> "And when the Day of Pentecost was fully come . . . suddenly there came a sound from heaven, like a violent wind rushing; and it filled the whole house where they were sitting. And divided tongues appeared to them like *fire*, and one rested on each one of them. And they were all filled with Holy *Spirit*."

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours.
Hast thou imparted to my soul
A living *spark* of holy *fire*.
Oh, kindle now the sacred *flame*
Make me to *burn* with *pure* desire.
Descend from heaven, celestial *Dove*,
With *flames* of *pure* seraphic love.

O Spirit of the living God,
Brooding with dovelike wings,
In thy *sevenfold* gifts descend,
Give us joys that never end."

Dr. Dickson says that in the Shinto temples of Japan, the enclosure is marked by a stone Toru (Taurus=Thura=Door= "I am the door") or sacred portal. "The original purpose of the Toru," says Dickson, "was to serve as a perch for the sacred fowls (Pleiades cock, hen, and chickens, celestial peacock, heavenly dove, etc.) kept to give warning of daybreak." It was a deep-seated instinct which induced Protestants to substitute for the cross of the celestial equator and ecliptic upon church-spires the equally ancient and sacred emblem (idol) of the gilded weather-cock!

The Japanese explain that their sacred doors, the Toru, are meant for roosts for the Sun, the King of Nature, to come like a bird and rest on. These Japanese Toru were manifestly derived with Buddhism from the gates of the Indian topes, called Torana, "celestial gates." In default of the light cast on the entire subject by the great Pyramid, Satow has supposed that the Toru were primarily chicken roosts either in purpose or by etymology! Leithaby ("Architecture, Mysticism, and Myth") shows that there is "a strong conviction in Japan that architectural forms come more or less from hazy recollections of some ancient symbolism."

The Pleiades are called by the Germans, *Gluckhenne*, Chickens of Fortune; by the Italians *le Gallinelle*, the water-hens; Chambers' Astronomy observes that by several schools they are called the brood hen, under the representation of a hen and chickens. The French call them poussinière, or little chicks.

Hence the fact that in the Egyptian Zodiac, the Pleiades in Taurus were represented by a hen and chickens is very significant when taken in connection with Luke xiii., 34:

> "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not."

We observe that it is always the sacrifice-abominating prophets that are stoned, never the blood-shedding priests, who maintained

> "The immortal pleasure of Jehovah *
> In the fumes of scorching flesh and smoking blood,
> The pain of the bleating mothers, which
> Still yearn for their dead offspring, and the pangs
> Of the sad, ignorant victims underneath
> The pious knife."

In China we find the golden cock. A commentator on the calendar of King Chu informs us that the Red Peach Tree (red, i.e., Adamic, tree of life, or zodiacal tree. See almonds in Mosaic tabernacle decorations; also tree for the healing of the nations in Revelation) "coils up its leaves to a height of 3,000 miles.† Upon this tree a golden cock is sitting when the sunlight dawns. When he begins to crow all the cocks in the world are stirred up and begin to crow. It is the golden cock's function to awaken the glorious sun, which dispels the evil spirits of night."

> "I have heard,
> The cock, that is the trumpet to the morn,
> Doth with his lofty and shrill-sounding throat
> *Awake the god of day;* and at his warning,
> *Whether in sea, or fire, in earth, or air,*
> The extravagant and erring spirit hies
> To his confine.
> Some say that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long:
> . . . *Then no planets strike.*"

That is to say, the sun and planets are ruled by the Pleiades cluster, variously symbolized as Hen and Chickens, Peacock, Golden Cock, etc. (Hebrew, Plet = deliverance).

Socrates sacrificed a cock to Esculapius, the Good Physician, and god of health or holiness. The Chinese formerly placed

* Rather, Remphan, i.e. Saturn: "The star of your god Remphan." Acts vii., 43.

† Three thousand years to a leaf — 36,000 years for the Grand Year of the precession of the equinoxes through the twelve signs of the Zodiac: the Pyramid indication is 25,827 years, which is very close to modern computations.

a painted effigy of the bird of dawning on the lintel of their doors, to drive out pestilence, contagion, and evil spirits generally, just as the Israelites sprinkled the blood of the lamb (Aries-Pleiades) upon the lintels of their doors, that the angel of death might pass over the dwelling thus protected. Another Chinese custom is, not to smear blood, but to attach to their door-posts little pieces of red peach-paper covered all over with characters. The impression is general that these pieces of paper in some way indicate the business or employment of the occupant, but the Chinese will tell you they are "just lucky."

The peach-tree is closely allied to the almond, from which Darwin inclines to derive it. Its local origin has commonly been ascribed to Persia, but De Candolle's investigations point to China.*

The blood-shedding under Taurus was commemorated by the *Tauribolia*, which were expiatory sacrifices, renewed every twenty years, and conferring the highest degree of holiness and sanctification. Whoever was ambitious of obtaining a

* Peche, pesche, pesk, pesche, pêche, persico, persigo, prisco, alpersico, pecigo, alperche, pesca, persica, persuc, persoc, perzik, persik, pfersich, pfirsich, phersich, pfirsche, pfirsching, persika, fersken, persicum, persikos.

"And the word of the Lord came unto me saying, What seest thou? And I said, A rod of an almond tree. . . . A caldron on the fire; and the face of it is toward the north. And the Lord said to me, From the north shall flame forth evils upon all the inhabitants of the land." (Jeremiah i., 11-13.)

"And thou shalt make a candlestick of pure gold, thou shalt make the candlestick of graven work; its stem and its branches, and its bowls and its knops and its lilies shall be of one piece. And six branches proceeding sideways, three branches of the candlestick from one side of it, and three branches of the candlestick from the other side. And three bowls fashioned like almonds, on each side a knop and a lily, so to the six branches proceeding from the candlestick. And in the candlestick four bowls, fashioned like almonds, in each branch knops and the flowers of the same. A knop under two branches out of it, and a knop under four branches out of it; so to the six branches proceeding from the candlestick, and on the candlestick four bowls fashioned like almonds. . . . And thou shalt make its seven lamps, and they shall shine from one front. . . . See thou shalt make them according to the pattern shewed thee in the mount. (Ex. xxv., 31-40.) And the appearance of the glory of the Lord was as burning fire on the top of the mountain. (xxiv., 17.) And Moses rose up early in the morning and built an altar under the mountain, and set up twelve stones for the twelve tribes of Israel. . . . And they saw the place where the God of Israel stood, and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity." (xxiv., 4, 10.)

mystical regeneration excavated a pit into which he descended. The pit was then covered over with planks, which were bored full of holes, so that the blood of the goat (Capricornus), bull (Taurus), or ram (Aries) that was sacrificed upon them might trickle through upon the body of the person beneath, whose garments were thus literally washed in the blood of the lamb, the goat, or the bull.

The prophet Jeremiah declares that Jehovah never commanded sacrifices or burnt offerings, and St. Paul declared it impossible for the blood of the bulls or goats to take away sin. The figurative language of Revelation was always taken literally by the priest and spiritually only by the prophet.

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains."

Carnivorousness once established by a great catastrophe, as will hereafter appear, it was sought to check it by giving it religious significance as a memorial (blood-shedding *could not* "*take away*" *sin*), and thus to pave a way for a return to vegetable diet. Similarly, family ties having been destroyed in the catastrophe and promiscuity introduced, the re-establishment of the family was sought to be promoted by restricting promiscuity to religious seasons, thus giving it a memorial significance. The ignorance of the masses, however, gradually led to the notion that both sacrifices and promiscuous intercourse were intrinsically and actually pleasing to Deity, and both commanded and demanded by him. Even kings spared not their eldest sons, but sacrificed them to appease offended heaven. So the prophets proclaimed that these things were not commanded by Jehovah, and were an abomination to him, and the prophets were stoned. It is not recorded that the prophets ever procured the stoning of the priests. Priest against priest sometimes, but priest against prophet always. Heaven threw the "drift deposits" athwart the face of a sin-cursed globe; so the priests propitiated an angry deity with bloody sacrifices, human and animal, and at the

same time imitated Heaven's modes of punishment by stoning to death the disturbers of priestly rites.

Secondly, as to Cancer, the site of the primeval manifestation of the devil and his works of disorder, we note that the Egyptian sign for the zodiacal constellation Cancer was the Ass. This reminds us, first, that Balaam, whose name signifies the Devourer (identical, says Goldriker, with the Arabic Lokman, the monster which devours the sun), rode upon an ass, and when he strove to prophesy contrary to the true indications of the stars, a flaming messenger interfered, and the ass spake, as the sign Cancer still speaks to him who hath an ear to hear the scientific mysteries of the kingdom. Further, that, on the one hand, when the Lord Jesus Christ, who was born in the manger, was transfigured on the mount, his face shone like the sun, whose emblem was the horse, the superior suns of our sun, namely, the seven Pleiades stars, being represented by a seven-headed horse; but, on the other hand, when He went up to Jerusalem to conquer the power of darkness, He entered the Holy City riding upon an Ass, the Egyptian sign for Cancer, the constellation of evil.

The Mohammedan legend of the War of the Alephant (Sale's Koran, cv.) contains very suggestive details:

"When Abraha drew near to Mecca, the elephant on which he rode, which was a very large one, refused [like Balaam's ass] to advance any further. On a sudden a large flock of birds [Pleiades doves?] appeared, bearing stones, which they threw down upon the heads of Abraha's men, killing every one of them. Then God sent a flood which swept the dead bodies into the sea. One of Abraha's men, however, escaped over the Red Sea."

Strange survivals of tradition in connection with the ass as emblem of Cancer are (1) the profane accusations of the heathen peoples that the God of the Jews was an ass;* (2) the otherwise incomprehensible mediæval buffoonery of arraying

* Compare John viii., 44: "Ye are of your father, the devil. He was a murderer from the beginning;" and Jer. xix., 4–5: "They and their fathers and the kings of Judah . . . have filled this place with the blood of innocents, and have built the high places of Baal to burn their sons in the fire for burnt offerings unto Baal, which I commanded not, neither came it into my mind."

an ass in ecclesiastical robes, and conducting the beast to the altar on April Fool's Day; and (3) the custom, still extant in the sacred dances of the American Pueblo Indians, of including in the carefully rehearsed dance around the sacred fires (representing the circling course of the planets around the central sun) the lawless pranks of a clown, who runs amuck amongst the dancers, as if seeking to involve everything in satanic confusion.

Says Drummond ("Œdypus Judiacus"):

"Jehovah implies the Supreme Being. It has been absurdly pretended by some of the pagan writers that the Jews worshipped their god under the form of an Ass. In order to support this idle fable, they remark, on the authority of Apion, who was an Egyptian, that the letters I H V H signified an Ass. They say Jehovah was pronounced JAO or IEO, and that this meant an Ass in Egyptian."

This accusation may have risen from ignorance of the theological connection between Cancer, with its manger, and Jehovah-God, the only Saviour. Cancer, as we have seen, is the original site of destruction. Eusebius writes:

"Omniscient God sent down inundations and conflagrations. . . . Then it was that the first begotten Wisdom of God, and the pre-existing Word, appeared at times to his servants in visions of angels; *at other times* in his own person. As the saving power of God . . . *he was seen* by one and the other of the pious *in the shape of man*, for it was not possible to appear in any other shape."

This agrees with the Hindu Avatars. Isaiah writes:

> "When thou passest into waters, I am with thee,
> And into floods, they do not overflow thee,
> When thou goest into fire thou are not burnt,
> And a flame doth not burn against thee.
> I am Jehovah, and *besides me there is no saviour.*"

Within the meridians of Cancer, or the Ass, we find Præsepe, the Manger, with the two stars known as the Asses.

> "An ox [Taurus] hath known his owner, and an ass [Cancer] his master's crib [Præsepe] but Israel hath not known, my people hath not understood."—"Lo, thy King cometh . . . riding on an ass."

Here also are Hydra, the flaming dragon in the waters, and Argo, the ark of salvation. The entire combination lies between the meridians of the Lion (Leo) and the Unicorn (Monocerus), familiar throughout the civilized world as the arms of Great Britain. Arabian astronomers say that when the sun reappeared after the great catastrophe it was by the star Denebola in the tail of the zodiacal lion. This astronomical fact is commemorated in an ancient standard of British India.



IV.—LEO.

THE next thirty degrees, from 120° to 150° east longitude, fall to the sign LEO.

Leo represents the Nemean Lion, which leaped down from the skies, and was slain by Hercules (Esau=Jacob=Osiris=Israel, see page 170) Leo is an emblem of violence and fury in the hieroglyphical writings. He is represented by the Hindus as rending a stone pillar asunder, as Samson (Samson=the Sun in Leo) pulled down the temple of Baal.

"The stately palaces, august temples, and stupendous edifices of Maha Balipore in India are universally believed by every Hindu, whether learned or unlearned, to have been destroyed by a general deluge, brought upon the earth by the immediate mandate of the supreme God. They still show the chasm in the rock that forms one of the largest choultrys; and the divided sculpture but too plainly shows that nothing less than such a convulsion of nature could have rent so large a mass of solid stone, leaving the divided sculpture on each side the chasm,—evidently denoting that it was carved before the convulsion took place."—(Higgins, "Anacalypsis," i., 413.)

Beneath this constellation is the land of China, with the Loo Choo Islands, the Gulf of Leao, the district of Nan-Loo, and Siam, where still dwell the Laos. Here, too, appears in the skies the horrid monster Hydra, slain by Hercules, who slew the Lion. The letter L is known to have represented originally the figure of a lion. In Hebrew, we find: Labi, a bold lion; Layish, an old lion; Lebaim, lions; Lebiyya and Lebaoth, bold lioness and lionesses.

In Martini's History of Sinha, the Chinese name of Leo is given as Sin ("Mazzaroth"). In Sanscrit, Leo = Sinha, Sinham.

> "Lo, these from afar come in,
> And lo, these from the north and from the sea
> And these from the land of Sinim" (China).—Isaiah xlix., 12.

The connection between the Hebrew and the Chinese languages has been stated as follows: "Every word was spoken before it was written, consequently the sound passed from mouth to ear, finally, since speech was universal, while writing is even now confined to a number comparatively small, reaching many places where its first written characters never followed it." Spelling and grammatical inflection, also, are matters of artificial growth and continual change. John Morris, in the New Nation, says:

"After an examination of the Egyptian language of the hieroglyphics, of Assyrian, Hebrew, Peruvian, Swahili, Zulu, Kafir, Fiji, Arabic, Persian, Sanscrit, Hindustani, Malay, Chinese, New Zealand, Mantchou-Tartar, Turkish, Circassian, Greek, Latin, Gaelic, Irish, Welsh, Cornish, Romane, Anglo-Saxon, Icelandic, Eskimo, Swedish, Danish, German, Dutch, Polish, Romany, Italian, French, English, Spanish, Zincale, and some score of African dialects, which embrace, all told, probably nine-tenths of the human race, I am able to state from personal knowledge that the whole form a perfect network of connections with each other, plainly showing them to have a common origin, their differences being no more than would naturally arise in time between people having surroundings entirely unlike and developing different mental and physical characteristics.* The acts, facts, and deeds of the past formed the roots of words, just as new acts, facts, etc., now give rise to new words. Thus a Mr. Mackintosh invented waterproof clothing, and the peculiar kind of garment into which his material was first manufactured is known as a mackintosh. Daguerre, in France, invented a mode of taking people's likenesses, and though his process has been superseded by improvements, the pictures thus produced are still called in English daguerreotypes. McAdam invented a particular way of making roads, thenceforth we have macadamized roads, macadamization, etc. Galvani discovered certain electrical phenomena, and we now have in English galvanic, galvanize, galvanist, galvanism, just as *galvanisme*, *galvanique*, are recognized French words. Burke invented a mode of com-

* Compare specimen vocabularies on pages 56–8, 69–70, 80.

mitting murder by a new way of producing suffocation, and that particular way is called burking, and is used figuratively in familiar conversation to denote that a project has been stifled, that is to say, burked.

"The few sounds of which the Chinese language consists proves its derivation. Although the Chinese have until recently been cut off from intercourse with all other nations from the remotest period of the national existence, their language is not as old as Jacob, for it contains only words traceable to Noah, Sin, Toi, Shue, Leah, Ahi, Aor, Pua alias Tua, Tabun, and Nun, with perhaps Chanaan, Enoch alias Chanoch squeezed into Chin, Yang or Chang, Benjamin into Bang, Manassah in Mang, and Goni into Gan; the only remaining root-sounds in Chinese being Ken, Gon, Meaon, Yan, Lan, and Ling. Thus the Chinese language is founded on the names of Noah and his descendants on the Shemite and Hamite sides.

"It appears, then, that at some period about the time of the Exodus under Moses, when all the countries bordering on the centre of population were in a state of commotion, a large section became severed from the rest by war, famine, plague, or some such cause, and having successfully fled from the scene of calamity, determined to remain severed. For this reason they seem to have gone as far as possible in the direction they happened to take, travelling on, in fact, until the Pacific Ocean barred their way. Their number must have been large, because the Chinese now muster about a third of the whole human race. They, no doubt, travelled under the leadership of some one master-mind (Fohi = Noah), who, desiring to keep them a people apart and to obliterate all memories of their past connection with other peoples, to this end invented a new and artificial language; for the Chinese tongue bears evident signs of having been constructed by some one mind on a wonderfully conceived system. It was of course impossible to invent sounds utterly unknown; but by restricting the sounds used, a similar purpose was accomplished. The elements of the Chinese language are words, not letters; they are evidently based upon A B C D E F G I J L M N O R S, but with the extraordinary provision that they are always followed by

one of two consonant sounds—n or ng. To each word was attached a number of arbitrary meanings, which by systematic teaching were drilled into the minds of the people."

Professor Terrien de la Couperie has identified the first five hundred Chinese characters as those used in the hieratic Accadian. He brings the Chinese from Susiana into northwestern China about B.C. 2300, and has massed a convincing array of facts which received the sanction of Lenormant and is supported by Sayce and other careful scholars. The Great Plan, as the Chinese loftily call their chart of wisdom, was brought from the banks of the Euphrates, from which it was also carried, as it now appears, to the four quarters of the world.

The body of Hydra appropriately extends from the meridians of ill-starred Cancer to Virgo-Leo, while his fiery head gives to the Chinese their national heraldic emblem, the flaming dragon.

> "Yon immense
> Serpent, which wears its dripping mane and vasty
> Head ten times higher than the haughtiest cedar,
> Forth from the abyss, looking as he could coil
> Himself around the orbs we lately looked on—
> Is he not of the kind which basked beneath
> The tree in Eden?"

Confucius correctly fixes the astronomico-geographical location of the dragon as extending from the waters of the Indian Ocean to the Pacific: "The dragon feeds in the pure water of wisdom and sports in the clear water of life." This is a link between Confucius and the Hebrew Qabbala, where the primitive ring of waters above the firmament is also Understanding, and Wisdom, the Great Mother, etc.

With the Greeks, Hydra, the water serpent, was a terrible hundred-headed monster dwelling in the Lake Lerna (Lemuria?). If one of its heads was cut off, two others immediately grew if the wound was not seared by fire. Hercules, aided by Iolaus, cut off its heads, and applied burning iron to the wounds.

To the north, over the heart of Russia, is the constellation known the world over, from the Iroquois Indians to the Arabian astronomers, as the Great Bear, thus establishing the original title of the land of the Czar to its heraldic emblem.

V.—VIRGO, LIBRA.

THE next thirty degrees, from 150° to 180° east longitude, fall to VIRGO. Beneath this sign lies the western portion of the Pacific Ocean, containing the lost continent of Maurigassima, from whose sunken débris have been rescued specimens of antediluvian pottery and other relics of a destroyed civilization. Says Von Rikart, in "Menes and Cheops":

"Once a chain of land or bridges connected the peninsula of Malacca with Australia. On a large island in the Indian Ocean a greater variety of animals may be found than in many a larger space of land. How did elephants, hippopotami, rhinosceroses, boa-constrictors, etc., get to that island, save across such a bridge? Do not all the reefs and islands of the Pacific betoken submerged land? What can be the origin of those stone fortifications on the island of Opara, if it is not a part of an antediluvian continent?"

The location of Virgo is recognized in the familiar Roman Catholic hymns to Mary (mare, sea), Star of the Sea, a title also given by the same church to chapels here and there the world over. In the Orient, Virgo is known as Durga, a divine woman standing upon the sea and arrayed in a robe adorned with stars. One of the great deities of Peru was Viracocha, who rises from the water and disappears in it. Viracocha was neither flesh nor bone, and yet ran swiftly, lowering mountains and raising valleys. As the name Viracocha signifies Foam of the Sea, we recognize at once the Virgo of the occidental world and the Durga of the oriental, both of whom stand upon the sea (mere, mare), the Virgin Mary.

AVE MARIA STELLA!

(Hail, Mary Star!)

"Bright mother of our Maker, hail,
Thou virgin ever blest;

The ocean's star, by which we sail
And gain the port of rest.

"Hail, flourishing virgin, chastity's renown,
Queen of clemency, whom stars do crown;
Hail, city of refuge,
King David's tower,
Fenced with bulwarks,
And armor's power!
In thy conception, charity did flame! *
The fierce dragon's pride
Was brought to shame.
Judith, invincible
Wonder of arms:
Fair Abisaig, virgin,
That true David warms."

Thus to the present day sings the Holy Catholic Church. The faith once delivered to the saints, however, the Church has suffered to become interpreted at many points as something "small and local," taking its humble rise nineteen centuries ago, and as yet not proclaimed to the majority of the world, contrary to the express statement of the Apostle Paul that it *had already "once been preached in all the creation which is under the heavens."* It is this false, small, and local appearance which gives the modern world its Robert Elsmeres!

The assumption of the Virgin Mary is fixed on the 15th of August, because at that time the sun is so entirely in the constellation Virgo that the stars of which it is composed are rendered invisible in the bright effulgence of his rays; and so the Church says:

"This day the Virgin Mary is taken up into the heavenly chamber in which the King of Kings sits in his starry seat."

The misinterpretation of this sublime and ancient symbol into a contradiction, by the Lord of Life Himself, of the divinely appointed law of human generation, is as needless as it is shocking to an awakened mind. It is hard to say which degradation of Virgo is the worse, that by the Greeks into the

* Virgo was the daughter of Chimera, from Chema heat, wrath.

Venus of erotic literature, or that of evangelical idolators, who, not dreaming of a spirit that would make these literal drybones live and breathe, persist in viewing the Blessed Virgin simply as a Jewish maiden, to all human observation belonging to the well-known order of temple-maidens who have brought forth children by divine obsession without human paternity.

The capital of France still retains its name of Paris (Para Isis, under the protection of Isis-Virgo) and its great cathedral bears the name of Notre Dame (Our Lady). The architecture of the building represents the signs of the Zodiac, six and six, perpendicularly on the sides of the northern entrance, while the Virgin, to whose honor the building is dedicated, is taken out of her place in the succession of signs and set over the centre of the door, with the child Jesus in her arms, and under her feet a serpent twisted round a tree (an ancient figure of the entire Zodiac, which celestial tree bears a fruit, namely, a sign, for every month, just as in the planisphere the serpent Hydra extends through the meridians of the sign Virgo).

The inscription in the temple of Isis was:

"I am all that is, that was, and that shall be; and the fruit which I brought forth is the sun" (by the star Denebola of the sphynx Leo-Virgo).

"We have," says Abulmazar, "in the first decan of the sign of the Virgin, following the most ancient traditions of the Persians, the Chaldeans, the Egyptians, Hermes, and Esculapius, a young woman, called in the Persic language Seclenidos de Darzama; in Arabic, Adrenedefa, that is to say, a chaste, pure (i.e., of fire), and immaculate virgin, suckling an infant, which infant some nations call Jesus, but which we in Greek call Christ." This infant was removed from the planisphere, as we have it, in conformity with the same policy of concealment which separated the head of Draco from the heel of Hercules, removed the ram's horn in Aries from the Pleiades to the opposite meridian of the sign, and doubtless perpetrated other crimes yet to be discovered against the ancient landmarks. "The wicked remove landmarks," says the Prophet.

"O sacred symbol of divine perfection!
O Infant Angel, fortunate and free!
O sinless outgrowth of divine affection!
The mother saith, 'God gave thee life through me.
In bearing thee I drew divinity
Down through my mother-bosom. He came down
Who wears the universe for a crown.
Thou art more ancient than the Pleiades
In spirit-life, my child, my angel-star.
The golden fruit of all God's harmonies
Thy hands have plucked in angel heavens afar.'"

The infant of Virgo is now represented by the cluster called Coma, which the serpent held by Ophiucus threatens to devour, as once the python, pursuing Latona, sought to devour her offspring. Now, Ophiucus was Æsculapius, who went to Rome in the form of a serpent, to heal a plague, which saying being interpreted declares that at the Passover from Taurus to the Ram (i. e. Rome; see Aries), during a plague of fiery serpents, the brazen serpent, upon the cross formed by the intersection of celestial equator and the ecliptic, brought healing to all who looked to it in faith. Furthermore, Virgo ruled during the Golden Age, when the earth brought forth fruits in abundance without the labor of man. The constellation of Virgo, bearing the sheaf, whence her zodiacal mansion was called the house of corn (Beth-lehem), rose upon the horizon at the precise hour of midnight, December 25th, at the time of the winter solstice, fixed by the Church for the date of the Nativity of the Son of the pure (fiery) Virgin.

It is a cardinal point of Chinese faith that their Sun, or Saviour God, Yao (Jah, Yaveh, Jehovah), enters the world at midnight of the twenty-fourth day of the twelfth month. On this occasion, the golden cock upon the tree of life does not wait for the dawn, but crows all night long in honor of the advent of the spiritual sun. With us the yule-tree has degenerated into a toy: with the Chinese the tree is still a tremendous reality. This cosmic tree rises out of the waters of the Eastern Ocean, its branches crystallizing into rock and earth, with sun and moon displayed on either side. In Chinese mythology the almond-tree is Mount Tu Soh. The tree is also an

animal, nay, a human being. Every woman in China is a tree in the underworld, and her children flowers on that tree. In the heavens they are stars. Virgo, the Woman adorned with stars, who brought forth the Sun of Righteousness who rose with healing in his wings, bears in her hand the Branch, symbolizing the tree of life of Revelation, "producing twelve fruits, month by month, severally, yielding its fruit; and the leaves of the tree for the healing of the nations." Ducci's picture, "The Burial of the Virgin," represents the virgin being lowered into her tomb, the Twelve Apostles variously grouped around her, St. John kneeling by her side, with the seven stars of the blessed Dipper raying from the edge of the palm-leaf in his hand. Substitute the peach-tree for the palm, and this picture would mean much to the Chinese.—(Cf. McDowell, "New Light on the Chinese.")

"There is no want in heaven;
The Lamb of God supplies
Life's tree of twelve-fold fruitage still,
Life's spring which never dries.

"The Father's house thine own bright home,
That distant home by faith I see,
Where trees of life immortal grow
Whose fruits o'erhang the sapphire wall."

Unfortunately, the learned Chinese guard so jealousy their sacred knowledge that Christian scholars visiting China are generally compelled to depend for their ideas of Chinese religion upon inferences drawn from the statements and customs of the most ignorant classes. This, of course, is a great impediment to seekers after the precise teachings of Chinese religion. It is far different in Christendom, where a Chinese inquirer, instead of being turned over to our illiterate classes, is unhesitatingly given a complete exposition of the Christian religion as it is taught and explained by the most authoritative theologians.

Virgo is also the the original sleeping beauty who was kissed on the lips by the Sun when he reappeared by the Star Denebola in Leo-Virgo, or the compound constellation of the

Sphynx. Her palace, alike in Grecian myth, Hindo legend, and upon the astronomical planisphere, is set around with ring-fences (planetary orbits) seven.

"The Hebrews adopted Virgo as Phirko, which the Rabbins said signified the division of the ten constellations" (Forlong), the ancient Virgo-Scorpio being divided and Libra introduced, thus making twelve Zodiacal houses instead of the earlier Sephirothic ten.

From 180° to 150° west longitude falls to LIBRA. The conjunction of Leo and Virgo over the lost continent of the Pacific Ocean explains the meaning of the sphynx, uniting the head of Virgo and the body of the Lion, the offspring of Chimera, a monster of fire and water, and thus affords a clue to that disaster after which the Sun of Righteousness arose with healing in his wings (as we see in Egyptian emblems), close by the star Denebola at the overlapping of Virgo. So the position of Libra or the Balance, immediately in connection with Leo and Virgo, reminds us of the crucial importance of the doctrine of Equilibrium of Balance in the Book of Concealed Mystery in the Hebrew Qabbalah. Libra, in all the hieroglyphics of Egypt, "measures the water in the hollow of his hand." The doctrine is still represented among civilized nations by the combination of the figure of Virgo and the sign of the Balance in the familiar form of the astral Goddess of Justice holding the scales.

It is very remarkable that the sign of Libra $\widehat{\chi\rho\iota}$ is, according to Godfrey Higgins, the great badge of the Roman Catholic Church, and is placed on the breast of the Pope. The badge represents the human or Jesus condition of Chrestos, the descender into the pit, who rises under the sign Libra, or the Balance, at the restoration of equilibrium of balance.



THE SUN OF RIGHTEOUSNESS WITH HEALING IN HIS WINGS.

(From an Egyptian temple at Luxor=Lucifer. Observe the American symbols of serpents and eagles' wings.)

VI.—SCORPIO.

FROM 150° to 120° west longitude falls to SCORPIO, a sign accursed, pertaining to Typhon and his reign. It was when the sun was in Scorpio that El Osiris (El Asar,* Isra-el, L'Azarieh, Sisera) died. Scorpio was the emblem of the tribe of Dan, but we are told that the tribe rejected it for an eagle aloft, bearing a serpent in its talons. Scorpio falls to western North America, and here we find overhead the constellation of Hercules, who was attacked at birth by two [fiery] serpents.

It is well known that by Hercules was meant the sun, and that his twelve labors referred to the twelve zodiacal signs. Says Parkhurst: "The labors of Hercules seem to have had a still higher view, and to have been emblematic memorials of what the real Son of God and Saviour of the world was to do and suffer for our sakes.

"'Bringing a cure for all our ills,'

as the Orphic Hymn says of Hercules. Besides Hercules strangling the two serpents sent to destroy him in his cradle, there are exploits performed by him *even before Alcmene*" [Alcyone] "brought him into *the world*. Says Apollodorus, of the war of the giants in heaven: 'And some of them talk of an oracle or tradition in heaven, that the Gods could never conquer the giants without the assistance of a MAN'" [Adam Kadmon].†

Here, too, overhead is Ophiucus, the serpent bearer, while near by, over the heart of the United States of America, ap-

* Forlong.

† See Parkhurst on the Hebrew "*Os*, i.e., I., strength, vigor; V., protector, Hercules; VI., the black eagle." See also the Woman bringing forth a man child in the wilderness, in Revelation.

pear the only eagles known to astronomy, one toward the north and the other toward the south. Our eagle, therefore, is not a borrowed bird after all, but is our territorial heraldic birthright, set apart for America in the stars, unknown ages ago. But of this eagle, more later on.

The presence in America of Dan's emblems reminds us that the Indians, in their worship of the Great Spirit, had no image of Deity, but, like the Hebrews, possessed a portable ark, in which Deity was continually and specially present, and which was regarded as too sacred to be touched by any profane hand; moreover that, like the Hebrews, the Indians had some living creature for the emblem of each tribe; and furthermore that, as King David danced around the ark in a circling course, representing, like all ancient religious dances, the course of the planets round the sun,* so too the ancient Indians of America celebrated the November or Pleiades festival of the dead by chanting Halleluyah Jehowah while dancing around sacred fires, with Taurus horns upon their heads, like the horns of the Jewish altar of burnt offerings.

According to Bernal Diez, Montezuma said to Côrtez, "In regard to the creation of the world, our beliefs are the same."

Sir Daniel Wilson says: "The conservative power of language is indisputable; and if the kinship now claimed for the polysynthetic languages of both hemispheres be correct, we are on the threshold of significant disclosures."

Greg ("Comparative Philology of the Old and New Worlds," London, 1893) says: "The number of New World word-resemblances common to the Old World is really remarkable and certainly not accidental: in all probability in part directly imported, and in part resulting from what I believe to be an Archaic *residuum*, common to most, if not all languages."

Haylli was the burden of every verse of a Peruvian song composed in honor of the sun and of the Incas. Add to this

* "The first help in pious devotion was the art of dancing. The future shall [again] see a religion in which not the gross and sensual delectation, but all the arts, the delicious, spiritual aptitudes of our being, shall make for us an harmonious spirituality. They will be a source of beatitude, and shall be creative for us of a rounded and peaceful and unified life."—(Grossman: "Judaism and the Science of Religion.")

Jah, the sacred name of the Hebrews (i.e., Aperus), and we have the origin of the ascription Hallelujah or Helios-Jehovah.

Connections between the Indians and the Hebrews are cited by the Mexican scholar, Melgar, in the following list of words:

English.	*Chiapenic.*	*Hebrew.*
Son	Been	Ben
Daughter	Batz	Bath
Father	Abagh	Abba
Star in Zodiac	Chimax	Chima

[Chima, the Axle of the Universe, is not a star, but the constellation of the Pleiades in Taurus-Aries.]

King	Molo	Molech
Name applied to Adam	Abagh	Abah
Afflicted, cast down	Chanan	Chanan

[Canaan, Cygnus, the wounded, downward flying swan, and emblem of stricken America, appears in the beginning of Wagner's Redemption-Play, Parsifal.]

Deity	Elab	Elab
September	Tsiquin	Tischira
More	Chic	Chi
Rich	Chabin	Chabic
Son of Seth	Enot	Enos

[Seth is the reputed father of astronomy, certainly known to the Indians.]

To Give	Votan	Votan

The connection between the Saxons and the I-saacsens, or sons of Isaac, has been minutely studied in late years by Anglo-Israelite students. If we turn from the comparison of Indian and Hebrew to words common to Saxon and Sioux, we note the following:

English.	*Saxon.*	*Sioux.*	*Teuton-Titan.*
See	Seon	Sin	Sehen
Pound	Punian	Pau	Pfund
Wend	Wendan	Winta	Winden
Town	Tun	Tonwe	Zaun
Who	Hwa	Tuwe	Wer
Weapon	Wepu	Wipe	Wappen
Core		Co	
Eight	Achta	Shaktogan	Acht
Cane		Can	

English.	*Saxon.*	*Sioux.*	*Teuton-Titan.*
Pock	Poc	Poka	Pocke
With	With	Wita	Mit
Doughty	Dohtig	Dita, Ditaya	Taugen
Touch / Take	Taecan	Htaka	
Child	Cild	Cin	Kind
Work	Wercan	Woccan	Wirken
Shackle	Seoacal	Shka	
Shabby		Shabya	Schabig

From H. H. Bancroft, Greg cites the following words analogous both in meaning and sound :

German.	*Ja*	Shasta	*ya*
	komm	Comanche	*kim*
	Weinen	Cora	*vyeine*
	thun	Tepehuana	*duni*
Latin.	*hic, var*	Tepehuana	*hic, vas*
	linguai	Moqui	*linga*
	toga manus	Kenai	*togaai, man*
Sanscrit.	*da*	Cora	*ta* (give)
	eke	Miztee	*ec* (one)
	ma	Tepehuana	*mai* (not)
		Maya	*ma* (no)
	masca (month)	Pima	*mahsa*
	tschandra (moon)	Kenai	*tschane* (moon)
Sanscrit.	*pada* (foot)	Sekumne	*podo* (leg)
	kama (love)	Shoshone	*kamakh* (to love)
	pa	Kizh	*paa* (to drink)

How little of accident there is in all of this plainly appears from Blacket's lists wherein, besides hundreds of other instances,

For the classic Faunii or Fauns, we have the aboriginal Pawnees.

For the classic Eumenides we have the Ðemans, or Missouri Indians.

For Hindu Sesha Serpent we have the Shoshones.

For the Titans we have the Tetons.

For Æsculapius we have the Tezculipoca (the diphthong Æ implying a lost consonant).

For Typhon we have the Tupy Indians.

For Lupus we have the Lupacas.

For Eneas or Inachus we have the Incas.

For Remus we have the idol Rimac.

Again, in English we speak of the sun's rays; the Egyptians worshipped the Sun of Righteousness with healing in his wings, under the name of Ra; Rana was a god of the Toltecs; Raymi was the great festival of the sun with the Peruvians; Rayam was a god of Yemen; Ab-Ram was the father of the children of Is-Ra-El, and Ra-pha-el the angel of the Sun.

Says Donnelly in Atlantis, "The presence of the Semitic race in Europe is inexplicable without the western world. It is an intrusive race, a race colonized on sea-coasts. Where are its 'old world' affinities?"

The civilization of the Nile valley was transported there from some other region. Rawlinson says it is notorious that, however far back we go, we find no rude or uncivilized time out of which civilization is developed in Egypt. Another Egyptologist remarks that as soon as men were planted on the banks of the Nile, they were already the cleverest men that ever lived, and endowed with more knowledge and more power than their successors could attain to.

Says Le Plongeon, the explorer of Yucatan: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that either the Mayas and the Egyptians learned the art of writing from the same masters, or else that the Egyptians learned it from the Mayas. The legends accompanying the images of several of the Egyptian deities, when interpreted by the Maya language, point directly to Mayax as the birthplace of Egyptian civilization. There is every reason to believe that the cosmological conceptions so widely spread originated with the Mayas, and were communicated by them to all the nations among which we find their name. The name Maya is met with in many countries of Asia, Africa, and Europe, as well as in America, and always with the meaning of wisdom and power attached to it. Wherever we find the name, there also we still find vestiges of the language, of the customs, of the religion, of the cosmological and historical traditions of the Mayas. These traditions, recorded in the sacred books

of various nations, are regarded as the primitive history of mankind."

Among the early Greeks Pan was the ancient god: his wife was Maia. Pan was adored in all parts of Mexico and Central America, where the Mayas still survive; and at Panuco (or Panopolis) when the Spaniards entered it, they found superb temples and images of Pan. Maya is the name of the peninsula, and Mayapan was the name of the ancient capital. Panuco was therefore the first name given by the Spaniards to the present Mississippi River.

In the Hibbert Lectures for 1884, Prof. Reville alludes expressly to the resemblance of the Maya civilization to that of ancient Canaan.

The Great Pyramid is said to have been built by invaders of the valley of the Nile. In ancient Peru stand the ruins of pyramids and other gigantic works in stone, whose designs and specific characteristics of execution remind the archæologist of nothing save the similar but far later works on the Nile.

In ancient Peru the division of the land was modified by an annual revision, and a new partition took place according to the number of the members of each family. This was, of course, agrarian law. Private property, as we understand it, does not appear to have existed. Besides the lands belonging to the community, and divisible amongst all its members, there were others, and these not the least important, forming the exclusive property of the Sun or the Incas."—(De Nadaillac: "Prehistoric America.")

Similarly, among the Hebrews, property could not pass out of the family; if sold, mortgaged, or seized by creditors, it reverted to the former owner in the following year of jubilee.

The Peruvians were the children of the Sun; the Hebrews were the children of Isra-el.—(El = Allah, Deity, Ilus = star, Helios = sun.)

Dr. Falb of Vienna announces (Neue Frei Presse, Vienna) the discovery that the relation of the Quichua and Aimara languages to the Aryan and Semitic languages is very close. The common stems of all variants between the Aryan and Se-

mitic tongues are found in their purest condition in Quicha and Aimara, whence it follows that the plains of Peru and Bolivia were the point of exit of the present human race.—(Donnelly : "Atlantis.")

The mythic meaning of priest (Greek, perista) is, one who stands at the outer border. Peru was on the outer border of the ancient world-empire of Atlantis. The Peruvians designated the large collection of tribes and nations who were under the sceptre of the Incas by the epithet Tavantinsuyu, i.e., "four quarters of the world."

The Persian Mithraic baptismal font was regarded as of Egyptian origin. In Egypt as in Peru the water used in immersion absolutely cleansed the soul, and the person was said to be regenerated.—(Rev. A. H. Lewis, D.D. : "Paganism surviving in Christianity.")

The Egyptian name for the Phœnix was Phnc (Phanac), i.e., supreme ruler. Ph stands for The, and nc may be rendered Inca, the son of the sun and supreme ruler of Peru.—(Cf. Von Rikart : "Menes and Cheops.")*

*Peru*vian, *Per*sian, and He*brew*, all worshipped Deity as a consuming fire, and imitated the divine dealings in casting fire from heaven upon guilty men by throwing offenders into the flames and by systematic sacrifices upon fiery altars. Such points of similarity lend great interest to the fact that the Egyptian name for the Hebrews was Aperu or Apuria, the "p" replacing the cognate "b."—("Egypt and Babylon:" Rawlinson.)

The supposition is almost justified, says Caithness ("Mystery of the Ages") "that in the Hebrews, and possibly also the Persians, we behold tribes of ancient Atlantis. The terror of the catastrophe that destroyed their continent may have so impressed itself upon their minds hereditarily that the Hebrews' conceptions of God were more inclined to fear than love. It may also have been such an event as to appear like a divine judgment, that caused the minds of the ancient Persians to make devils of the Hindu deities (*deva*, whence devil, signified a divinity) and contrariwise deities of the Hindu devils."

* See "Inca" in Blacket's list, page 57.

The Book of Genesis opens with the creation of the world by Elohim = Alheim. In the sacred book of the Quiches, Alom is the engenderer, he who gives being. In the Book of Revelation we read of him who is Alpha and Omega.

In the Greek mysteries were used the words "Kon-x, Om Pan-x," words foreign to the Greek tongue and unintelligible to all commentators. In the Hindu mysteries the same words appear as *Cansha Om Pansha*, words equally foreign to Sanscrit and obviously of traditional origin, like Amen in English. In Central America the same words are found as "Con-ex Omon Panex," all familiar words of the Maya tongue, meaning, "Go, strangers, disperse!" thus corresponding to the *Ite missa est*, whence the name "mass" for the Catholic sacrament.

"Omon" meaning stranger, "I am Alpha and Omega" reminds one of "Alpha = aleph = ox = Taurus = Thura = door. Now, according to the ancient system, Taurus, as the seat of the central sun system of the Pleiades, drove the universe before its horns. The Hindu name for the Taurus *alephant*, was Ganeshapol, represented in India as a red-colored man with an elephant head. Ganeshapol is the god of wisdom, prudence, and letters. Now, pol in Maya means head (as in English, poll-tax), and Le Plongeon identifies the Hindu Ganesha with the Maya Can-ex, "the serpents" (or elephants') trunks, the serpentine trunk symbolizing the Old Serpent, while the tusks represented the horns of Taurus. Thus we are reminded of both "Con-x Omon Panex," "I am Alpha and Omega," and the constellation Taurus by the familiar hymn, "Behold a stranger at the door."

These are coincidences of a sort which must not be neglected if any considerable portion of the history of the past is ever to be recovered. Coincidences of the same order as the long separated parts of a piece of mechanism, which, when finally put together again, constitutes a compass to guide our footsteps aright through the bewilderment produced by seeing the Sun of Catholic Christianity turn back ten degrees, or thousands of years, upon the dial of history.

But Dan has to do with the next constellation, Sagittarius. In Sanscrit, Sagittarius is *danus*, or bow, and *dhanason* or arrow.

We shall hereafter recognize in Dhanason the great Dionysius, who made conquest of all Europe and Asia with his red hosts from Meru. In Hebrew Dan is "judging," "ruling." As one of the tribes of Israel, Dan is "a serpent (Ophiucus) by the way, an adder by the path, which is biting the horse's heels, and its rider falleth backward."—(Genesis xlix., 16, 17.)

VII.—SAGITTARIUS.

SAGITTARIUS, with drawn bow and arrow, covers the central region of America, from 120° to 90° west longitude. Here more precisely we find the already mentioned celestial eagle, the bird of Jove, and the Nisroch of the Assyrian sculptures, which constellation occupies the first decan of Sagittarius in the ancient Persian spheres.

Close by Aquila, the Eagle, lies the splendid constellation of Cygnus, the swan, whose chief stars form athwart the milky way a splendid cross, pronounced by Proctor a finer object than the far-famed Southern Cross, which also lies in the milky way south of the equator.

Like *the eagle*, upward, onward,
Let my soul in faith be borne:
Calmly gazing, skyward, sunward,
Let my eye unshrinking turn
Where *the cross*, God's love revealing,
Sets the fettered spirit free,
Where it sheds its wondrous healing.
There, my soul, thy rest shall be.—(Bonar.)

Cygnus, or the swan, was said to be the shape in which Jupiter visited Leda (P-*leiad*), causing her to bring forth the ill-starred Gemini. This may signify a solar attraction leading to the drawing aside of some planetary mass, and its subsequent division into two mutually destructive bodies, whose changes of equilibrium of balance were fraught with disaster and disorder throughout the solar system. Certainly, the relations of the watery constellation Aquarius-Reuben to the Arabian star Bilha are more tolerable viewed astronomically than read as human history.

The Sagittarian constellations of the Eagle and the Swan remind us that, according to Plutarch, eagles and swans

"came from remote parts of the earth." The Canaanites (Cygnusites or Swanites) were a sister tribe of Mizraimites. They held a heifer or cow (Taurus) in high estimation. This may explain why they or their near connections, the builders of the American pyramids, chose 30 degrees east longitude as the site of the Great Pyramid, which monumentalizes this entire astronomico-geographical system.

"In early times colonies went by the name of the deity they worshipped or by the name of the insignia or hieroglyphic under which their country was denoted. Every act of such people was placed to the account of the deity under such device. Thus, instead of saying that the Egyptians (eagles) or Canaanites (swans) did such and such things, they said it was done by Jupiter in the shape of an eagle or a swan. Thus the Telchines, who were Ammonian priests, came to Attica under the conduct of Jupiter in the shape of an eagle. By this it is meant that they were Egyptian priests and an eagle was the device in their standard as well as the insignia of their nation. Some of the same family were found among the Atlantis (survivors of the lost Atlantis in the Atlantic Ocean) who escaped to and resided in Mauritania."—(Bryant.)

According to Prescott, the great standard or arms of the republic of Tlascala, was a golden eagle with outspread wings, in the fashion of a Roman signum, richly ornamented with emeralds and silver work.

The United States standards appropriately exhibit the arrows of Sagittarius in the talons of the national eagle; while the Great Pyramid itself, the key to the whole astronomico-geographical system, forms the reverse of the Great Seal of the Secretary of State of the United States, and the memory of the first President and Father of the Country is honored by the grandest obelisk ever erected!

Great crises in human experience often bring to the surface unsuspected things previously hidden in the depths of the hereditary consciousness of the race. Thus, a time of fierce religious persecution on the continent produced the strange phenomenon of the boy preachers, whose impassioned discourses, improvised through hours at a time, were explicable

to the authorities who held them under arrest, only upon the hypothesis of diabolic possession. Thus, too, at the close of the long struggle for independence, the latent hereditary consciousness of the people henceforth to be intrusted with the destinies of this old New World, being stirred to its very depths, manifested itself spontaneously and without reflection in the choice for our national insignia of the pyramid, the obelisk, the eagle, the azure expanse, the stars which fought in their courses against King George as once on this self-same continent they had fought against Sisera (see pp. 85, 185), and the crimson stripes which were for the healing of the nations, while, at the first seat of government, New York City, the self-same groundswell of deep-seated Egyptianism brought into existence the Egyptian architecture of both the prison known as the Tombs and the equally Egyptian City Reservoir. That this architectural bent had previously manifested itself on this side of the Atlantic is shown by the venerable ruins of Uxmal and Chi Chen in Yucatan, directly south of the Mississippi, where there are massive stone pyramids so ancient that they support trees growing in soil deposited on their summits from the atmosphere during thousands of years,—pyramids which were old before the days of the Pharaohs.

It has been a standing source of regret to American artists that, as was supposed, our country had no heraldic insignia of its own. Far from this being true, we see that, guided by the same power which determines not only the destiny of races, but also their physiognomy, the Great Republic entered, at the hour of her birth, into full possession of a magnificent equipment of insignia purely and solely her own. Demonstration that the Republic does not display borrowed crests and coats-of-arms should secure to the national emblems proper appreciation and careful protection by legislation from being either vulgarized for sordid purposes of trade or profaned by partisan misuse. Let it then go forth to the nations of the world in this year 1893, being the one hundred and seventeenth year of its national existence and the four hundred and first year since the rediscovery of the continent by Columbus, that over America alone does the eagle occupy his original

and rightful position in the skies, the eagles of all other nations being either appropriated without archæological or astronomical warrant, or inherited from ancestors driven by cataclysms above and wars below far from the ancient home to which the emblem of the eagle forever points.

Centuries before the Christian era the teachers of Pythagoras had taught that the earth is a sphere and that the water bounding Europe on the west washed the shores of Asia on the east. But the law of gravitation had not been discovered, and the world found it impossible to conceive of a hemisphere in which trees would grow downward into the air, and men walk with their heads suspended. Similarly, in spite of the plainest facts of universal history, so far from modern modes of thought is the notion of a divinity that thus shapes the ends of nations and individuals that cultured people of to-day find it impossible to perceive in such startling combinations the operation of fixed laws, preferring to attribute them to what a distinguished German philosopher terms the unfailing refuge of weak minds, "accidental coincidence."

That these laws are still in operation is obvious to the attentive student of revolutionary and contemporaneous events. Thus the eagle was adopted as the standard of the United States of America, not by chance or inadvertence, but deliberately and in spite of the outspoken opposition of influential men, such as Benjamin Franklin, whose dislike of the eagle as the emblem of the republic was also shared by the great Audubon. Again in 1782 the Great Pyramid was chosen, practically without debate, from a number of designs, for the reverse of the Great Seal of the United States of America, by ancestors who wrought more wisely than they knew. In 1882 the bronzed tars of England and America—the only nations upon the face of the earth called brethren—landed together upon the shores of the delta of the Nile, and the first time since our independence, that the flags of the United States and of Great Britain were borne side by side, was in the streets of Alexandria. The United States flags were displayed upon staffs bearing the eagles of ancient Egypt in America, while on the British flags was the cross, modified, of ancient Canaan

in America. In the same year both England and America struck off commemorative medals, upon whose reverse faces the two most mysterious emblems of Egypt, the sphynx and the pyramid, were severally displayed as central devices.—(See "An Important Question," John Wiley's Sons, New York City.)

If Piazzi Smythe is correct in seeing in the sphynx a Canaanitish work, it was appropriate that England, floating upon her flags the cross of Cygnus = Canada, should have displayed the sphynx upon her medals, while the United States Egyptians or Eagles displayed the pyramid.* In the same year, 1882, the cities of London and New York were respectively graced each with one of the two obelisks that, when our father Joseph married the Princess Asenath, had stood on each side the portal of her father's temple. Meanwhile, to the memory of Washington has been raised an obelisk which is the loftiest earthly structure, overtopping even the Great Pyramid.

The British people belong to the Teutonic, ancient Titanic, Atlantean race, and a Titan family occupies the throne of the empire. Let us consider the estimate placed upon the moral character, influence, and destiny of Great Britain and the English tongue by an Englishman long a resident of India:

> "He who feels Britain's heart feels all the world,
> He who tastes Britain's joy tastes all its cheer."

"The English nation possesses the intellectual bonds to restrain, direct, and control the energy which in France is explosive. But Britain's real strength is dependent as much upon her moral consciousness and convictions as upon the concentration of ultimate physical energy. The conjunction of the two makes her great. It should be especially remembered, when discussing such matters as these,—that Goodness

* The constellation of Joseph was the Sacred Bull, Taurus. The identification of modern Englishmen and Americans, as Saxons and Isaac-sons, with the tribes of Joseph's sons, Ephraim and Manasseh, suggests a new significance for the sobriquets John Bull and Brother Jonathan. The presence of the *Apalachian* range within the meridians of *Canada*, recalls the fact that the ancient priests of *Apollo* were called *Cunnidae*.—(See Bryant. Also, "Ephraim" and "Manasseh" on map at end of this work.)

looks inward: it can act outwardly only through the intellect, upon which, as limbs, it is dependent. Intellect, in its unregenerate state, is positively mighty in action; in its regenerate state, it becomes both mighty and positively good.

"In the present moral life of Britain, in which all good or tender emotional principles are displaced, and substituted by hard, self-reliant intellect, there are necessarily depths and intensities of infamy surpassing those to which other races can attain. But then there exists more than a counterpoise to this: Britain's nature and position make her receptive to, or in rapport with, the virtuous qualities of nations whom, in her lordly self-esteem, she would be slow indeed to recognize. Britain is par excellence the intellectually developed nation, and therefore necessarily the able, haughty, unsympathetic ruler. But she is more than this: there is another side to her character. *Although possessed of no genuine principles of good, such as the Eastern people inherit into more or less,* her descent and physical relations are such that all the good which elsewhere exists is reflectively photographed as perceptive (not innate) convictions upon her national consciousness. St. Paul, though speaking from a higher ideal, in some respects aptly represents Britain's straitened state of mind, thus: 'The good that I would, I do not; but the evil which I would not, that I do.' From various convergent influential causes, Britain is the world's focus, the world's colonizer, the world's pioneer in inquiry and research, the world's commercial mart, the world's mythic oracle or poet, the world's Bible warehouse, the nursery of the world's future tongue. Inasmuch as her neighbors share in her mental and energetic resources, they can share in her cosmopolitan efforts; but to her belongs the van. From her twofold nature, she is possessed of the noblest ideals combined with the most grovelling material propensities. Other nations neither profess nor possess such high ideals, nor have any of them the energy to grovel as she can. Herein she lays herself open to charges of national hypocrisy; but withal, for general nobility of character, she has no equal."—(Hawken: "Upa-Sastra.")

In Le Plongeon's "Sacred Mysteries of the Quiches," the

hieroglyphics of the Mayas of Yucatan are placed in parallel columns with Egyptian hieroglyphs, and thus the inscriptions of the ancient pyramid builders of Central America are shown to be the work of the subsequent builders upon the Nile. The great earthworks of the ancient races of the Ohio Valley were examined by the late Sir Daniel Wilson, who described them as "characterized by the perplexing element of elaborate geometrical figures executed on a gigantic scale, giving proof of skill fully equalling that of scientific land surveyors. The groups of symmetrical enclosures, square, circular, elliptical, octagonal, connected by long parallel avenues, suggest analogies even with the temples and sphynx avenues of the Egyptian Karnak and Luxor."

They were sun worshippers and maintained a perpetual fire. Now the Ohio valley was the ancient seat of the Creek Indians, who are supposed to represent the powerful Talligew or Tallegewi nation, whose name survives in the Alleghany Mountains.

"In the Greeks of Homer," says Count Volney, "I find the customs, discourses, and manners of the Iroquois, Delawares, and Miamis. The tragedies of Sophocles and Euripedes paint to me almost literally the sentiments of the red men respecting necessity, fatality, the miseries of human life, and the reign of blind destiny."

Recently, in translating the New Testament into the language of the Creek Indians, the construction of the Creek language was found remarkably like Greek. American students of the classics may yet find that we are more to Hecuba, and Hecuba to us than has been dreamed of in our philosophies.

Compare the following specimen vocabularies. For the Greek Apollo we have the Creek or Indian Apallachian Mountains; for Mount Olympus, Mount Olaimy; for Potomus, Potomac (river); for Tellaphasse, Tallahassee.

Of the incarnate Sun of Righteousness, it was commanded, "Thou shalt call his name Jesus," and among the Algonquin Indians the name of the sun was Geezis.

> "And the sun, from sleep awaking,
> Started up, and said, Behold me!
> Geezis, the great Sun, behold me!"

Krishna, the Sun of the Hindus, appears among the Blackfoot Indians in the following forms:

Cristeque ahtose, i.e. Sun; (Sun of Righteousness; the fire-king Molech, or Melchizidek, "king of righteousness," *without father or mother, or beginning or end of days;* no night there).
Cristequenats, i.e. Light; (Light of the world).
Christoque, i.e. Day; (Day star from on high).
Cristecoom, i.e. Great Spirit; (El or Helios, Apollo, Paul, Sol).
Cristecoom sah, i.e. Evil Spirit; } (Hell, Apollyon, Saul, Sheol).
Ea cristochis, i.e. Hot; }

Again, the Greeks tell us of Ouranos, the heavens, whence Urania; the Indians call the blue heaven Oronya. (Sir Dan'l Wilson.) Plato tells us that the priests of Atlantis always wore a blue mantle when administering justice or offering sacrifices. They assembled the people every fifth or sixth year in honor of deity. 5 6 5 are the numbers of the sacred name Jehovah.

Professor Whitney says, "There are infinite possibilities of expression in the American languages; and it would only need that some native American Greek race should arise to fill it full of thought and fancy, and put it to the uses of a noble literature, and it would be rightfully admired as rich and flexible, perhaps beyond anything else that the world knew." ("Life and Growth of Language.")

The aborigines of America belonged to the red race. Now the most ancient divisions of the human race described man as red, white, and black. During the sway of the Aithiope (whose name is derived from aith = fire; and opis = serpent) red or Phoinik was a royal color, and red blood, not blue blood as now, was said to flow in aristocratic veins. These early Indh or Aith worshippers, says Major-General Forlong, of the British Army in India, were the true Merus, Meropes, and first of Tartars and Mongols. In their land were developed Aryans and Skyths. Humboldt saw the red race in the red picture-writings of Mexico and the Etruskan reliefs of Tarquini; and Niebuhr saw Aithopians, or people of Meru, in the red Egyptian paintings of Theban kings and in the copper-colored figures without beards in the caves of Central India. Tudor, in

his travels in Mexico, remarked a granite head buried under gods and goddesses, serpents, and other brute creatures, the very fac-similes of those in Egypt. The head, he adds, might have been dug from the ruins of Thebes. In early Greek times the red Thracian was passing through lands which he long had ruled, to settle in further Etruria, whence Etrusko-Aithop affinities. Jove was painted red on high festival days, noble Romans also adorned themselves with red on great occasions. Adam and the Adamites were thought by Josephus to be the red-earth race.

Says Latch ("Indications of Genesis"): "The color of Esau denotes that he pertains to the Hiddekelik or red race. This race excels in all the branches of literary and scientific attainment that give beauty and strength to a nation. The history of the Hiddekelik race shows that they were the most learned of the races preceding the deluge. Among them were the mighty man, the man of war, the judge, the prophet, the prudent and the ancient, the honorable man, the counselor, and the eloquent orator. The indications are that the Hiddekels built an altar in the midst of Egypt, which altar most probably is the great Pyramid. This people was eminently qualified, both physically and mentally, to erect such a wonderful monument as an altar of witness. Such an altar must have been made as durable as time itself. If, therefore, the great Pyramid really is this altar, erected by the Hiddekelic or red race, then it must have been constructed between the years B.C. 13,465 and B.C. 12,098."

Among the Greeks we also find beside Apollo (Creek-Indian Appalachian Mountains) with his lyre (Lyra is set in the skies adjoining Cygnus, the singing Swan of the true Canaan, now Canada), as the god of music, the god Pan with his pipes, thus bringing the Pan's pipes, like the harp, to American soil.*

Still another striking coincidence is found in the following citations:

"Some fanciful tales of a supernatural origin from the heart of a mountain; † of a migration to the eastern seaboard; and of a subsequent return to the country of the lakes and

* Compare pages 109–113. † Cave or cliff dwellers.

rivers, where they finally settled, comprise," says Brownell in "Indian Races of North and South America," "most that is noticeable in the native traditions of the Six Nations."

"But," says Sir Daniel Wilson in "Lost Atlantis," "the value of such traditionary transmission of national history among unlettered tribes has received repeated confirmation. As to the fanciful tale of a supernatural origin from the heart of a mountain, it is simply a literal rendering of the old Greek" (Creek?) "metaphor of the autochthones, or children of the soil, symbolized by the Athenians wearing the grasshopper in their hair."

"There lies before us a vast and complicated problem in the American races," says Professor Whitney, "and it is their language that must do by far the greatest part of the work in solving it."

"Rhetoric was cultivated in the Indian council-house no less earnestly than in the Athenian Ekklesia or the Roman forum. Acute reasoning and persuasive eloquence demanded all the discriminating refinements of grammar and choice of terms which an ample vocabulary supplies. The vocabulary in use in some rural districts of England has been found to include less than three hundred words; whereas, the Iroquois Indian, though an untutored savage, possessed a language marvellously systematized and beautiful in structure, well adapted to the requirements of intricate reasoning and persuasive subtlety."—(Sir Daniel Wilson.)

It is the teaching of these pages that the American Greek race once conquered the world from this continent, and was then blotted out in a single dreadful night, leaving, however, clearest traces of their former greatness in their wretched survivors.

"Satisfying myself by personal observation (of the work of the mound builders), all idea of mere combined labor was lost in the highest conviction of manifest skill and even science. The only satisfactory solution of the problem seems to present itself in the assumption of the existence among the mound-builders of a theocratic order, like the priests of ancient Egypt, the Brahmins of India, or the Incas of Peru,

under whom the vanished race of the Ohio Valley executed their vast geometrical earthworks with such mathematical accuracy."—(Sir Daniel Wilson.)

The tribe of Dan has already been located by the constellations Aquila, Ophiucus and Saggitarius, upon the continent where dwelt the ancient Creeks. We here note, that historical research has distinctly connected the Danai of the Greeks with the Israelitish tribe of Dan.

Areus, king of the Lacedæmonians, wrote to Onias, the Jewish high priest, that he had "met with a certain writing" whereby he had discovered that "both the Jews and the Lacedæmonians are of one stock, and are derived from the kindred of Abraham." He concludes, "This letter is four square, and the seal is an eagle with a dragon in his claws."

Some time after, Onias being dead, Jonathan, the high priest of the Jewish nation, and the senate and the body of the Jews, sent back to Sparta greeting to the ephori, the senate, and body of the people of the Lacedæmonians, saying, "We did not need such a demonstration, because we were well satisfied about it from the sacred writings."—(Josephus, Antiquities.) Ancient Hebrew and Chaldæan authorities say that Dan bore on his standard a crowned serpent held in the claws of an eagle. Among the Greeks, Danaus was said to be the son of Belus, sometimes spelled Bela. Among the Hebrews, Dan was known as the son of Bilhah. Now, "Ægyptus I. was a son of Belus and a brother of Danaus."—(Anthon.)

The Talligew or Tellegewi Indians, whose name survives in the Alleghany Mountains, have been already mentioned. Now Bryant shows that the Telchines—whose name again suggests both the Tallegewi and the Alleghanies—were Egyptian priests who bore the device of an eagle upon their standards, and that they belonged to a race which had escaped to Mauritania upon the destruction of Atlantis. The sons of *Ad* (or At) are found at the base of all the most ancient races of men, to wit, the Hebrews (Aperus = Peruvians) the Persians, the Arabians, the Chaldees, the Hindus, the Egyptians, the Ethiopians, the Mexicans, and the Central-Americans. Now the Teutonic (Titanic) name for the Ad-lantic (Atlantic) eagle is

Ad-ler, or bird of Ad, while Adelheit is the German name for nobility.*

> "For in the air did I behold, indeed,
> An *Eagle* and a *Serpent* wreathed in fight.
> What Life, what Power, was kindled and arose
> Within the sphere of that appalling fray!
> For from the encounter of those wondrous foes
> *A vapor like the sea's suspended spray*
> Hung gathered: in the void air far away
> Floated the shattered plumes; bright scales did leap,
> Where'er the Eagle's talons made their way,
> *Like sparks into the darkness:* as they sweep,
> *Blood stains the snowy foam of the tumultuous Deep.*"
>
> (Shelley.)

The traditions of the conflict between the old serpent, and the Eagle in the land of the Titans (At-lantis—A:meru-ca) still echo in poetry to the present day!

The land Meru, the same as the island Mero (identified by Bryant with Atlantis) of the ancient Egyptians, from which Egypt was first colonized; the Meron of the Greeks, on which the Meropes, the first men, dwelt (Ad-am means red clay, as from the pipestone quarry), was the scene where was fought the great battle between the fiends of the air, the heavenly bodies, and the earth, which is the central event of Hindu (Indian) mythology. It has been pertinently suggested that the famed Meru of the Hindus, corresponding to the classic isles of the blest in the western hemisphere, may be derived from America.

In considering the modern origin of the name America, we face a somewhat serious dilemma, compelling us to distinguish between, on the one hand, the modern origin of the name America: and on the other the evidences of the immemorial

* One of the names of Egypt was Ait, which name was also given to the eagle.—(Bryant.) If the Teutons are of the ancient Titan brood, of the land of Ad, or Atlantis, then their claim to the Adler (Eagle) or bird of Ad, by right of descent, is as valid as that of the United States by right of our occupancy of the original soil of the constellation of the Eagle. In the light of these facts, the astronomical golden eagle of the American hereditary military Order of the Cincinnati acquires greatly enhanced significance, both of a mystic and a historic nature.

antiquity of the same name in connection with this continent, which upon examination, prove far too weighty and extensive to be lightly dismissed.

Sweetser's account ("Handbook of the United States") is as follows:

"The name America comes from Amalric or Emmerich, an old German word spread through Europe by the Goths, and softened in Latin to Americus, and in Italian to Amerigo. It was first applied to Brazil. Americus Vespucius, the son of a wealthy Florentine notary, made several voyages to the New World, a few years later than Columbus, and gave spirited accounts of his discoveries. About the year 1517, Hylacomylus, of the college of St. Die in the Vosges Mountains, brought out a book on cosmography, in which he said: 'Now truly as these regions are more widely explored, and another fourth part is discovered, by Americus Vespucius, I see no reason why it should not justly be called *Amerigen*, that is the land of Americus, or America, from Americus, its discoverer, a man of subtile intellect.' Hylacomylus invented the name America, and as there was no other title for the New World, this came gradually into general use. It does not appear that Vespucius was a party to this almost accidental transaction, which has made him a monument of a hemisphere."

On the other hand, Professor Wilder writes: "Alberico Vespuzio, the son of Anastasio Vespuzio or Vespuchy, is now gravely doubted in regard to the naming of the New World. Indeed, the name is said to have occurred in a work written several centuries before."

If it can be shown that the word America, in some form or other, was known the world over in prehistoric times as the name of this continent, then the precise motive of Hylacomylus in passing over the greatness of Columbus in order to immortalize not the surname but one of the forms of the baptismal name of Vespucci, becomes a question of curious interest rather than one of essential importance. There has been frequent occasion in these studies to note the apparent possession by the venerable Church of Rome, of geographical and historical knowledge which for her own reasons she withholds from

the world. The thought has often forced itself upon the writer that at Rome, the ancient science may be still preserved in a thousand forms, but hidden from the world because the world will not yet hear of Christianity once preached throughout the world in prehistoric, antediluvian times. Grounds for this silence are not far to seek. St. Paul warned Timothy against the babblings of science falsely so-called. In the days of the fathers we find the scientific world twitting the Church with holding to the cosmical error of the rotundity of the earth. The mission of the Church was clearly spiritual, and she may not unlikely have decided not to divide her strength by fighting at the same time upon two fields, namely, those of religion and of science. The cosmical error of the Church in the eyes of ancient rationalistic scientists has now changed into a brilliant demonstration, forsooth, by more modern scientists; but through the Middle Ages, as also *to-day*, it may still have continued to be the policy of that church to wage a purely spiritual war, while holding fast to ancient geographical and historical facts and names, thus leaving it for modern science to arrive by its own methods at the worldly knowledge which it makes its sole end.

That the Church of Rome has traditions of an ancient universal system, which in the interest of historic continuity she seeks to perpetuate, is shown by facts such as these: First, that the name Amazon was correctly located by her priests in conjunction with the neighboring Capricornus or Bacchus or Pan region of Panama; Second, that Rio Janeiro was rightly located beneath the constellation Aquarius, the St. Januarius of the Roman Calendar; and third, that whereas, before the visit of Columbus to Rome, it was impossible to enlist sailors to steer out into the wilderness of waters over which a dread mystery and horror of darkness brooded,* upon his return from Rome,

* The leviathan of Job caused the sea to boil like a pot. Small wonder, then, that at first the sailors were afraid to venture forth with Columbus, because, as they had heard, at a certain distance to the west the waters still were boiling hot. The rabbins say the waters of the deluge were boiling hot, and the Koran describes the deluge as the boiling over of the ovens of God, which obviously has something to do with the boiling trespass offering of Ezekiel (xlvi. 20). Thus we are enabled to offer to geologists that *ocean of good hot water in the Glacial period* which they so sorely need in order

with information bearing doubtless the official sanction of the Church, no further difficulty was experienced in enlisting a crew among those with whom the word of the Church was final.

It is certain that names Alberico and Amerigo were used interchangeably by Vespuzio. His services as geographer might suggest to an ecclesiastic having access to secret traditions of the Church, the idea of favoring the name Amerigo as resembling the ancient name of the newly discovered continent, and it may have pleased the popular fancy thus to identify a contemporary geographer with the site of his travels. Precisely similar things have occurred in recent American history. Thus Hiram Ulysses Simpson Grant will pass down to posterity as General U. S. Grant because of the popularity of the coincidence between the initials of his name and the initials of the United States, whose union was re-cemented by his sword. Certainly, if a century ago an ecclesiastic had written, "Now truly, as these regions have acquired their independence, and a new form of government has been set up under the sagacious leadership of George Washington, I see no reason why the capital city of the new nation should not be called Georgia, that is the city of George," it would be surmised that there was some reason, besides the consideration of euphony, for the suggestion to honor thus indirectly the name of Washington. The proposition by a savant of the present day to honor the memory of General Grant by naming a certain locality Hiram, a name which belonged to Grant quite as properly as did the name Amerigo to Alberico Vespucius, would be regarded as saying one word for Grant and two for the King of Troy. Yet that is precisely similar to what the Abbot Hylacomylus did when he proposed to honor Vespucius by calling this hemisphere Amerigen from the Christian name Americus, which Vespucius himself used interchangeably with Alberico.

In support of the claim of immemorial antiquity for the name America may be cited the fact that the root-sound Mar or Mer

to be able to account for the flint and chalk formations in the open sea as far north as Norway, formations which have driven them to the sheer hypothesis of thermal springs in the bottom of the ocean, at the same time that floating icebergs were carting boulders everywhere through boiling seas. They have not noticed that "*Sodom*" means lime!

was identified with this continent long before the services of Vespucius were rendered to geographical science. In the first place, the early Norse voyagers to America returned home with the name "*Mark*land," pronounced Marrickland, as the name of the continent; then, there is a highland region of Nicaragua, province of Chontales, still known as A*meri*sque; further, the great *serpent* crossing the path of the sun was called by the aborigines "A*mar*ak." The Sanscrit name for Sagittarius was Dannaus, and Sagittarius falls to the American continent. The emblem of Dan was an *eagle* bearing aloft a *serpent* in its talons, referring to Jehovah's conquest over the dragon. Both the eagle (Aquila) and the serpent (Ophiucus) fall to the American continent in accordance with the Pyramid allotment of the zodiacal signs. The continent of America is covered with serpent mounds and traces and legends of fire, or Pyrrhic dances, from Peru (Pyrru = Aperu = the Egyptian name for the Heperus or Hebrews) to Ohio.* Further, according to Greg ("Comparative Philology of the Old and New Worlds," 1893), in Peru, the month November 21 to December 21 was called Aya-Marku, signifying the pyramid of the dead (pyr = fire, mid = death). Among the North Americans, the name Armara signified serpent. Greg also gives Amaroke as the North American equivalent of the Greek *tragos*, *i.e.*, he-goat or Capricornus = Pan, the American constellation falling to Panama.

Before further developing the material which clusters around Sagittarius, it is necessary to become acquainted with the neighboring constellation Capricornus.

* The "Great Serpent" mound of Adams County, Ohio, is 700 feet long. Its distended jaws eject an egg 86 feet long by 30 feet wide. The "Great Eagle" mound near Newark, Ohio, represents an eagle in full flight, measuring 240 feet from tip to tip of its outspread wings, and 210 feet from head to tail. (See Shepherd's "Antiquities of Ohio.") The mound-builders knew that the constellations of Dan belonged to America. (See map at end.)

VIII.—CAPRICORNUS.

CAPRICORNUS occupies the region from 90° to 60° west longitude. Capricornus was Bacchus and Bacchus was Pan, and here we find the isthmus of Panama, while the conflict between Bacchus and the Amazons is commemorated by the great river known to the present day as the Amazon. The Amazons dwelt on an island (the continent of Atlantis ?) in Triton's Lake. Then the land was swallowed up, and the lake Tritonis became part of the ocean. Holy Writ places the time when the land was thus divided in the days of Peleg (whence Pelagos in Greek and Latin and archipelago in English). The Amazons were multimammia, like Diana of Ephesus and El Shaddai of the Hebrews (the God of Breast and Womb of Keble's Christian Year); hence, the heathen legend of the victory of Bacchus over the Amazons, through all its disguise of poetic anthropomorphism, and personification carried to the point of idolatry, is seen to be based upon the change from the worship of God as El Shaddai to his worship as Jehovah, recorded in Scripture.

> "And Elohim speaketh unto Moses, and saith unto him, I am Jehovah, and I appear unto Abraham, unto Isaac, and unto Jacob as El Shaddai; as to my name Jehovah, I have not been known to them."—*Exodus* vi. 2, 3.

No one ever has given credence to the tale that in 1539 the explorer Orillana was attacked by female warriors upon the river Nhamundas, a tributary of the Amazon; yet this fable still serves to explain the origin of the name of the mightest river of the entire globe. Either Orillana found the name there in some form or other, or some Roman Catholic priest named the river in accordance with ancient traditions of the church. According to Father Bodfish, of Boston, it is the duty

of a bishop placed at a distance to make report from time to time to the Pope, not only on ecclesiastical matters, but on the geography of the country.

The Sanscrit god Deva Nahusha has been identified with Dionysius. For a time he had control of affairs in *Meru*, whence he led his armies through the whole world. Now, Dionysius was Bacchus, or Capricornus, and Capricornus falls to A-*mer*-ica. Still another connection is shown between Sagittarius, the sign of the Horse; Dionysius of Pan-ama, the sign of Capricornus or the Goat; and Jupiter, who succeeded the ancient Pan. Namely, as a goddess, Hippo, or the horse, was the foster-mother of Dionysius, who was twice born or incarnated, the "last birth from Hippo at a time when nature itself was renewed" (a new heavens and earth established). After the *panic* and *pan*-demon-ium were over, Jupiter of the eagles appears, nursed by the goat of Capricornus or Panama.

Lenormant insists that the human race issued from Upa-Meron. Theopompus tells us that the people who inhabited Atlantis were the people of Meru. As the Puritans brought the names Boston, Springfield, Northampton, York, etc., from Old England to New England, so the ancient eagles (Egyptians) and swans (Canaanites), coming to Asia "from a far distance," carried thither the A-mer-ican names Egypt, Canaan, etc.

Short's "North Americans of Antiquity" shows numerous instances of this custom, as for example:

In Central America.	In Armenia.
Chol-ula.	Chol.
Colua-Can.	Colua.
Zuivan.	Zuivana.
Colima.	Cholima.
Xalisco.	Zalissa.

It has long been known that America was once inhabited by a mighty population who operated copper mines, were skilled engineers, and left evidence of their arts and their commercial and political greatness in various other parts of the globe. In making excavations on Long Island coins have been found whose inscriptions are in characters unknown in

history. What became of the great multitude of the ancient Americans? Did they slowly retire from the continent on account of severe climatic changes, or were they blotted out of existence by a colossal catastrophe?* The answer of the drift-covered forests and the animal remains found buried beneath from fifty to one hundred and fifty feet of *non-fossiliferous* clay and gravel is unequivocal. They were basking in sunshine and were at the height of political and military greatness, "dreaded by all Europe and Africa; when, lo, in the evening, terror! and before morning they were not! This," sang the people who dwelt under the sign Aries, "is the portion of our spoilers. The spoilers of Ariel vanished like a dream"!

It is self-evident that no shifting of ice at the pole could have covered a continent with the swift ruin which befell America. The entire polar region could not contain even a considerable portion of the masses of clay, gravel, and boulders with which this continent was suddenly overwhelmed. The seers of old knew whereof they spake and sang when they told of the day when the Lord rained hot stones upon the earth; of the fall of the bones of Ru (the solar hero Rustem of the Persian stories of the magicians); of the dismemberment of Osiris; of the sowing of the dragon's teeth, etc.

* "A party of prospectors, led by a man named Ferguson, left Yuma three weeks ago in search of a mysterious mine in the Colorado desert. After leaving the Colorado River bottoms they started towards the Cocopas Mountains, on the Mexican boundary. They prospected for some time without success, and finally came into a region where rocky hills gave good indications of gold. In one spot, some distance from where the party camped, they found some peculiar outcroppings of granite. On examining the outcroppings more closely they were amazed to discover signs of what appeared to be a great stone building or series of buildings. The granite outcroppings they had seen from the camp proved to be pillars of quaint design, and seemed to have been the entrance to some huge structure. Ferguson and his associates then began a closer inspection of their queer find, which from their story, seems likely to prove the most important archæological discovery in years. The walls of once great buildings had either been torn down, or perhaps shaken to the ground by tremendous earthquakes. The ruins covered a space 420 feet long by 260 wide. Portions of the north, east and south walls were still standing. The pillars already mentioned were upon the north side, and were curiously formed to represent rattlesnakes. They were slightly curved at the bottom and the tail ends made to resemble rattles. Upon their heads rested immense slabs of granite, weighing many tons. In all forty-eight pillars, some fairly preserved, were found. All were beautifully proportioned. At their tops, above heads, the frieze

Upon the top of the last series of stratified rocks we find the Drift. After penetrating through a few inches or more of surface soil, we find a vast deposit of sand, gravel, and clay, fifty, one hundred, five hundred, eight hundred feet in depth above the stratified rocks on which it rests. *It extends from pole to pole on one side of the globe*, covering half of North Amer-

ornamentation resembled Egyptian sculpture. The inclosure between the walls was filled with débris, and no satisfactory examination of the interior could be made. However, fragments of pottery were found near the surface, which, with a piece of the frieze ornamentation, were carried away by the prospectors. No cement or similar material appeared to have been used in the construction of the buildings, big slabs of granite having apparently been laid one directly upon the other. On all the exposed parts of the walls the same class of ornamention was found that appeared upon the pillars. In one place, at the foot of the pillars, stone steps were found, excellently hewn out of granite."—(New York World, July 23d, 1893.)

Again, "a discovery of great archæological value, as regards the prehistoric people of the United States, was recently made in Wise County, Tex. It consists of a pavement of petrified wood, covering the summit of a mound one and a half acres in area. The mound is sixty feet high, square shaped and with sloping sides. It was looked upon as an ordinary clay structure until a short time ago, when, in digging the soil on the summit, which is level and measures an acre and a half, a petrified pavement was struck under what appeared to be a shallow deposit of drift. Further explorations showed that the entire summit of the mound was paved. The petrified blocks were laid as compactly as a Nicholson pavement. The mound, which was constructed with mathematical precision, also contains some blocks of stone that seemed to have been used in a building. The samples of the pavement are four inches long, and undoubtedly are petrified wood. Three inches of their length is silica and the remaining inch, measuring to the wearing surface, is carbonate of lime. This combination, which is not uncommon in petrifications, shows that the pavement was probably set in siliceous sand and that the upper part was subjected to the action of water containing lime in solution. The blocks gave evidence of having been split by a sharp instrument and sawed at the upper surface. While thousands of mounds have been discovered on this continent this is the only one in which, through the agency of petrification, nature has embalmed an evidence of a place in civilization occupied by the mound builders far in advance of what had been accorded them by antiquarians. That this mysterious race practised the arts engaged in mining and commerce is proved by the discovery in Peruvian mounds of Lake Superior copper. But, although copper chisels, rimmers and indented knives (that might have been used as saws) have been found in mounds, there never was any proof that the mound builders were woodworkers until this discovery in Wise County. Wood being an article that time destroys, all its evidences of the home life of the mound builders must necessarily have long since been obliterated, except where preserved by the agency of petrification. While this agency in the Wise County mound has only preserved a beautiful pavement, it may be inferred that a people sufficiently advanced to execute a work that in recent years has immortalized Nicholson in the annals of street engineering were capable of raising handsome wooden temples and other structures."—(New York Sun, 1893.)

ica and all of Greenland, Europe, Africa, and South America. Where did the Drift come from?

Martius says: "The most violent convulsions of the solid and liquid elements of our globe appear to have been themselves only the effects due to a cause much more powerful than the mere expansion of the pyrosphere. Some philosophers have belief in an astronomical revolution which may have overtaken our globe and may have modified its position in relation to the sun. They admit that the poles have not always been as they are now, and that some terrible shock displaced them, changing at the same time the inclination of the axis of the rotation of the earth."

The investigations of Dawson, Geikie, Winchell, and others "place it beyond question that the Drift came suddenly upon the world, slaughtering the animals, and smashing, pounding, and contorting the surface of the earth. The deposit of these continental masses of clay, sand, and gravel was but one of the features of the appalling event. The Drift marks probably the most awful convulsion and catastrophe that has ever fallen upon our globe. It was sudden and overwhelming. It fell upon land-areas much like our own in geographical conformation; forest covered, inhabited; glorious lands, basking in perpetual summer, in the midst of a golden age." ("Ragnarok; the Age of Fire and Gravel.")

> "According to the Qabbalah . . . there were certain primordial worlds created, but they could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced force and destroyed. These primordial worlds are called (in Scripture) the 'kings of ancient time,' and the 'kings of Edom who reigned before the monarchs of Israel.'"—(Mathers, "Qabbalah Unveiled.")

Tertullian, Gregory the Great, and latterly Stier, have taken the star fallen from heaven, to which Isaiah (xiv.) compares the King of Babylon, for Satan, once mighty over the nations, but now broken and *cast down to the earth.* Whoever has seen a meteor burning in its flight will be able to imagine the appearance of the incandescent masses from Lucifer when they dashed through our atmosphere.

The Yute Indians say that "Ta-wats sped an arrow and struck the sun-god, who was scorching the people with his fierce heat, full in the face, and he was shivered into a thousand fragments, which *fell to the earth*, causing a general conflagration." Compare this with the dismemberment of Osiris, the bones of Ra. Tawats = Taffy = David and Goliath.

The Tahoe legend says that "the flames went up to the very heavens, and melted the very stars, *so that they rained down in molten metal upon the earth*, forming the ore that white men seek" (gold).

In Peru the god of riches was worshipped under the image of a rattlesnake, with a tail of gold. It was said to have descended from the heavens in the sight of all the people, and to have been seen by the whole army of the Inca. Among the Greeks and the Germans the fiery dragon was the dispenser of riches and watched a treasure in the earth. The diamond is found in drift gravels alone; it is not found *in situ* in any of the rocks of an earth-origin. It was formed in space.*

According to Hesiod, the appearance was that of a serpent (Typhaon) "a fierce dragon, many-headed, with dusky tongues and fire gleaming; sending forth dreadful and appalling noises, while mountains and fields rock with earthquakes; chaos has come; the earth, the sea boils; there is unceasing tumult and contention, and in the midst the monster, wounded and broken up, *falls upon the earth;* the earth groans under his weight, and there he glows and blazes, melting the earth with boundless vapor and glaring fire."

According to Plato, the priests of Sais told Solon, the Greek Lawgiver, when he visited Egypt, B.C. 600, that the story of Phaeton was "a myth which really signified a *declination of the bodies moving around the earth and in the heavens, and a great conflagration of things upon the earth*," in consequence of which catastrophe we see, in Ovid, "Atlas himself struggling, and hardly able to bear the glowing heavens upon his shoulders."

In the Edda we read: "The Fenris wolf advances with wide open mouth; the upper jaw reaches to heaven and the

* Compare page 315.

lower jaw is on the earth ; fire flashes from his eyes and nostrils. . . . The eagle screams, and with pale beak tears corpses. . . . Mountains dash together, heaven is rent in twain. All men abandon their homesteads when the warder of Midgard slays the serpent. The sun grows dark, the earth sinks into the sea, the bright stars vanish, fire rages, heat blazes, and high flames play 'gainst heaven itself."

Even that marvellous event, the standing still of the sun, may be a reminiscence of the catastrophe of the drift. It is a curious coincidence that as related in the Book of Joshua it was accompanied by a fall of stones from heaven by which multitudes were slain. The American legends say that the sun stood still, and Ovid tells us that a day was lost. Who shall say what circumstances accompanied an event so tremendous as to crack the globe itself into great fissures and to change its axis of rotation ? Christ once affirmed of himself, " Before Abraham was, I am." Was it to the great event so many peoples have sought to describe that Christ referred, when addressing those who, having ears, yet heard not, he also said, "I was beholding the Adversary like lightning from the heavens having fallen ? "

Bryant has shown us that the Meropes were the Atlanteans, a people of great pride, who were ruined by Deity.

Now let us note the ingenious application of local color in the construction of Deborah's Song of Triumph over *Meroz* (*Amerisque*). For instance:

" Awake, awake, Deborah,
Rise, Barak, and take captive thy captivity.
(Barak = " lightning " ; of the tribe of Napthali = Virgo. Deborah = " bee " = Mylitta = Virgo ; a " mother in Israel " = Chimera, the fiery mother of Virgo ; see note, p. 49.)
In the divisions [= Pelaggah = Peleg = Archipelago] of Reuben [= Aquarius = Atlantis, see map].
Great are the searchings of heart.
Zebuion [= Capricorn = Panama] is a people that exposed its soul to death.
The stars from their highways fought against Sisera,
(First, then a fall of meteors from heaven.)
The brook Kishon swept them away,
(Kishon = bow = Sagittarius.)

Then broken were the horse-heels
(Sagittarius is the sign of the horse-heels.)
By prancings,—prancings of the mighty ones.
Curse *Meroz!* said a messenger of Jehovah."

Compare this with what, according to Plato, the Egyptian priest told Solon, regarding Meroz, the destroying Mount (Amerisque, Meru, Moriah, Mar's Hill, etc.), that was destroying all the nations.

"These histories tell of a mighty power which was wantonly aggressing against all Europe and Asia. This power came out of the Atlantic Ocean. But afterwards *in a single day and night* the Island of Atlantis, in which there was a great and wonderful empire, disappeared and was sunk beneath the sea."

Bear in mind this single day and night, and the overwhelming by the sea, while we now hear Isaiah's song of triumph over the destruction of the Americans.

"Ho to the multitude of many peoples,
As the sounding of seas they sound;
And the wasting of nations,
As the wasting of mighty waters they are wasted.
Nations as the wasting of many waters are wasted,
And he hath pushed against it,
And it hath fled far off,
And been pursued as a chaff of hills before wind,
And as a rolling thing before a hurricane.
At even time, lo terror, before morning it is not,
This is the portion of our spoilers,
And the lot of our plunderers.
Ho, land shadowed with wings
(See America's coins, seals, and constellations!)
That is beyond the rivers of Cush,
That is sending by sea ambassadors."

The description in the Book of Daniel is yet more circumstantial as to both geographical and astronomical details:

"I lift up mine eyes, and look, and lo, a certain ram is standing before the stream (Aries in Africa faces the location of Pisces over the waters of the Atlantic). . . . *I have seen the ram* pushing *eastward*, and northward, and southward. . . . And

lo, a *young he-goat* (Capricornus = Bacchus = Pan = Panama, 90° to 60° west longitude; see map at end) hath come *from the west*, over the face of the whole earth . . . and there hath been no power in the ram to stand before it. . . . And the young he-goat hath exerted itself very much . . . toward the south and toward the east . . . *yea, it exerteth unto the host of the heavens, and causeth to fall to the earth of the host and of the stars.*"—(Dan. viii. 3-10.)

Compare this with the description of the next coming of the Son of man in the clouds of heaven:

"As the lightning comes out of the *east*, and shines to the *west*, so shall be also the presence of the Son of man. Wherever may be the *carcass*, there will the *eagles* be gathered. And speedily after the affliction of those days, *the sun shall be darkened, and the moon shall not give her light*, and *the stars shall fall from heaven*, and the powers of the heavens shall be shaken. And there will be signs in the sun and moon and stars; and on the earth *anguish of nations in perplexity of a roaring and tossing of the sea.* Men fainting from fear and expectation of the things coming on their habitations; for *the powers of the heavens will be shaken.* And the sign of the Son of man shall then appear in the heavens; and then all the tribes of the earth shall lament, and they shall see the Son of man coming upon the clouds of heaven with great majesty and power. And he will send his angels with *a great sound of a trumpet*, and they shall gather his chosen ones from the four winds and from one extremity of the heavens to the other. *And he will place the sheep* [Aries] *at his right hand, but the goats* [Capricornus] *at his left.* Then he will also say to those at his *left hand*, 'Depart from me ye cursed [*kata* = against, *ara* = Aries ?] into aionian fire.'"

This also agrees precisely with the position of the astronomical sheep and goat, and the location of the land destroyed by fire.

The destruction of America prior to its renovation and restoration to the land of trackless forests which explorers of the tenth and sixteenth centuries found here, is sublimely depicted in numerous passages in Isaiah: —

"Therefore hath the anger of Jehovah burned among his people,
And he stretched out his hand against it,
And smiteth it, and the mountains tremble

And their carcass is as filth in the midst of the out places.*
With all this his anger did not turn back,
And still his hand is stretched out!
And he lifted up an ensign to nations afar off,
And hissed to it from the ends of the earth,
And lo! swift with haste it cometh,
There is none weary or stumbling in it.
It doth not slumber nor sleep,
Whose *arrows are sharp and all its bows bent.*
***Hoofs of its horses as flint* have been reckoned,** } **(Sagittarius.)**
And its wheels as a *hurricane.*"

Compare with the prayer of the Aztec priests to the supreme invisible god Tezcatlipoca:

"Thine anger has descended upon us as stones, spears, and arrows upon the wretches that inhabit the earth. O valiant and all-powerful Lord, the common people are almost made an end of and destroyed. And what is most pitiful of all, *the little children, that are innocent and understand nothing, only to play with pebbles and to heap up little mounds of earth, they too die, broken and dashed to pieces.*—a thing very pitiful and grievous to be seen, for there remain of them not even those in cradles, nor those that could not walk or speak. Is there to be no mercy nor pity for us until the *arrows* of thy fury are spent to our utter perdition and destruction? *Shall the sun nevermore shine upon us? Must we remain in perpetual darkness?* We are all as drunken and without understanding. Already the little children perish of hunger, for there is none to give them food nor drink nor consolation nor caress: none to give the breast to them that suck, for their fathers and mothers have died and left them orphans, suffering for the sins of their fathers."

But to return to Isaiah:

"And it howleth against it in that day *as the howling of a sea,*
And it hath looked attentively to the land,
And lo! darkness—distress,
And light hath been darkened by its abundance.
Howl ye, for near is the day of Jehovah,
As destruction from the Mighty it cometh.
Therefore all hands do fail,
And every heart of man doth melt

* Where carcasses are *eagles* are gathered together!

A friend at his friend they marvel,
Their faces—the appearance of flame!
Lo! the day of Jehovah doth come,
Fierce, with wrath and heat of anger,
To make the land become a desolation,
Yea, its sinning ones he destroyeth from it.
For the stars of the heavens and their constellations
Cause not their light to shine,
Darkened hath been the sun in its going out,
And the moon causeth not its light to come forth.
And I have appointed on the world evil,
And have caused to cease the excellency of the world
And the excellency of the terrible I make low.
Every one who is found is thrust through,
And their sucklings are dashed to pieces before their eyes.
How hast thou fallen from the heavens,
Lucifer, son of the dawn!
Thou hast been cut down to earth,
O weakener of nations!
Lo, Jehovah is emptying the land
And is making it waste,
And hath overturned it on its face,
And hath scattered its inhabitants.
Mourned, faded, hath the world;
Languished, faded, hath the world.
Fear and a snare and a trap
Are on ye, O inhabitants of the land!
And it hath come to pass
He who is fleeing from the noise of the fear
Doth fall into the snare;
And he who is coming up from the midst of the snare
Is captured by the trap.
For windows on high have been opened,
And shaken are the foundations of the land.
Utterly broken down hath been the land,
Utterly broken hath been the land,
Utterly moved hath been the land.
Stagger greatly doth the land as a drunkard.
An overflowing scourge, when it passeth over,
Ye have been to it for a treading place.
From the fulness of its passing over it taketh you,
By day and by night,
And it hath been only a trembling to consider the report,
And it hath been at an instant suddenly,
By Jehovah of Hosts thou art inspected,

With thunder and with an earthquake,
And great noise, hurricane, and whirlwind,
And flame of devouring fire.
And as a dream, a vision of the night, hath been
The multitude of all the nations
Who are warring against Ariel " (Aries ?)

The vividness of this word-painting is not surprising in view of the statement, that " the books of the Prophets are now regarded as constituting the most ancient portion of the Old Testament, and belonging to the primitive stage of Jewish civilization." The *form* of this statement, however, savors too much of the prevalent " Orderly Course of Evolution " assumption. The power of the prophetic language here cited is due to the fact that the language is not the product of art but of appalling experience instead.

Still more ancient than Isaiah are the recovered Babylonian tablets, whose evidential value, however, has been impaired by certain erroneous assumptions, which need to be cleared out of the way before their testimony is examined.

In the latter part of the eighteenth century several celebrated English scholars attempted to solve the problem of Hindu religion. Their collections of Indian Antiquities and Literature constitute a treasury of knowledge of enduring value for archæological science. They failed to discover the root facts of which the customs, emblems, beliefs, and doctrines of the Hindus are the direct outgrowths, but they failed by reason of no fault of their own. Their failure was solely owing to the imperfect state of astronomical science in their times. Like the Hebrew scriptures and ceremonies, so too the Hindu scriptures and ceremonies affirmed, throughout, a war in heaven, while astronomy discerned in the skies only eternal order. Thus, D'Assier observes (" Posthumous Humanity "):

" Every one is familiar with the great impulse that the study of aerolites has acquired of late — their connection with shooting stars, the relationship between these latter and comets, the part which each of these asteroids plays in the economy of the solar world, the indications they afford as to

the chemical nature of the matter diffused throughout space; all these amply prove the value which astronomers attach to this new branch of celestial exploration. Yet each time that our journals announce a fall of meteors I cannot help recalling to mind the superb disdain with which men of science used to greet every communication of the sort, and their obstinate denials of the most precise affirmations by observers. We all know the reply one day made by Lavoisier in the name of the Academy of Sciences: 'There are no stones in the sky; therefore none can fall thence upon the earth!' Thus it was until 1803. In that year an enormous bolide which burst near l'Aigle (Orne), covered with its fragments more than ten square kilometers of ground. Several thousand persons having witnessed this phenomenon, which occurred in full daylight, the Academy of Sciences concluded to send one of its members, Biot, to the spot to make an investigation. At his return, he laid before the eyes of his colleagues a number of specimens, and finished by convincing the sceptics. Stones could then, after all, drop upon the earth, despite the assertions of the scientists that there were none in the sky.

"It might have been supposed that such lessons would not be wasted, and that persons calling themselves discreet would in future show more circumspection in their wholesale and systematic denials. It has not been so. False notions founded upon our prejudices or an imperfect education imprint upon our brain a sort of personal equation of which we cannot rid ourselves."

It was not until the first year of the present century that the immense belt of asteroids was discovered between Mars and Jupiter, thus disclosing unexpectedly not only evidences of ruin in the skies, but also the very débris of the planets destroyed in this famous war in heaven which is the burden of all sacred writings and traditions since the dawn of history.

How little both astronomers and archæologists still realize of the consequences of Olber's magnificent discovery, is shown by a passage from Lenormant, who calmly writes that "In the earlier days of Assyriology some students sought to find some astronomical significance in connection with the pres-

ence of the sun in Taurus, and a very estimable scholar has even discovered in these conflicts an indication of the Babylonian origin of the Mithraic mysteries, as also the connecting link of a complete theory of the Asiatic religion. *These theories were, however, vain attempts to discover many mysteries, where there was really nothing so sublime.*"

Resting thus serenely upon the assurance that no sidereal blasts had ever struck this planet, and that sideration itself was a mere subjective notion without any objective counterpart in human experience, Lenormant proceeds to comment upon the vivid words of the Tablets, as follows: "We see the Chaldean exorcist did not spare the use of invective against the demons he wished to repulse. The poetical imagination of the authors of the Accadian conjurations indulged itself in these accumulations of withering epithets, in descriptions of the sinister effects produced by the spirits of evil and darkness, and further by an assemblage of images of a varied character, possessing often great brilliancy and remarkable power,"—("Chaldean Magic"). "Images of a varied character," indeed; but images of what?

According to Lenormant the poetical imagination of the Chaldeans indulged itself in creating things of great brilliancy and remarkable power out of nothing.

Over against this view, there is a strong probability that out of intensest language originally wrung from the anguish-stricken hearts and tortured frames of prehistoric races of men, Lenormant has made nothing!

Modern science denies even to Deity the power of creating anything out of nothing. What is thus denied to God must not be attributed to the imagination of prehistoric man. The roots of language lie in the acts and facts of the past, or in other words, language is the offspring of perception. Whatever may be the scientific theory in vogue in his day, no true archæologist, historian, or genealogist will ever surrender the evidence of the indestructible words and surviving ceremonies of the past to clear the way for modern hypotheses.

The trained scientists of recognized high attainments who wrote the widely circulated orthodox Christian treatise entitled

"The Unseen Universe," observe (§ 85) that "It is the duty of the man of science to push back the Great First Cause in time as far as possible." It will hereafter appear in the present work, that with the discovery of the asteroids and the results of Herschel's star-gauging in furnishing the ground plan of the visible universe, mankind have regained the key to the scientific basis of all the mythologies of the past and of all true religion in the present.

With these preliminary considerations it becomes possible to extract from the incantations of the venerable Babylonian tablets details of human suffering at the time of the great catastrophe even more vivid than those already cited from Isaiah:

> "The wicked god, the wicked demon,
> The demon of the desert, the demon of the mountain,
> the demon of the sea,
> the noxious cherub [Kireb, Taurus],* the enormous *Uruku* [Mexican Hurcan, i. e. hurricane]
> the bad wind by itself,
> the wicked demon which seizes the body, which disturbs the body.
> cruel agony which never ceases, nightmare,
> unremitting fever,
> unremitting plague
> food which reduces the body of man to a skeleton,

* "A certain Daitya, named Tarika, was extremely ambitious. To force Brahma to promise him any boon he should require, he went through numerous penances, persisting in each for a hundred years. The effect of these austerities alarmed all the gods. Brahma assured them that though he was bound to grant the boon of one who became powerful by austerities, he would render it inoffensive to the heavenly host. Tarika asked for unrivalled strength, and that no hand should slay him except a son of Mahadeva. His request being granted, Tarika plundered all the minor gods—the sun, dreading him, gave no heat—the moon, in terror, remained always at the full—in short, Tarika usurped the entire control of the universe. The personification of Reason—Wisdom, now prophesied that a saviour of the world would be born of Mahadeva and Parvati. But to the horror of the discomfited world, Parvati was barren. Whereupon Agni (fire, Agnus Dei) took the form of a dove (Pleiades) and received from Mahadeva the germ of Kartikeya, the general of the celestial armies. This germ the dove let fall into the Ganges, on whose banks then arose a boy, beautiful as the moon and bright as the sun, who fought Tarika in a terrible conflict in which he (Kartikeya) came off conqueror and delivered the world."—("*Sin Purana.*") This victory over Tarika, Taurus, is represented in the well-known group of Mithras plunging his sword into the Taurus Ox, the origin of the ancient religious ceremony which still survives in the bull-fight of Spain.

food which eaten is returned again,
liquids which make the drinker swell,
fatal poison
the pestilential wind *which comes from the desert* and returns not.
The frost which makes the earth to shiver,
the excess of heat which makes the skin to crack [compare Job vii. 5],
evil destiny which unexpectedly cuts off a man's career,
parching thirst which aids the Spirit of the plague.
he who being hungry in a pit beseeching is therefore reduced to eat dust.
The day of mourning, the wind which brings misfortune,
the day of misfortune, the fatal wind which makes itself felt, the day of misfortune, the fatal wind which precedes it,
the messengers of loss, the ravagers of Earth,
the lightning which ravages the country,
the seven gods of the vast heavens, [planets]
the seven gods of the great earth,
the seven gods of the igneous spheres,
the seven gods, these are the seven gods,
the seven malevolent gods,
the seven malevolent phantoms,
the seven malevolent phantoms of the flames, in the heavens seven, on the earth seven,
Spirit of the heavens, conjure!
Spirit of the earth, conjure!
Devastator of heaven and earth, devastator of earth,
the genius who devastates countries,
the genius who devastates the countries and whose power is very great,
whose power is very great, whose trampling is formidable,
Telal, the bull which pierces, the very strong bull, the bull which passes through dwellings,
the indomitable Telal, there are seven of them.
they obey no commands,
they devastate the country.
they know no order,
they watch men,
they devour flesh; they make blood flow; they drink blood;
On high they bring trouble, and below they bring confusion.
Falling in rain from the sky, issuing from the earth, they penetrate the strong timbers, the thick timbers; they pass from house to house. [The planetary fragments, meteoric showers.]
Doors do not stop them,

Bolts do not stop them,

They glide in at the doors like serpents, they enter by the windows like the wind.

They hinder the wife from conceiving by her husband ; [Tobit vi, 13.]

They take the child from the knees of the man ; they make the free woman leave the house where she has borne a child,

They, they are the voices which cry and which pursue mankind,

They assail country after country,

They take away the slave from his place.

They make the free woman to leave her house and her child.

they make the son quit his father's house.

they make the dove from his dove-cote to fly away ;

they force the bird to lift himself up on his wings ; *

they make the swallow fly from his nest into space ; they cause the ox to run away ; and the lamb to escape, the wicked demons, who lay snares.

From the four cardinal points the impetuosity of their invasion burns like fire.

They violently attack the dwellings of man,

They wither everything in the town or in the country.

They oppress the free man and the slave,

They pour down like a violent tempest in heaven and earth.

They shall precipitate this man into the water ; they shall bury him in the ground ; they shall cause him to be overwhelmed with stones ; they shall burn him with fire ; they shall drive him into exile into places where he cannot live.

May the great gods cover him with absolute confusion, may they root up his stability, may they efface his posterity.

May the Sun, the great judge of heaven and earth, pronounce his condemnation. and take him in his snares !

May Gula, the great lady, the spouse of the winter Sun, pour inside him a deadly poison ; may she cause his blood and sweat to flow like water !

May Bin, the captain of heaven and earth, the son of Anu, the hero, inundate his fields !

May Serakh destroy the first fruits of his harvest. . . may he enervate his animals !

May Nebo, the supreme intelligence, overwhelm him with affliction and terror, and lastly, may he hurry him into incurable despair !

I will cause the earth to fall into the water, putting the south in place of the north.

* Compare Isaiah xxxiv, 13, 14.

This last cited detail, viz. a change of place of the earth, is the first sign of the day of resurrection among the Mohammedans, according to Sale ("Introduction to the Koran"):—

"The day of resurrection is unknown even to Gabriel, but the approach of that day may be known from certain signs which are to precede it. Among the greater signs are:

1. *The sun's rising in the West*, which some have thought it did originally.

2. *The appearance of the beast*, which is to be 60 cubits high, according to some; but according to others, will reach to the clouds and to the heavens [pyramidal height, see page 7]. This monster is, as to form, a compound of various species; having the head of a bull [Taurus] the eyes of a hog [Behemoth=Typhon] the ears of an elephant [Aleph = Ox = Taurus], the breast of a lion [Leo] the tail of a ram [Aries] the voice of an ass [Cancer], etc.

4. The coming of Antichrist, who is to ride on an ass, but at length be slain by Jesus.

5. The descent of Jesus on earth, under whom there will be great security and plenty in all the world, hatred and malice being laid aside; lions and camels, bears and sheep, living in peace, and a child playing with serpents unhurt.

8. A smoke which shall fill the whole earth.

11. The discovery of a vast heap of gold and silver by the retreating Euphrates, which will be the destruction of many.

17. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts.

"The immediate sign of the coming of the day of resurrection, will be the first blast of the trumpet, the blast of consternation, at the hearing of which all creatures in heaven and earth shall be struck with terror. The earth shall be shaken, and not only all buildings, but the very mountains levelled; the heavens shall melt, the sun be darkened; the stars fall, the sea be troubled, and dried up, or turned into flames, the sun, moon, and stars being thrown into it.

"At the second blast, the blast of examination, all creatures both in heaven and earth shall die or be exterminated, except those which God shall please to exempt from the common fate.

"Those believers whose evil deeds outweigh the good, shall be scorched and their skins burnt black, and shall afterwards be admitted into Paradise.

"The damned suffer from an intolerable stink, the stinging and biting of serpents and wild beasts, the cutting and tearing of flesh by the devils, excessive hunger and thirst.

"Mankind will stand looking up to heaven, but without receiving any information or orders thence, and are to suffer grievous torments both the just and the unjust, though with manifest difference. For the limbs of the former, particularly those parts which they used to wash in making the ceremonial ablution before prayer, shall shine gloriously, and their sufferings shall be light in comparison, and shall last no longer than the time necessary to say the appointed prayers; but the latter will have their faces obscured with blackness, and disfigured with all the marks of sorrow and deformity. What will then occasion not the least of their pain is a wonderful and incredible sweat, which will even stop their mouths, and in which they will be immersed in various degrees according to their demerits; some to the ankles only, some to the knees, some to the middle, some so high as their mouth, and others as their ears. And this sweat will be provoked not only by that vast concourse of all sorts of creatures mutually pressing and treading on one another's feet, but by the near and unusual approach of the sun, which will be then no farther from them than the distance of a mile, or as some say (the word is ambiguous) no farther than the length of a bodkin, so that their skulls will boil like a pot, and they will be all bathed in sweat. From this inconvenience, however, the good will be protected by the shade of God's throne; but the wicked will be so miserably tormented with it, and also with hunger, and thirst, and a stifling air, that they will cry out, Lord, deliver us from this anguish, though thou send us into hell-fire! What they say of the extraordinary heat of the sun on this occasion [agrees with] the Jews, who say that for the punishment of the wicked on the last day, the sun shall be drawn forth from its sheath, by which it is now put up, lest it should destroy all things by its excessive heat."

In the citations from the Babylonian tablets reference was made to the "enormous Uruku, the bad wind." Uruku reappears as Hurukan in the Popul Vuh of the ancient American Quiches:

"Then the waters were agitated by the will of Hurakan (Heart of Heaven, whence hurakan, furacan, ouragan, orcan, hurricane), and a great inundation came upon the heads of these creatures . . . they were engulfed, and a resinous thickness descended from heaven . . . the face of the earth was obscured, and a heavy darkening rain commenced, rain by day and rain by night. . . . There was heard a great noise above their heads, as if produced by fire. Then were men seen running, pushing each other, filled with despair; they wished to climb upon their houses, and the houses, tumbling down, fell to the ground. They wished to climb upon the trees, and the trees shook them off; they wished to enter the caves and the caves closed themselves before them. . . . Water and fire contributed to the universal ruin."

The Pima Indians say that the son of the creator was called Szeuka (Zeus?). An eagle prophesied the deluge, but his warning was despised. "Then in the twinkling of an eye there came a peal of thunder, and an awful crash, *and a green mound of water reared itself over the plain. It seemed to stand upright* for a second, then, cut incessantly by the lightning, goaded on like a great beast, it flung itself upon the prophet's hut. When the morning broke there was nothing to be seen alive but one man —if indeed he were a man: Szeuka, son of the creator. *He killed the eagle*, restored its victims to life and repeopled the earth with them." ("Atlantis": Donnelly.)

The Aztec legend (Codex Chimalpopoca) states that the fourth age, whose number is 10 × 400 + 8, or 4008, ends by a deluge. "Then all mankind was lost and drowned, and found themselves changed into fish. The sky came nearer the water. *In a single day* all was lost."

Another passage from Isaiah may serve as an introduction to the description of the great catastrophe contained in the famous "Lord's Lay" of India.

"I am Jehovah, and there is none else, Except Me there is no God, I gird thee, and thou hast not known Me. So that they know from the rising of the sun, And from the west, that there is none besides Me, I am Jehovah, and there is none else, Forming light, and preparing darkness, Making peace, and preparing evil, I am Jehovah, doing all these things. A God righteous and saving, there is none save Me. Turn to Me and be saved, all ends of the earth." (Isaiah xlv. 7, 21, 22.)

Arguna said:

"You are the supreme Brahman, the supreme goal, the holiest of the holy. All sages . . . call you the eternal being, divine, the first god, the unborn, the all-pervading. . . . You only know yourself by yourself. O best of beings! creator of all things! lord of all things! god of gods! lord of the universe! be pleased to declare without exception your divine emanations, by which emanations you stand pervading all these worlds."

The Deity:

"I am the self! seated in the hearts of all beings. I am the beginning, and the middle, and the end also of all beings. I am Vishnu among the Adityas, the beaming sun among the shining bodies; I am Marki among the Maruts (the storm-gods) and the moon among the lunar mansions. . . . And I am mind among the senses. I am consciousness in living beings, the lord of wealth, fire among the Vasus, and Meru among the high-topped mountains. And know me, O Arguna, to be the chief among domestic priests. I am Skanda among generals. I am the ocean among reservoirs of water. I am Bhrigu among the great sages. I am the single syllable OM.* Among sacrifices I am the Gapa (silent meditation, sacrifice, compare primitive Christian Agapa or Love Feast) the Himalaya among the firmly fixed mountains; the fig-tree among all trees.†

"And Narada among divine sages; Kitrarath among the heavenly choristers. . . . Among horses know me to be Indra's horse . . . and Indra's elephant among the great elephants, and the ruler of men among men. . . . I am the king of death among those that count (men's sins). Among beasts I am the lord of beasts, and the son of the eagle [the bird of Jehovah, Jove]. I am the wind among those that blow. . . . Of created things I am

* "I am the ALPHA (Alheim, Elohim, Elephant) and the OMEGA." (Revelation i. 8.)

† "And the stars of the heaven fell to the earth, as a fig-tree doth cast her winter figs, by a great wind being shaken." (Revelation vi. 13.)

the beginning and the end and the middle also, O Arguna! . . . I myself am time inexhaustible, and I am the creator whose faces are in all directions. I am death who seizes all, and the source of what is to be . . . fame, fortune, speech, memory, intellect, courage, forgiveness. . . . I am Marasirsha (November-December, the Pleiades month) among the months, the spring (Aries, the wonderful ram or lamb) among the seasons; of cheats, I am the game of dice.* I am the glory of the glorious; I am victory; I am industry; I am the goodness of the good. . . . I am the rod of those that restrain, and the policy of those that desire victory. I am silence respecting secrets. I am the knowledge of those that have knowledge. And, O Arguna! I am also that which is the seed of all things. There is nothing movable or immovable which can exist without me . . . there is no end to my divine emanations. Here have I declared the extent of those emanations only in part. Whatever thing there is of power, or glorious, or splendid, know all that to be produced from portions of my energy."† Having spoken thus, Hari, the great lord of the possessors of mystic power, then showed . . . his supreme divine form, having many mouths and eyes . . . having many celestial ornaments, having many celestial weapons held erect, wearing celestial flowers and vestments, having an anointment of celestial perfumes, full of every wonder, the infinite deity with faces in all directions. If in the heavens, the lustre of a thousand suns burst forth all at once, that would be like the lustre of that mighty one. . . . Then Dhanangaya filled with amazement, and with hair standing on end, bowed his head before the god, and spoke with joined hands.

"O god! I see within your body the gods, as also all the groups of various beings; and the lord Brahman seated on his lotus seat, and all the sages and celestial snakes.‡

"I see you, who are of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides. And O lord of the Uni-

* "And He, Jehovah, saith, Thou dost entice, and also thou art able; go out and do so. And now, lo, Jehovah hath put a spirit of falsehood in the mouth of all these thy prophets, and Jehovah hath spoken against thee evil." (1 Kings xxii. 22-23.) "And mayest thou not carry us into temptation; but do thou deliver us from the evil." (Luke xi. 4.)

† "As many things as are true, as many as are grave, as many as are righteous, as many as are pure, as many as are lovely, as many as are of good report, if any worthiness, and if any praise these things think upon . . . and the God of the peace shall be with you." (Philippians iv. 8-9.)

‡ "Be ye therefore wise as serpents." (Matthew x. 16.) "And the serpent hath been subtile above every beast of the field which Jehovah God hath made." . . . (Genesis iii. 1.)

verse! O you of all forms! I do not see your end or middle or beginning. I see you bearing a coronet and a mace, a discus, a mass of glory, brilliant on all sides, difficult to look at, having on all sides the effulgence of a blazing fire or sun, and indefinable. You are indestructible, the supreme one to be known. You are the highest support of that in which the universe is placed at deluge-time. You are the inexhaustible protector of everlasting piety. I believe you to be the eternal being. I see you void of beginning, middle, end, of infinite power, of unnumbered arms, having the sun and moon for eyes, having a mouth like a blazing fire, and heating the universe with your radiance. For this space between heaven and earth and all the quarters are pervaded by you alone. Looking at this wonderful and terrible form of yours, O high-souled one! the three worlds are affrighted. For here these groups of gods are entering into you. Some being afraid are praying with joined hands, and the groups of great sages and Siddhas (*seeing signs of a great cataclasm*) are saying, May it be well with the universe! and praising you with abundant hymns of praise. . . . Seeing your mighty form, with many mouths and eyes, with many arms, thighs, and feet, with many stomachs, and fearful with many jaws, all people and I likewise, are much alarmed, O you of mighty arms! Seeing you, O Vishnu! touching the skies, radiant, possessed of many hues, with a gaping mouth, and with large blazing eyes, I am much alarmed in my inmost self, and feel no courage, no tranquillity. And seeing your mouths terrible by the jaws, resembling the fire of destruction, I cannot recognize the various directions, I feel no comfort. Be gracious, O Lord of gods! who pervadest the universe. And all these sons of Dritarashtra, together with all the bands of kings, . . . together with our principal warriors also, are rapidly entering your mouths, fearful and horrific by reason of your jaws. And some with their heads smashed are seen stuck in the spaces between your teeth. As the many rapid currents of a river's waters run toward the sea alone, so do these heroes of the human world enter your mouths blazing all around. As butterflies, with increased velocity, enter a blazing fire to their destruction, so too do these people enter your mouths with increased velocity to their destruction. Swallowing all these people, you are licking them over and over again from all sides, with your blazing mouths. Your fierce splendors, O Vishnu! filling the whole universe with effulgence, are heating it. Tell me who you are in this fierce form. Salutations be to thee, O chief of the gods! Be gracious. I wish to know you, the primeval one, for I do not understand your actions."

The Deity said:

> "I am death, the destroyer of the worlds, fully developed, and I am now active about the overthrow of the worlds." (Bhagavad-gita, chapters x, xi.

Compare with this Job's description of the leviathan, with his teeth and jaws of fire.

> "But wilt thou catch the serpent with a hook, and put a halter about his nose? Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? Will he address thee with a petition softly, with the voice of a suppliant? And will he make a covenant with thee? And wilt thou take him for a perpetual servant? And wilt thou play with him as with a bird, or bind him as a sparrow for a child? And do the nations feed upon him, and the nations of the Phœnicians share him? And all the ships come together would not be able to bear the mere skin of his tail. Neither shall they carry his head in fishing vessels. But thou shalt lay thy hand upon him once remembering the war that is waged by his mouth; and let it not be done any more. Hast thou not seen him, and hast thou not wondered at the things said of him? Dost thou not fear because preparation has been made by me? For who is there that resists me? Or who will resist me, and abide, since the whole world under heaven is mine?
>
> "I will not be silent because of him, though because of his power one shall pity his antagonist. Who will open the face of his garment, and who can enter within the fold of his breastplate? Who will open the doors of his face? Terror is round about his teeth. His inwards are as brazen plates, and the texture of his skin as a smyrite stone. One part cleaves fast to another, and the air cannot come between them. They will remain united each to the other; they are closely joined and cannot be separated. At his sneezing a light shines, and his eyes are as the appearance of the morning star. Out of his mouth proceed as it were burning lamps, and as it were hearths of fire are cast abroad. Out of his nostrils proceeds smoke of the furnace burning with fire of coal. His breath is as live coals, and a flame goes out of his mouth. And power is lodged in his neck, before him destruction runs. The flesh also of his body is joined together; if one pours violence upon him, he shall not be moved. His heart is firm as a stone, and it stands like an unyielding anvil. And when he turns, he is a terror to the four-footed wild beasts which leap upon the earth. If spears should come against him, men will effect nothing, either with spear or the breast-plate. For he considers iron as chaff, and

brass as rotten wood. The bow of brass shall not wound him. he deems a slinger as grass. Mauls are counted as stubble; and he laughs to scorn the waving of the firebrand. His lair is formed of sharp points: and all the gold of the sea under him is as an immense quantity of clay. He makes the deep boil like a brazen chaldron; and he regards the sea as a pot of ointment, and the lowest part of the deep as a captive; he reckons the deep as his range. There is nothing upon the earth like him, formed to be sported with by my angels. He beholds every high thing; and he is king of all that are in the waters." (Job xl. 20, xli. Septuagint version.)

Now let us read Sir W. Drummond's version (emended) of the as yet untranslated fourteenth chapter of Genesis:

"And it cometh to pass in the days of Amon (Sun in Aries), King of the enemy of the Sun,

(Am-raphel the "lamb of separation;" amra — Aries, according to the Chaldeans. Melech, Moloch, or king, was a common solar title: Shinar — Shn, sun-god; ar, an enemy. Aries is the station of Mars.)

"that Leo, ruler of the Nile,

Ari — lion, applied in cognate dialects to the sign of Leo; och, a term of honor. Ari-och — Leo praeclarus. Leo also occurs as the Nemean lion which sprang upon the earth. The Oriental lion with flaming locks always has his foot upon a globe representing the earth as his prey. Moloch, called by Milton "horrid king," because of the human sacrifices made to him, was an idol made of brass, sitting on a throne, and wearing a crown; having the head of a calf, and his arms extended to receive the miserable victims which were to be sacrificed. The planet Mars was termed Moloch by the Egyptians. (Newton, note to Paradise Lost.)

Ellasar — El, God or mighty; sr, the river Nile, which assumed its greatest height when the Sun was in Leo, was called Sir (Osiris) by the Ethiopians.

"The Zodiacal power, king age-lasting,

Chedorlaomer signifies according to Jonathan's Targum, "The ligament revolving itself about the sheaves." Isis was said to have dropped a sheaf of corn as she fled from Typhon who scattered it over the heavens. The Chinese call the Zodiac the yellow road. Mor Isaac says "the zone of the zodiacal circle is called the path of straw." Joseph says "Sun, moon, and eleven constellations made obeisance to me . . . your sheaves stood round about and made obeisance to my sheaf."

Elam — age-during; eternal,

"and Taurus most high, king of the revolving sphere,

Tidal. Tid — a breast; al — exalted. Isis, or Diana, whose type

was a cow, was a goddess of many paps, like El Shaddai (God of the breasts, Genesis xxxv. 11). El — ox; whence, El-Shaddai the breasted cow.

King of Goyim. The Syrian interpreter writes for Melech, Goim, "Melech Geleth," king of the revolving sphere, thus, like the Septuagint, reading for Tidal, Tor-al, God-Taurus. If we read "Goim." Goa is the ancient Persian name of the sign of Taurus.

"They have made war with the Evil One, king of lime,

Bera [—Borax], according to Jonathan's Targum — in evil. Sodom signifies place of lime. See notes, pp. vii., 76.

"And with Birsha, king of submersion,

Birsha — cedar tree, Jer. xxii. 14; Ezek. xvii. 3; xxxi. 3-18. Gomorrah — fissure, submersion, see Peleg; gomer, finished, heat.

"Saturn, king of the earth,

Shinab: shn — annual sun; ab — father; hence sun-father — Saturn, said to have been dethroned by his son Jupiter.

Adm — earth. Saturn was said to have fled to earth.

"And Abaddon, king of the starry hosts, the Serpent,

Shemeber; both Samaritan copies have Shemabad — the destroyer or dragon. Zeboim: the hieroglyph for the stars of heaven was the scales of a serpent. Draco.

"And the king of Bel, near the crossing of the ecliptic,

Bela — to swallow. Bel of the Babylonians was said to have swallowed the sun. "And I have seen after Bel in Babylon. And I have brought forth that which he swallowed—from his mouth." (Jeremiah li. 44.) In the Bhagavad-gita, Vishnu is the swallower. The greatest space between the moon's orbit and the Ecliptic is called the belly of the Dragon. As the moon approaches her nodes, this space becomes smaller, and is least where she crosses the Ecliptic.

"All these have been joined together in the vale of the Moon which is the salt sea [Atlantic].

Siddim: shd, shdm — paps. Isis-Diana, the lunar emblem, whose type was a cow, was represented with many paps. This figure appears in the place of Aquarius in Egyptian and Hindu Zodiacs. See Gabriel, Virgo, Durga, Aquarius.

"Twelve years they served the Zodiacal Power and the thirteenth year they rebelled. And in the fourteenth year came the Zodiacal Power, and the kings who are with him, and they smite the giants in the lunar crescent,

Rephaim — giants, servants of the moon.
Ashteroth — Astarte, the moon.
Karnaim — horns; Ashteroth of horns — lunar crescent.

"And the planets in Scorpio,

Zuzim from a verb signifying to shine or to move.

For Ham, the Samaritan copy reads Laish, from Lesha — destruction. The Chaldeans called the sting of Scorpio, Lesha.

"And the terrible ones at the equator of the celestial mansions,

Shaveh — equator (Chaldee).

Kariathim — cities. The Persians designate the "celestial houses" as cities, citadels, towers, etc.

"And the flaming ones in Capricorn,

Horites — heated ones.

Sier — hairy, a goat; Capricornus.

"Unto Aries which is by the lower hemisphere.

El, eil, ail — a ram, Paran, par with intensive — an ornament for the head. Ammon, or the Sun in Aries, was represented with a disk over his head.

Wilderness. Jupiter Ammon (El Paran) was said to have lived in the desert until brought out by Isis. With the Sun in Taurus, Aries and Libra were the uppermost signs of the lower hemisphere, the realm of Ahriman and darkness.

"And they turn back and come according to the science of astrology, which is a holy thing.

En, often used to signify speculation, an eye being the hieroglyph for knowledge; whence an, or ain — science.

Mishpat — astrology. (Baali Mishpat — astrologers.)

Kadesh — holy.

"And smite the whole field of Cancer and also the upper part of the path of the Sun.

Amalekites — of the beetles. The Egyptians denoted the sign of Cancer by two beetles.

Amorites — upper branches.

Hazezontamar — division of the palm-tree. The Quabbalists represented the twelve signs of the Zodiac on the Tree of Life: and the Arabians typified the starry heavens by a fruit-tree. Revelation represents the Tree of Life as growing in the street and as bearing twelve fruits one of which it yields every month. The palm-tree was an emblem of the Solar walk in which are found the twelve zodiacal signs. "A great multitude . . . took the branches of the palms, and went forth to meet him, and were crying 'Hosanna blessed is He who is coming in the name of the Lord.'" (John xii. 12–13.) Palms of victory.

"And there went out the king of lime, and the king of submersion, and the king of earth, and the king of the starry hosts, and the king of Bel, the little one; and they set the battle in array with them in the vale of the moon, with the Zodiacal Power, king age-lasting, and Taurus, most high king of the revolving sphere,

> and Aries, king of the Sun-enemy, and Leo, ruler of the Nile—four kings with the five. And the vale of the moon was obscured.
>
> Slime-pits, or bitumen pits; chmr — muddiness: chmvr — the ass, so-called on account of his muddy color. The Persians call the asterism of the asses in Cancer thus, and the Oriental lists placed asses in the sign of Cancer when the Nile was approaching its height. "And Jesus having found a young ass, did sit upon it according as it is written, Fear not, daughter of Sion, lo thy king doth come, sitting on an ass's colt." (John xii. 14, 15.)
>
> "And the king of lime and king of submersion flee, and fall there," [in the salt sea] "and those left have fled to the mountains."

Next Melchizedek appears on the scene with a sacrament of bread and wine, suggesting the sacred feast of Bacchus, and the later Christian Supper, which in Corinth degenerated into Bacchanalian excesses. The fourteenth chapter of Genesis reads like a narration of events taking place on earth. Drummond says:

"The reader may exclaim, that to suppose a country to be laid out, its districts divided, and its cities named, in allusion to astronomy, is a wild and untenable proposition. It is thus that men often hastily make conclusions. But upon this plan the land of Egypt, the country where Moses was educated, was certainly distributed." This was originally done to fix in mind the eternal truths of astronomy and religion. No wonder then that we read in Isaiah:

> "There is an altar [the great Pyramid or Fire Altar] to Jehovah, in the midst of the land of Egypt, and a standing pillar [Obelisk, or serpent-stone, the Christian church-spire] near its border to Jehovah, and it hath been for a sign and for a testimony, to Jehovah of Hosts in the land of Egypt, and known hath been Jehovah to Egypt. In that day is Israel third, after Egypt and after Asshur a blessing in the heart of the earth. In that Jehovah of Hosts did bless it saying, BLESSED IS MY PEOPLE, EGYPT, and the work of my hands, Asshur, and my inheritance, Israel." (Isaiah xix. 19–20, 21, 24–25.)

The science of heraldry, originally a part of the universal science of symbols, shows the proper function of symbols in religion. That the ancients, forgetting the true meaning and use of symbols, paid them a false reverence which led to gross

idolatry is clear. It amounted to a sort of transubstantiation-doctrine. But before the mass there had to be the Lord's supper, and thus also before the idolatrous misuse and abuse of symbols there had to be a right use of them. We reverence the national standard, we honor the family coat of arms, we hold in sacred regard the portrait of a departed friend; but we do not dream of paying them honors as intrinsically divine.

For several thousand years Israel has been first in the religious history of the world. If ever the prophecy of Isaiah above cited is fulfilled, it must be by the recovery of the lost symbols of the primitive religion of Egypt, according to their original intent and meaning, before they became degraded to the uses of ignorant and idolatrous worship.

If the Bible contains astronomical symbols, to insist upon reading them literally is to make an idol of the letter which killeth. It is a grave error to take things as we prefer to have them rather than according to their true intention. The language of prophecy is figurative, but it is of the very essence and nature of figurative language to interpret the new and the unfamiliar, in terms of the familiar and the known. The figures of Scripture have been left to be supported and explained by religion, when, if the original reference of the figurative language were recovered, the figures would once again support and elucidate religion.

When we realize the precision and exactness of the astronomical and historic allusions of the Old and the New Testaments, we can hardly fail to perceive enhanced impressiveness in the words of One who spake as never man spake, as we recall that "where carcasses are" (i.e. upon the ruined continent beneath Aquila) "there eagles are gathered together;" and also that in the day of judgment yet to come, as at the time of the destruction of America, the sheep (Aries) will be on the right hand, and the goats (Capricornus) on the left.

But to return to the Scriptural accounts of the destruction of Meroz (America). The same accessories make up the forty-sixth psalm—the earth changed; mountains sinking into the heart of the sea; the river descending to earth from the celestial city; at even-time terror, but joy coming in the morning; and

the career of world conquest of the old victorious *Mer*opeans (A-*mer*-icans) suddenly terminated by a visitation from Deity:

"God is our refuge and strength,
A very present help in trouble.
Therefore we fear not, *though earth be changed,*
Though mountains sink in the heart of the sea.
Let its waters roar and rush,
Let mountains quake at its swelling.
(*It is a river.*) *Its streams make glad the city of God,*
The holy abode of the Highest,
God is within her; she cannot be moved,
God helpeth her *at break of dawn.*
Nations roared, kingdoms tottered:
He hath uttered his voice, earth melteth.
Refrain. Jehovah of Hosts is with us;
The God of Jacob our refuge.

Come, behold the wonders of Jehovah,
What terror he hath wrought in the earth;
Stilling wars to the ends of the world,
Breaking the bow, snapping the spear,
Burning chariots in the fire.
Cease ye, and know that I am God.
Exalted among the nations, exalted on earth.
Refrain. Jehovah of Hosts is with us;
The God of Jacob our refuge."

The connection of the Deluge and the destruction of Atlantis with the war between America = Atlantis and Eurasia is further indicated in the book of Habakkuk, chapter iii.

"Thou wentest forth for the salvation of thy people, for salvation with thine anointed thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Thou didst strike through with his staves the head of his villages: . . . *Thou didst walk through the sea with thine horses, through the heap of great waters.*

Eloah's "brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and *drove asunder the nations:* and *the everlasting mountains were scattered, the perpetual hills did bow:* his ways are everlasting.

> "*Was thy wrath against the sea*, that thou didst ride upon thine horses and thy chariots of salvation?" (See classic groups of Neptune driving his horses—Pleiades, central suns—and chariot through the sea.)
>
> "Thy bow [Sagittarius = America] was made quite naked according to the oaths of the tribes. . . . *Thou didst cleave the earth* with rivers. The mountains saw thee, they trembled, *the overflowing of the water passed by: the deep uttered his voice*, lifted up his hands on high. *The sun and moon stood still* in their habitation: at the light of thine arrows they went, at the shining of thy glittering spear. Thou didst march through the land in indignation, *thou didst thresh the heathen in anger*."

Of the after effect of the disaster in the days of Noah, we read in Genesis x. 9–10:

> "And unto Eber were born two sons. The name of one was Peleg; for in his days was the earth divided."

In Hebrew Peleg signifies a river, in Greek Pelagos is the sea, in Latin Pelagus the same, whence in English Archipelago. Thus, in the days of Peleg the earth was split asunder for a very great extent, and the sea came between.* This may have been owing to the undermining of vast areas of the earth by a large quantity of the water which fell in the deluge or collapse of the earth's aqueous ring. Of the aqueous ring more later on.

The centaur of Sagittarius is directly beneath Hercules in the skies and over America, while the lyre lies between Hercules and Cygnus, or the constellation of the Canaanites, whose temple music probably constituted the swan's song, about which literalists of all ages have speculated, the swan actually producing only harsh notes.

"The swan was by the ancients consecrated to Apollo (see Apallachian Mountains beneath the constellation of Cygnus, the swan) from the belief of its singing melodiously when near expiring." (Nathan: *Musurgia Vocalis.*)

Aldrovanus, the Bolognese, in the sixteenth century, so far

* The correspondence between the convexity of the northeastern coast of South America, and the concavity of the western coast of Africa has long engaged the attention of geographers and other scholars.

modernized ancient legend that he was "assured beyond all doubt, that it was in England,"—also a land sending ambassadors by the sea in ships,—"that swans were bred in great numbers in the sea, and that every fleet of ships that returned from their voyages to distant countries, was met by swans that came joyfully out to welcome their return, and salute them with a loud and cheerful singing." *

The assumption of the swan being a singing bird is found in the Edda, where Niord exclaims, "How I hate the abode of the mountains! There we have nothing but the howling of wolves instead of the sweet-singing swans who dwell on the seashore." In other words, the musical people of Swanland or the original Canaan were a maritime people—the Atlanteans, now buried beneath the Atlantic.

Mythology states that the singing swans of Kallimachos flew seven times around Dilos at the birth of Phoebus (the sun), who therefore in after years fixed on seven notes as the complement of the musical scale.

The prodigious strides of advancement made by modern musical art in America in modern times have led to the conclusion that the divine art here finds an exceptionally "favorable soil." It is not, however, generally known that never since the days of the singing swans of Canaan = Canada has America ceased to be a land of song.

That this is the case, however, was shown at the Musical Congress of the Chicago World's Fair, where Miss Alice C. Fletcher of the Peabody Museum, Harvard University, read an address upon "Music as Found in Certain North American Indian Tribes." †

Miss Fletcher's observations were the result of personal investigation, and the music she used for illustration was collected by herself among the Indian tribes. She was assisted by Francis La Flesche, an educated Omaha Indian, whose aboriginal name is Sas-su and who sang the brief, characteristic songs of his tribe, and John C. Fillmore, of Milwaukee,

* Canada is an original habitat of the cygnus, proper; England is not.

† Published by the Harvard University in Vol. I., No. 5, of the papers of the Peabody Museum.

who has also made a study of Indian music. Miss Fletcher said:

"The Indian generally sings out of doors. It is true that many of the Indian ceremonies take place in a lodge, but the lodge is not like a close building, and it has exercised little or no influence in the intonation or modulation of his voice. The accompaniment of percussion instruments tends to strain the voice and to prevent any effort at delicate effects. The absence of any mechanical device to train the Indian's ear to a standard pitch in its results creates considerable confusion of the mind of his white listener. Songs are started at any pitch that may suit the singer. They are, however, preserved with marked accuracy and are handed down from generation to generation without change. The religious societies commit their songs to the care of persons who learn them correctly and pass them down without variation. The absence of pitch causes the music to sound out of tune, and this effect is enhanced by the wording of the songs. The Indian, for some reason, likes the tremolo. By it one note will seem to be broken into a number of notes, each varying slightly in tone. This has led to the theory that the Indians use a minutely divided scale in singing. I was inclined at first to this explanation, but, as the result of investigation, I have been led to abandon the theory and to account for this peculiar intonation in other ways. The Indian enjoys tremolo of the voice, not only as a means of giving expression to the emotions of mystery, dread, and other intense feelings, but he seems, through the vibration of the voice, to become conscious of what we know to be overtones. They seem to supply to his ear a sort of harmony. I have noticed when I have played to Indians on an organ or piano they have never been contented with a solo. If I added a simple harmony they at once expressed pleasure, saying that the music sounded natural. From careful study in the field I have become convinced that the Indian has a feeling for harmony. Music is his chief emotional expression, and there is not an act of his life from the cradle to the grave that is not accompanied by song. It is a principle in most of the tribes for the Indians to go apart by themselves to fast and pray, and the prayer

is always a song or chant. Among the Omahas there is but one prayer. It is taught to every child by its parents, and is used not only upon the occasion of this initial fast but throughout life when one is moved to supplication. A translation of the words is: 'Wauconda' (power that makes), 'I am poor, have pity upon me.' During this prayer the Indian awaits a vision, and when the vision is granted it is accompanied by a song which the suppliant carefully remembers, for it serves him ever after as a medium of communication between himself and the unseen power.* The Indian's music opens a rift into his inner life. He is more concerned with the effect of the song on his own mood than with the pleasure it may give to his ear. It is not many years since that the notion prevailed that the language of savages was a mere jargon, the words being uttered regardless of rule, but we know now that all speech is organized. The music of the savage is still spoken of as sound pleasing the ear by accentuated reiteration, but there can no more be jargon in music than in speech. The Indian is not the primitive man—nor properly speaking a savage—but he is untutored; and yet we hear him phrasing his aspirations and love in accordance with the same laws that are intelligently and consciously obeyed by a Wagner—laws which are fundamental in the very structure of man."

From Plutarch's Morals (C. A. King) it appears that Apollo, when seated before the Delphic tripod, wearing the flowing robe and topknot—the costume of all professional musicians—took the name of Musagetes.

The constellation of Cygnus, the dying swan, has already been found over eastern America, thus tracing ancient music to the land of Cygnus = Canaan. Between the self-same merid-

* The passive attitude, with open eyes uplifted to some suggestive object, as a cross, crucifix, emblem, symbol, or picture, or with closed eyes and thought focussed on but one idea, is revealed by psychic research as the attitude most conducive to self-hypnotism, by which the preponderance of the objective mind with the five senses is caused to cease, and the subjective or spiritual self comes to the fore with greatly enhanced powers. This magic art, practised by the magi kneeling at the holy manger, was recognized by Schopenhauer as the basis of Swedenborg's clairvoyance, as also of clairvoyance in general, was consciously practised by Wagner in the conception of his musical motives, and underlies his explanation of otherwise inexplicable traits of Shakespeare's genius.

ians of Canaan = Canada, the presence will be noted of Apollo and the Appalachian Mountains, and the Musagetes and the Massachusetts Indians. Says Plutarch, in words which according to Miss Fletcher still apply to the North American Indian: "There was a time when people used for the currency of speech, verses and tunes and songs, converting into music and poetry, all history, all philosophy, every passion, and every circumstance that required more dignified utterance. For things that nowadays few people listen to, everybody then used to hear, and took pleasure in their being sung. Nay, through this aptitude for poetry, most persons admonished others by means of the lyre and song; they spoke their minds, they comforted others, they transacted business with fables and with songs; furthermore, they caused to be made in verse and songs the hymns of the gods, prayers, and thanksgivings. But when from the world's suffering change" [catastrophes], "custom cast off everything superfluous, we accustomed ourselves to oppose the charms of economy to extravagant expense, in the same way, from language stripping itself bare, History descended out of verse, as it were out of a chariot, and the true was distinguished from the fabulous" [the every-day matter of fact from the ideal preserved by memory] "chiefly by the use of verse" [for the latter].*

The word Canaan, in Hebrew, means afflicted. It has been already remarked that Wagner's "Parsifal" (Parsi = Persia = Peru = Aperu = Hebrew) opens mystically with the death of the Swan.

A few years ago the White Star Steamer Atlantic, with seven hundred souls on board, went down into the waters of the Atlantic Ocean, where, beneath the constellation of Cygnus, lies the submerged continent of Atlantis, the dying swan, or Lost Canaan. A survivor wrote that as the sea rushed in upon the passengers in their berths, a cry went up like the wail of a mighty wind-harp, and then all was still. What then must have been the terrific sublimity of the dying swan's song of the

* "Myths are history which we have not yet been able to read. They are neither forgeries nor false. We cannot too earnestly and patiently ponder over every ancient tale, legend or myth, since all have some foundation and instructive lesson."—(Forlong: "Rivers of Life.")

whole empire of the Eagles and the Swans, the mightiest empire of the ancient world!

"In the evening, lo, terror! In the morning they were not."

The American Indian legend of the dying swan, or the Cygnus people destroyed by the arrow of the Almighty, is thus given by Longfellow:

"Can it be the sun descending
O'er the level plain of water?
Or the Red Swan floating, flying,
Wounded by the magic arrow,
Staining all the waves with crimson,
With the crimson of the life-blood?
It is the Red Swan floating,
Diving down beneath the water;
To the sky its wings are lifted,
With its blood the waves are reddened."

That the American aborigines were descended from the races upon whom this ruin fell is shown by their possessing various accounts of the war-stilling interposition of Deity, agreeing closely with the details as preserved in Holy Scripture and Eastern legend. In the following version of this peace-making interposition of Deity, as described in the forty-sixth psalm* (which version is condensed from Longfellow's Hiawatha, based on Schoolcraft's Indian Studies), the reader will remark the faith of the Indian that all that the Great Spirit sends is in mercy given; the conception of the deluge as a baptism washing all their sins away; and the reverent and submissive spirit which perceived in the burning mountains the proffer by the Great Spirit of the Pipe of Peace, as a token, not of vengeance, but of amity.

"Gitche Manito, the mighty,
He, *the Master of Life, descending,*
On the red crags of the quarry,
Stood erect, and called the nations,
Called the tribes of men together.
From his footprints flowed a river,
Leaped into the light of morning,
O'er the precipice plunging downward

*Compare page 107.

Gleamed like *Ishkoodah,* the comet.*
From the red stone of the quarry
With his hand he broke a fragment.
Moulded it into a pipe-head,
Filled the pipe with bark of willow,
Breathed upon the neighboring forest,
Made its great boughs chafe together,
Till in flame they burst and kindled;
And erect upon the mountains,
Gitche Manito, the mighty,
Smoked the calumet, the Peace-Pipe,
As a signal to the nations.†
All the tribes beheld the signal,
And they stood there on the meadow
With their weapons and their war gear,
Wildly glaring at each other;
In their faces stern defiance,
In their hearts the feuds of ages,
The hereditary hatred,
The ancestral thirst of vengeance.
The Creator of the nations
Looked upon them with compassion
Spake to them with *voice majestic*
As the sound of many waters,
Falling into deep abysses;



JUPITER PLUVIUS, THE HINDU INDRA. ‡

* In the Epic of Babylon, as unearthed with the tablets. Izdubar is the fire-king of Babel, identified with Nimrod (Ninip, Nergal, Hercules). Hercules belongs to the American constellations, and thus Hercules-Izdubar, the fire-king, appears in North American Indian legend as Ishkoodah. Compare Hamilton's "Epic of Babylon."

† "And the appearance of the glory of the Lord was like a devouring fire on the top of the mount." (Ex. xxiv.)

Thus the Peace Pipe is a reminder and a warning of a former manifestation of divine displeasure at war.

‡ The astronomical sign of the wings connects this symbol with the "land shadowed with wings," i.e., Meroz-America.

Warning, chiding, spake in this wise :—
I am weary of your quarrels,
Weary of your wars and bloodshed,
Therefore, be at peace henceforward,
I will send a Prophet to you,
A Deliverer of the nations,
Who shall guide you and shall teach you.
Bathe now in the stream before you,
Wash the blood stains from your weapons.
Then upon the ground the warriors,
Threw their weapons and their war gear,
Leaped into the *rushing river,*
Clear and limpid from the footprints
Of the Master of Life, descending.
Dark below them flowed the water,
Soiled and stained with streaks of Crimson,
As if blood were mingled with it.
From the river came the warriors,
Clean and washed from all their war paint; *
The Great Spirit, the creator,
Smiled upon his helpless children!
And in silence all the warriors
Broke the red stone of the quarry.
Smoothed and formed it into Peace-Pipes,
With the Master of Life, ascending.
Through the doorways of the heavens,
Vanished from before their faces.
In the smoke that rolled around him,
The Pukwana of the Peace-Pipe.†

* The above Indian account suggests that as between immersion and sprinkling in baptism, the New Testament immersion commemorates salvation through water, and may be accepted as a sign thereof; whereas the sprinkling of the Old Testament may indicate the descent of the waters of the deluge from the skies (the rains of Plato by which Atlantis was destroyed). Immersion does not indicate that the deluge was caused otherwise than according to the now generally received hypothesis of a shifting of the waters already on the surface of the globe or even by a "local freshet in Judea." (This is about the view of the deluge, which, first advanced by sceptics and rationalists, and gradually succumbed to by Protestant commentaries and clergy, was flat-footedly advocated at the Roman Catholic Summer School of 1893, by a prominent speaker, whose enlightened views were immediately thereafter wired to all parts of this country, if not the globe!) The Old Testament sprinkling would thus represent the descent of the waters of the deluge; the New Testament baptism or immersion the resurrection from a watery tomb of the survivors of the deluge.

† The report of Miss Fletcher's address, quoted on page 111, concludes as follows:

"At the close of the address, Miss Fletcher and Mr. La Flesche sang an Indian

Modern music has been gradually developed from the music of the church, and this music in turn is believed to have been derived from the Greek tragedies, which originally were religious mysteries. Therefore, in listening at the Columbian Fair Musical Congress to the chants of the red race, it was startling to note the close resemblance of Indian song to the intoning of the service by priests of that venerable church in our midst which still clothes her highest dignitaries in red, the color of the ancient world-conquerors who crossed over from American soil to aggress wantonly against all Europe and Asia.*

The red pipestone quarry was never abandoned by the Indians, until they were sacrilegiously driven away by the whites. As late as only sixty years ago, Catlin visited the quarry, whence he wrote this account :—

song, swaying the symbolic feather-bedecked pipes of the Omahas, and rattling gourds in accompaniment, to illustrate the manner of pipe swaying. Mr. Parsons, when they had finished, seized one of the pipes and enthusiastically spoke of the antiquity of the symbol and its astronomical and religious significance."

The occasion was one which might well evoke enthusiasm. These peace pipes, Miss Fletcher explained, were the first ones that ever had been voluntarily intrusted by the Indians into the keeping of white men, but she had been permitted to take them with her to exhibit them to the white people as a most solemn token that the Indian sincerely seeks peace with his white brethren. These peace pipes, as an ancient memorial of the great occurrences which inspired the Forty-sixth Psalm, are indeed a symbol of the highest sacredness, but to uninformed Whites the poor Indians' most solemn token, instead of awakening thrilling reminiscences, is doomed to appear simply trivial and uncouth. Fancy a colony of captive white men seeking to touch the emotions of pagan conquerors by proffering to them the sacrament of a morsel of bread and a few drops of grape juice! Nay, in the almost total absence of any knowledge of the origin of the sacrament in a celebration of the restoration of vegetation to the earth, after a gigantic catastrophe and a long period of enforced carnivorousness, it is questionable if among ourselves the communion is usually anything else than, on the one hand, a mere commemorative supper, and on the other a superstitious rite of magical efficacy hardly distinguishable from fetishism

* There is a strange parallel to this in the terrible fact, that cruelties, such as burning at the stake, literally rending prisoners' hearts instead of their garments, etc., as practised by certain branches of the red race on this continent from the most ancient times,—cruelties which made of the Western Hayti the Hades of Europe, and of the Carribees, Charybdis; which gave rise to figures of speech such as, "though your sins be as scarlet they shall be made white as snow," and the "scarlet woman" of Jeremiah and of Revelation ; and which have caused all personifications of the Evil One to be clothed in red, from the Satan of Job to the Mephistopheles of Goethe,—were also practised in thousands of cases, between the fourteenth and eighteenth centuries, not only within the pale, but with the consent of, the same powerful Church which still arrays its dignitaries in red.

"This place is great (not in history, for there is none of it, but) in traditions and stories, of which this Western world is full and rich. Here, according to their traditions, happened the mysterious birth of the red pipe, which has blown its fumes of peace and war to the remotest corners of the continent; which has visited every warrior, and passed through its reddened stem the irrevocable oath of war and desolation. And here also the peace-breathing calumet was born and fringed with the eagle's quills, which has shed its thrilling fumes over the land, and soothed the fury of the relentless savage.

"The Great Spirit at an ancient period here called the Indian nations together, and, standing on the precipice of the red pipestone rock, broke from its wall a piece, and made a huge pipe by turning it in his hand, which he smoked over them, and to the north, the south, the east, and the west, and told them that this stone was red, that it was their flesh, that they must use it for their pipes of peace, that it belonged to them all, and that the war-club and scalping-knife must not be raised on its ground. At the last whiff of his pipe his head went into a great cloud, and the whole surface of the rock for several miles was melted and glazed; two great ovens were opened beneath, and two women (guardian spirits of the place) entered them in a blaze of fire; and they are heard there yet (Tso-mec-cos-tee and Tso-me-cos-te-won-dee), answering to the invocations of the high priests or medicine-men, who consult them when they are visitors to this sacred place.

"Near this spot also, on a high mound, is the Thunder's Nest *(nid-du-Tonnere)*, where a very small bird sits upon her eggs during fair weather, and the skies are rent with bolts of thunder at the approach of a storm, which is occasioned by the hatching of her brood. (Pleiades' Hen.) This bird is eternal, and incapable of reproducing her own species: she has often been seen by the medicine-men, and is about as large as the end of the little finger. *Her mate is a serpent*, whose fiery tongue destroys the young ones as soon as they are hatched, *and the fiery noise darts through the skies.* (See cockatrice, p. 30.)

"Such are a few of the stories of this famed land, which of itself, in its beauty and loveliness, without the aid of tradition-

ary fame, would be appropriately denominated a paradise. Whether it has been an Indian Eden or not, or whether the thunderbolts of the Indian Jupiter are actually forged here, it is nevertheless a place renowned in Indian heraldry and tradition, which I hope I may be able to fathom and chronicle, as explanatory of many of my anecdotes and traditionary superstitions of Indian history, which I have given, and am giving, to the world. With my excellent companion, I am encamped on, and writing from, the very rock where 'the Great Spirit stood when he consecrated the *pipe of peace*, by moulding it from the rock, and smoking it over the congregated nations that were assembled about him.' The rock on which I sit to write is the summit of a precipice thirty feet high, extending two miles in length and much of the way polished, as if a liquid glazing had been poured over its surface. Not far from us, in the solid rock, are the deep impressed 'footsteps of the Great Spirit' (in the form of a track of a large bird), where he formerly stood when the blood of the buffaloes that he was devouring ran into the rocks and made them red. At a few yards from us leaps a beautiful little stream from the top of the precipice into the deep basin below. Here, amid rocks of the loveliest hues but wildest contour, is seen the poor Indian performing ablution; and at a little distance beyond on the plain, at the base of five huge granite boulders, he is humbly propitiating the guardian spirits of the place, by sacrifices of tobacco, entreating for permission to take away a small piece of the red stone for a pipe.

"Further along, and over an extended plain, are seen, like gophir hills, their excavations, ancient and recent, and on the surface of the rocks, various marks and their sculptured hieroglyphics—their wakons, totems, and medicines—subjects numerous and interesting for the antiquary or the merely curious. Graves, mounds, and ancient fortifications that lie in sight—the *pyramid* or *leaping rock* and its legends—together with traditions, novel and numerous, and a description, graphical and geological, of this strange place, have all been subjects that have passed rapidly through my contemplation, and will be given in future epistles.

"On our way to this place, my English companion and myself were arrested by a rascally band of the Sioux, and held in durance vile, for having dared to approach the *sacred fountain of the pipe!* Their superstition was sensibly touched, for we were persisting, in the most peremptory terms, in the determination to visit this their greatest medicine (mystery) place; where, it seems, they had often resolved no white man should ever be allowed to go. They took us to be 'officers sent by Government to see what this place was worth,' etc. As 'this red stone was a part of their flesh,' it would be sacrilegious for white man to touch or take it away—'a hole would be made in their flesh, and the blood could never be made to stop running.'

"I have, in former epistles, several times spoken of the red pipes of the Indians which are found in almost every tribe of Indians on the continent; and in every instance have, I venture to say, been brought from the Côteau des Prairies, inasmuch as no tribe of Indians that I have yet visited have ever apprised me of any other source than this; and the stone from which they are all manufactured is of the same character exactly, and different from any known mineral compound ever yet discovered in any part of Europe or other parts of the American Continent. In my Indian Museum there can always be seen a great many beautiful specimens of this mineral selected on the spot, by myself, embracing all of its numerous varieties; and I challenge the world to produce anything like it, except it be from the same locality.

"The Sioux have laid entire claim to this quarry; and as it is in the centre of their country, and they are more powerful than any other tribes, they are able successfully to prevent any access to it. That this place should have been visited for centuries past by all the neighboring tribes, who have hidden the war-club as they approached it, and stayed the cruelties of the scalping-knife, under the fear of the vengeance of the Great Spirit, who overlooks it, will not seem strange or unnatural when their religion and superstitions are known.

"That such has been the custom, there is not a shadow of doubt: and that even so recently as to have been witnessed by

hundreds and thousands of Indians of different tribes, now living, and from many of whom I have personally drawn the information, some of which will be set forth in the following traditions; and as a still more conclusive evidence of the above position, here are to be seen (and will continue to be seen for ages to come), the *totems* and *arms* of the different tribes, who have visited this place for ages past, deeply engraved on the quartz rocks, where they are to be recognized in a moment by the passing traveller who has been among these tribes and acquired even but a partial knowledge of them and their respective modes. The thousands of inscriptions and paintings on the rocks at this place, as well as the ancient diggings for the pipestone, will afford amusement for the world who will visit it, without furnishing the least data, I should think, of the time at which these excavations commenced, or of the period at which the Sioux assumed the exclusive right to do it.

"Among the many traditions which I have drawn personally from different tribes, and which go to support the opinion above advanced, is the following one, which was related to me by a distinguished Knisteneaux, on the Upper Missouri, four years since, on occasion of presenting to me a handsome red stone pipe. After telling me that he had been to this place, and after describing it in all its features, he proceeded to say:—

"'That in the time of a great freshet, which took place many centuries ago, and destroyed all the nations of the earth, all the tribes of the red men assembled on the Côteau des Prairies to get out of the way of the waters. After they had all gathered here from all parts, the water continued to rise, until at length it covered them all in a mass, and their flesh was converted into red pipestone. Therefore it has always been considered neutral ground. It belonged to all tribes alike, and all were allowed to get it and smoke it together. While they were all drowning in a mass, a young woman, K-wap-tah-w (a virgin), caught hold of the foot of a very large bird that was flying over, and was carried to the top of a high cliff, not far off, that was above the water. Here she had twins, and their father was the war-eagle, and her children have since peopled the earth. The pipestone, which is of the flesh of

their ancestors, is smoked by them as the symbol of peace, and the eagle's quill decorates the head of the brave.'

"*Tradition of the Sioux.*—Before the creation of man, the Great Spirit (whose tracks are yet to be seen on the stones at the Red Pipe, in the form of the tracks of a large bird) used to slay the buffaloes, and eat them on the ledge of the Red Rocks, on the top of the Côteau des Prairies, and their blood, running on the rocks, turned them red. One day, when a large snake had crawled into the nest of the bird to eat his eggs, one of the eggs hatched out in a clap of thunder, and the Great Spirit, catching hold of a piece of the pipestone to throw at the snake, moulded it into a man. This man's feet grew fast in the ground, where he stood for many ages, like a great tree, and therefore he grew very old; he was older than an hundred men at the present day; and at last another tree grew up by the side of him, when a large snake ate them both off at the roots, and they wandered off together; from these have sprung all the people that now inhabit the earth.

"Amongst the Sioux of the Mississippi, and who live in the region of the Red Pipestone Quarry, I found the following and not less strange tradition on the same subject:

"Many ages after the red men were made, when all the different tribes were at war, the Great Spirit sent runners, and called them all together at the Red Pipe. He stood on the top of the rocks, and the red people were assembled in infinite numbers on the plains below. He took out of the rock a piece of the red stone, and made a large pipe; and smoked it over them all; told them that it was part of their flesh: that though they were at war, they must meet at this place as friends; that it belonged to them all; that they must make their calumets from it and smoke them to him whenever they wished to appease him or get his goodwill. The smoke from his big pipe rolled over them all, and he disappeared in its cloud: at the last whiff of his pipe a blaze of fire rolled over the rocks, and melted their surface. At that moment two squaws went in a blaze of fire under the two medicine-rocks, where they remain to this day, and must be consulted and propitiated whenever the pipestone is to be taken away.

"The following speech of a Mandan, which was made to me in the Mandan village four years since, after I had painted his picture, I have copied from my note-book as corroborative of the same facts:

"'My brother, you have made my picture and I like it much. My friends tell me they can see the eyes move, and it must be very good, it must be partly alive. I am glad it is done, though many of my people are afraid. My brother, this pipe which I give you, I brought from a high mountain, it is toward the rising sun. Many were the pipes that we brought from there, and we brought them away in peace. We left our *totems* or marks on the rocks; we cut them deep in the stones, and they are there now. The Great Spirit told all nations to meet there in peace, and all nations hid the war-club and the tomahawk. The *Da-co-tahs*, who are our enemies, are very strong; they have taken up the tomahawk, and the blood of our warriors has run on the rocks. My friend, we want to visit our medicines; our pipes are old and worn out. My friend, I wish you to speak to our Great Father about this.'

"The chief of the Punchas, on the Upper Missouri, also made the following allusion to this place, in a speech which he made to me on the occasion of presenting me a very handsome pipe about four years since:

"'My friend, this pipe, which I wish you to accept, was dug from the ground, and cut and polished as you now see it, by my hands. I wish you to keep it, and when you smoke through it, recollect that this red stone is a part of our flesh. This is one of the last things we can ever give away. Our enemies, the Sioux, have raised the red flag of blood over the Pipestone Quarry, and our medicines there are trodden under foot by them. The Sioux are many, and we cannot go to the mountain of the red pipe. We have seen all nations smoking together at that place, but, my brother, it is not so now.'

"On my return from the Pipestone Quarry, one of the old chiefs of the Sacs, on seeing some specimens of the stone which I brought with me from that place, observed as follows:

"'My friend, when I was young, I used to go with our young men to the mountain of the Red Pipe, and dig out

pieces for our pipes. We do not go now; and our red pipes, as you see, are few. The *Dacotahs* have spilled the blood of red men on that place, and the Great Spirit is offended. The white traders have told them to draw their bows upon us when we go there: they have offered us many of the pipes for sale, but we do not want to smoke them, for we know that the Great Spirit is offended. My mark is on the rocks in many places, but I shall never see them again. They lie where the Great Spirit sees them, for his eye is over that place, he sees everything that is here.'

"The position of the Pipestone Quarry is in a direction nearly west from the Fall of St. Anthony, at a distance of three hundred miles, on the summit of the dividing ridge between the St. Peter's and the Missouri rivers, being about equidistant from either. This dividing ridge is denominated by the French, the Côteau des Prairies, and the Pipestone Quarry is situated near its southern extremity, and consequently not exactly on its highest elevation, as its general course is north and south, and its southern extremity terminates in a gradual slope.

"The red pipestone, I consider, will take its place amongst minerals as an interesting subject of itself; and the Côteau des Prairies will become hereafter an important theme for geologists; not only from the fact that this is the only known locality of that mineral, but from other phenomena relating to it. The single fact of such a table of quartz, in horizontal strata, resting on this elevated plateau, is of itself, in my opinion, a very interesting subject for investigation, and one which calls upon the scientific world for a correct theory with regard to the time when, and the manner in which, this formation was produced. That it is of a secondary character, and of a sedimentary deposit, seems evident; and that it has withstood the force of the diluvial current, while the great valley of the Missouri, from this very wall of rocks to the Rocky Mountains, has been excavated, and its débris carried to the ocean, there is also not a shadow of doubt; which opinion I confidently advance on the authority of the following remarkable facts:

"At the base of the wall, and within a few rods of it, and on the very ground where the Indians dig for the red stone, rests

a group of five stupendous boulders of gneiss, leaning against each other, the smallest of which is twelve or fifteen feet, and the largest twenty-five feet in diameter, altogether weighing, unquestionably, several hundred tons. These blocks are composed chiefly of feldspar and mica, of an exceedingly coarse grain, the feldspar often occurring in crystals of an inch in diameter. The surface of these boulders is in every part covered with a gray moss, which gives them an extremely ancient and venerable appearance, and their sides and angles are rounded by attrition to the shape and character of most other erratic stones which are found throughout the country. It is under these blocks that the two holes or ovens are seen, in which, according to the Indian superstition, the two old women, the guardian spirits of the place, reside; of whom I have before spoken.

"That these five immense blocks, of precisely the same character, and differing materially from all other specimens of boulders which I have seen in the great valleys of the Mississippi and Missouri, should have been hurled some hundreds of miles from their native bed, and lodged in so singular a group on this elevated ridge, is truly matter of surprise for the scientific world, as well as for the poor Indian, whose superstitious veneration of them is such that not a spear of grass is broken or bent by his feet within three or four rods of them, where he stops, and in humble supplication, by throwing plugs of tobacco to them, solicits permission to dig and carry away the red stone for his pipes. The surface of these boulders is in every part entire and unscratched by anything; wearing the moss everywhere unbroken, except where I applied the hammer to obtain some small specimens, which I shall bring away with me. The fact alone that these blocks differ in character from all other specimens which I have seen in my travels, amongst the thousands of boulders which are strewed over the great valley of the Missouri and Mississippi, from the Yellow Stone almost to the Gulf of Mexico, raises in my mind an unanswerable question as regards the location of their native bed, and the means by which they have reached their isolated position: like five brothers, leaning against and supporting each

other, without the existence of another boulder within many miles of them. There are thousands and tens of thousands of boulders scattered over the prairies, at the base of the Côteau, on either side, and so throughout the valley of the St. Peter's and Mississippi, which are also subjects of very great interest and importance to science, inasmuch as they present to the world a vast variety of characters; an deach one, though strayed away from its original position, bears incontestable proof of the character of its native bed. The tract of country lying between the St. Peter's River and the Côteau, over which we passed, presents innumerable specimens of this kind; and near the base of the Côteau they are strewed over the prairie in countless numbers, presenting an almost incredible variety of rich and beautiful colors: and undoubtedly traceable (if they can be traced) to separate and distinct beds.

"The glazed or polished surface of the quartz-rocks at the Pipestone Quarry, I consider a very interesting subject, and one which will excite hereafter a variety of theories, as to the manner in which it has been produced and the causes which have led to such singular results. The quartz is of a close grain and exceedingly hard, eliciting the most brilliant sparks from steel; and in most places, where exposed to the sun and the air, has a high polish on its surface, entirely beyond any results which could have been produced by diluvial action, *being perfectly glazed as if by ignition.* I was not sufficiently particular in my examinations to ascertain whether any parts of the surface of these rocks under the ground, and not exposed to the action of the air, were thus affected, which would afford an important argument in forming a correct theory with regard to it; and it may also be a fact of similar importance that this polish does not extend over the whole wall or area, but is distributed over it in parts and sections, often disappearing suddenly, and reappearing again, even where the character and exposure of the rocks is the same and unbroken. In general, the parts and points most projecting and exposed bear the highest polish, which would naturally be the case whether it was produced by ignition or by the action of the air and sun. It would seem almost an impossibility that the air, passing

these projections for a series of centuries, could have produced so high a polish on so hard a substance; and it seems equally unaccountable that this effect could have been produced in the other way, *in the total absence of all igneous matter.**

"I have broken off specimens and brought them home, which certainly bear as high a polish and lustre on the surface as a piece of melted glass; and then, as these rocks have undoubtedly been formed where they now lie, it must be admitted that this strange effect on their surface has been produced either by the action of the air and sun, or by igneous influence; and if by the latter course, there is no other conclusion we can come to than that these results are volcanic; that this wall has once formed the side of a crater, and that the pipestone, lying in horizontal strata, is formed of the lava which has issued from it. I am strongly inclined to believe, however, that the former supposition is the correct one; and that the pipestone, which differs from all known specimens of lava, is a new variety of *steatite*, and will be found to be a subject of great interest and one worthy of a careful analysis. Dr. Jackson, of Boston, one of our best mineralogists and chemists, to whom I sent some specimens, pronounced it '*a new mineral compound, not steatite, is harder than gypsum, and softer than carbonate of lime.*'"†

* A storm of fire swept over the area.

† Chemical Analysis of the Red Pipestone, brought by George Catlin, from the Côteau des Prairies in 1836:

Water	8.4
Silica	48.2
Alumina	28.2
Magnesia	6.0
Carbonate of lime	2.6
Peroxide of iron	5.0
Oxide of manganese	0.6
	99.0
Loss (probably magnesia)	1.0
	100.0

Over against the meteoric theory of Lockyer and G. H. Darwin, is that of Stanislaus Meunéer, of which a commission of the Paris Academy said, that he was justified in concluding "that all these masses once belonged to a considerable globe" [or two, Quan and Habel?] "like the earth, having true geologic epochs, and that later it was decomposed into separate fragments." (Holden: "Astronomical Progress," 1881, quoted by McLennan; "Cosmic Evolution"). Compare page 25 of the present work.

Captain Walker discovered in 1850, on the banks of the Colorado Chiquito, a regular citadel, situated in the centre of a town, the ruins of which extend for more than a mile, and of which the streets, running at right angles with each other, are still recognizable. "A storm of fire," he says, "had passed over the town; the stones are calcined by the flames; the very rock from which the chief building rises bears traces of fusion; everything testifies to the intensity of the heat."

Gov. Prince, of New Mexico, after a lecture on the Pueblo Indians, Nov. 19th, 1891, authorized the writer to say that he had observed everywhere the action of fire in the old ruined cities as described by Capt. Walker in the instance above cited. The source of that fire is the problem of the whole region. Thus the mysteries of the Pueblo Indians involve perpetual fire [fallen from heaven], dances [circling planets], and clowns [disorderly devilish powers made ridiculous].

"When at last the stones and clay ceased to fall, and the fire exhausted itself, and the remnant of mankind were able to dig their way out, to what an awful wreck did they return! Instead of the fair face of the world as they knew it, they go forth upon a wasted, an unknown land, covered with oceans of mud and stones; the very face of the country changed,—lakes, rivers, hills, all swept away and lost. They wander under the shadow of an awful darkness, which knows no morning, no stars, no moon; a darkness lighted only by electrical discharges from the abyss of clouds, with roars of thunder of which we can form no conception. The winds are cyclones, the electricity is appalling. The world is more desolate than the caves from which they have escaped. The fruit-trees are swept away, the cultivated fields are buried deep in drifts of mud and gravel. The people are oppressed with hunger that knows not where to turn, with fear that shrinks before the whirling blasts, the rolling thunder, the shocks of blinding lightning. The ancient North American Toltecs said that after the fall of the fire from heaven, the people emerging from the caves wandered one hundred and four years, suffering from nakedness, hunger, and cold, over many lands, across expanses of sea, and through untold hardships. The sun had,

apparently, been slain by an evil thing; for a long time it returned not, it was dead; at length, amid the rejoicing of the world, it arose from the dead."—(Donnelly: "Ragnarok").

But the world was forever changed. Ormuzd, the God of Light and the Good Principle, informed Zoroaster that he had once given to man a place of delight and abundance, called Eiren, which at the beginning was more beautiful than all the world which his power had called into existence. Nothing could equal the beauty of this delightful place which Ormuzd created, but afterwards the serpent introduced winter, which congealed the water, the earth, and the trees. No mention is made in Genesis of the serpent having introduced winter, but it is said that after the fall, Jehovah God made to the man and to his wife coats of skin to clothe them, hence it is evident that winter was upon them. The connection of the fall of Lucifer with the change of seasons from summer to winter, both annually and in the great year of the earth, is thus explained: *

> "In consequence of a sudden disturbance of the parallelism of the axis of rotation, the present equator makes a right angle with the antediluvian equator. (Klee and Boucheporn, cited by Figuier.) The parallelism of the earth is now changed very slowly by a movement which Arago ingeniously compares to the varying inclinations of a spinning top. (A top which has received a shock while spinning?) This movement has the effect of making the equinoctial point on the surface of the earth retrograde in such a manner that at the end of from 21,000 to 25,000 years, the equinoctial point has literally made the circuit of the globe, thus accomplishing the great year of the earth. According to Adhemar, the north pole attained its maximum midsummer duration B.C. 1248. Since then it has begun to decrease; and this will continue to A.D. 7383, when the north pole attains its maximum winter duration." ("Preglacial Man," Burge.)

With a pointed allusion to the land of the eagle, Jeremiah writes:

> "O dweller in clefts of the rock,
> Holding the high places of the height,
> For *thou makest high as the eagle thy nest*,
> From thence I bring thee down."

* Compare pp. 220, 225–6.

These high places of the dwellers in clefts of the rock in New Mexico are well known to American archæologists. In the summer of 1892, a young man of the name of Morrison, sojourning near Tres Piedreas, New Mexico, attempted to climb to the top of an immense pile of rocks from which the town takes its name. The three heads in question are huge cliffs, which stand hundreds of feet above the surrounding country, and on top of which can be seen the ruins of ancient cliff dwellings. Morrison was impressed with the idea that with time and patience the ascent, hitherto deemed impossible, could be accomplished, and probably discoveries made which would greatly aid those who are studying the habits of the ancient races which left so many signs of their civilization in this country. It took eighty-three days to traverse the three hundred and fifty feet from the base to the summit, but his labors were well repaid, for he found the houses of the cliff-dwellers, and in them the utensils used by the former occupants. The houses were intact, just as they had been left when some great convulsion of nature had torn away a part of the ridge and left the immense heads standing in the air, and he found evidence that when the convulsion occurred, many of the inhabitants of the place were on the top, and were either killed or died of starvation, being cut off from all supplies. Remains of bones were found, but so decayed in the long time which must have elapsed since the cliff had fallen that they crumbled at a touch. In one place, however, the imprint of a man's form was plainly to be seen where he had been lying, covered by the dust which had risen from the mass of rocks and dirt which went down when the cliff fell. The dust had covered the body completely and packed around it until it preserved the shape by the same process which preserved the forms of those who perished in the ruins of Pompeii and Herculaneum.

This corroborates the further statements of Jeremiah:

> "Make desolate over them doth he not their habitation?
> From the noise of their fall hath the earth shaken.
> The cry—*at the sea* of Suph is its voice heard.
> Lo, *as an eag'e* he cometh up and flieth."

Ever since that dreadful night between the meridians of Capricornus = Pan, the world has possessed the word panic, signifying primarily "unexpected terror by night."

> "And the word of the Lord came unto me the second time, saying, What seest thou? And I said, A seething pot do I see; and the front thereof is turned from the north. And the Lord said unto me, Out of the north shall the evil break forth over all the inhabitants of the land.
>
> "At that time shall be announced to this people and to Jerusalem, a dry wind from the mountain-peaks in the wilderness (Amerisque = highlands), coming on the road to the daughter of my people; not to winnow, nor to cleanse the corn; A strong wind from these places shall come unto me: now also will I myself pronounce judgment against them. Behold, like clouds shall he come up, and like a whirlwind shall be his chariots; *swifter than eagles are his horses.* Wo unto us! for we are wasted.
>
> "For a voice declareth from Dan, and publisheth unhappiness from the mountain of Ephraim.
>
> "I am shaken at the very chambers of my heart; I cannot remain silent; because at the sound of the cornet, hast thou heard, O my soul, the alarm of war. Ruin upon ruin is called out; for the whole land is wasted; suddenly are my tents wasted; and in a moment my curtains. How long shall I see the standard, hear the sound of the cornet? I look at the earth, and, lo, it is without form and void; and toward the heavens, and their light is gone. I look at the mountains, and, lo, they tremble, and all the hills are moved. I look, and, lo, there is no man, and all the birds of the heavens are fled. I look, and, lo, the fruitful country is a wilderness, and all its cities are laid waste at the presence of the Lord, because of the fierceness of his anger.
>
> "And thou, O wasted one, what wilt thou do? *Though thou clothe thyself with scarlet, though thou adorn thyself with gold,* in vain shalt thou make thyself beautiful." (Jeremiah i., iv.)

That the *scarlet* (Saturn, Satanas or Shawnees) and *gold* are here introduced to determine the locality to which allusion is made, appears plainly from Plutarch.*

The disaster took place in the autumn. At Hull, England, for instance, in 1867, there was discovered a submerged forest, bedded in peat. The trees fell *in situ, with quantities of nuts.*

In the mysteries of Egypt, while light ruled, the pure soul

* Compare p. 193, Saturn buried beneath gold.

was in no danger, but when the darkness came ("In one dreadful night," says Solon to Plato), when the eternal waters which flow along the vaulted heavens fall in gigantic cascades adown the west (the aqueous ring of the earth collapsing upon Mt. Meru, America), the soul followed the sun and other luminaries into darkness. At intervals gigantic serpents barred the way, which led through regions full of flame and fire, peopled by hideous monsters whose office was to torture the damned. Here the sound was as an immense humming of wasps; yonder it was as the lamentation of women for their husbands, and the howling of the beasts for their mates; elsewhere it was as the rolling of the thunder.

From the sacred book of the Quiches we learn that the candidates for initiation to the Mysteries were made to cross two rivers, one of mud, the other of blood (the Exodus), before they reached the four roads (zodiacal quarters) where the priests awaited them. The crossing of the rivers was full of danger. Then they journeyed along the four roads that led to where the council, composed of twelve veiled priests (twelve zodiacal signs or mansions, twelve tribes, twelve apostles, twelve great gods of Babylonian Zodiac) awaited them.

Then they were tempted to seat themselves on a stone that was burning hot (the Lord rained hot stones upon the earth in Joshua's long day). Next, they were conducted to the Dark House (sun, moon, and stars blotted out), where they had to pass the night and submit to the second trial. A lighted torch of pine wood and a cigar were given to each, to be kept burning through the night without, under penalty of death, becoming either extinguished or consumed. (Perpetual fires.) The third trial was in the House of Spears, the candidates defending themselves during a whole night against the best spearmen, selected one for each candidate. (Thy spears, arrows, flints, etc., have gone over me. On the so-called "battle-field of ages" in Peru, where thousands of skeletons were found, it was remarked with astonishment that every skull had been wounded by a flint driven down through it from the top. Elsewhere we are told that a Peruvian king was reviewing his troops, when suddenly a star increased prodigiously in

size and fell to earth before the very eyes of his whole army. This suggests an explanation of the perforated skulls!) The fourth trial consisted in being shut up for a whole night in the "Ice House," where the cold was intense. The candidates had to prevent themselves from being frozen to death. (Glacial era, caused by intense heat and condensation. Korah, Hebrew = ice, English = crystal; in Korah's day the earth opened and swallowed him up.) The fifth ordeal consisted in passing a night in company with wild beasts, exposed to be torn to pieces or devoured alive by the ferocious animals. (The disaster drove starving, maddened beasts of prey into caves where men sought safety. Hence also Daniel was cast into the den of lions.) The sixth trial was in the "Fiery House," a burning furnace where they had to remain from sunset to sunrise. (Shadrach, Meshach, and Abednego.) The seventh trial was in the House of the Bats, full of death-dealing weapons, where God himself, coming from on high, appeared to the candidates and beheaded them if off their guard. (The angel wrestling with Jacob.)

In the visions of the book of Enoch, quoted by Jude, there is a blazing house of crystal, burning hot and icy cold—a place where were the bow of fire, the quiver of arrows, the sword of fire, where he had to cross the stream and the river of fire, the place full of huge beasts and birds, the habitation where appeared One of great glory sitting upon the orb of the sun. (Le Plongeon: "Sacred Mysteries of the Mayas and Quiches.")

In the Initiations of Apollonius, the symbol of the First Hour of the series is the Sphynx, guarding the entrance to the Egyptian world. The Neophyte descended between its paws into the tunnel which led to the sanctuary, through a series of tests. Apollonius describes this hour in these words: "Here the Neophyte praises God, utters no injurious words, inflicts no more pain." His theoretic knowledge of the Creation is increased, and he practises self-control.

Second Hour. Strength. "The abyss of fire—the virtues of the stars close as a crown through the dragons and the fire." The Neophyte learns to distinguish universal Force and its double current, positive and negative, in his own organization.

Third Hour. The Great Work. "The serpents, the dogs, and fire." The Neophyte must be ready morally to make a complete sacrifice of his personality.

Fourth Hour. Death. "The Neophyte wanders in the sepulchres, and it will injure him; he will experience horror and fear of visions." Morally, the Neophyte dies to ordinary life, to enter the spiritual life. The foundations of the Universe are now reached; the Neophyte now loses the earth to launch out into the ocean of space.

Fifth Hour. The two urns (terrestrial and celestial fluids). "The waters above the heavens."

Sixth Hour. Typhon (the electric whirlwind). "Here one must remain quiet, immovable through fear." Unprotected the Neophyte exposes himself to the formidable double fluid-current of celestial space, by which the ignorant or imprudent is carried away without mercy.

Seventh Hour. The Lightning-struck tower. "Fire comforts every living creature, and if some priest, himself a pure man, purloin and use it, if he blend it with holy oil, consecrate it, and then anoint some ailing limb with it, the malady will be cured." The irresistible current has touched the man. If he be impure, he is threatened with disorganization. If, on the contrary, he be worthy of the higher regions, this baptism of fire renders him one of the Magi: he becomes a Therapeut.

Eighth Hour. The Star of the Magi. "The astral virtues of the elements, of seed of every kind." This is the region of the principles of the solar system; in it life becomes clear; its distribution from the solar centre to all the planets, and their reciprocal influences.

Ninth Hour. The Twilight. "Nothing is finished here." The initiate now extends his perceptions beyond our solar system, "beyond the Zodiac"; he is in sight of the Infinite; he touches the limits of the intelligible world; the Divine Light begins to show itself.

Tenth Hour. The Resplendent Light. "The gates of heaven are open, and man is born again." The spiritual sun rises for him; by regeneration he enters the Divine World in which man dies no more.

Eleventh Hour. The Awakening of the Dead. "The Angels, the Cherubim, and the Seraphim fly with rustling wings; there is joy in heaven, the earth rises, and the Sun, which issues from Adam" [Adam Kadmon, the Macrocosm]. This is the hierarchy of the Divine World, which appears upon new earths and new heavens. [See Book of Revelation.]

Twelfth Hour. The Crown of the Magi. "The cohorts of fire rest." (Compare Papus: "The Tarot" [see Torah].)

No evidence of ancient events is so strong as festivals and ceremonies to preserve their remembrance.

According to St. Augustine, the Book of Enoch was rejected from the Canon owing to its too great antiquity. There was no room for the events noticed in it within the limit of the 4004 years B. C. assigned to the world from its creation. Origen and Clement of Alexandria held the book of Enoch in the highest esteem. Origen, living in the second century of the Christian era, mentions it as an ancient and venerable work. (Comp. "Secret Doctrine," ii., 535.)

The Biblical commentator, E. B. Latch, author of "Review of the Holy Bible," "Indications of Genesis," "Exodus," "Job," etc., writes:

"The Indications of 'Paul's Epistle to the Romans' call for the years from the beginning of the creation of the world. This vast period—and I do not see how I can change the number — covers about 100,000,000 years by Bible chronology. That which the Bible indicated as Time, however, is covered by the Four Ages of Man; that is, a time, times, a half time and a half time, four times in all."

> Mourned, faded, hath the land [of Capricornus]; languished and faded, utterly broken down it hath been, and become a desolation; and as a dream, a vision of the night, have become the multitude of those wantonly aggressing against the land of Aries.

Yet utterly forgotten the wilderness is not, nor its constellation, for among the Hebrews the mandate was issued:

> "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the sins of Israel [El-Osiris=L'azarus] and all their transgressions in their sins, putting them upon

> the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited."

Rightly says Latch, in his profound and spiritual "Review of the Holy Bible" (Lippincott, 1885):

"This is a type of the collection and destruction of iniquity. . . . It is expressly stated that the iniquity is borne unto a land not inhabited; therefore it can find no resting-place, nothing to fall upon, nothing to bear it, nothing to transmit it. The land is uninhabited, it is a void, it is inert, an emptiness wherein dwelleth nothing; and where nothing is, nothing can exist; iniquity therefore is destroyed, it is blotted out of remembrance, its resurrection and retransmission is rendered impossible, for no way exists whereby it may return, and in an uninhabited country it rests upon its own base."

And now, after a "Century of Dishonor" in the history of the new American empire, in respect to the treatment of the Indians, the latest descendants of the ancient escaping remnant, a treatment which has reduced them to such a pitch of degradation that our white desperadoes of the West solemnly assure us that the only good Indian is a dead Indian, we may well pause here to contemplate the descendants of the survivors of the great catastrophe, which annihilated in a single dreadful night a civilization and a military power which had proved irresistible to all Europe and Asia. Captain John G. Bourke, Third Cavalry, U. S. A., author of the spirited book of Indian warfare, entitled: "On the Border with Crook" (1870 to 1886), is certainly competent to speak of the Indian of to-day as he learned to know him, in actual hostilities. In that work Captain Bourke writes:

"With a stupidity strictly consistent with the whole history of our contact with the aborigines, the people of the United States have maintained a bitter and an unrelenting warfare against a people whose name was unknown to them. The Apache is not the Apache; the name 'Apache' does not occur in the language of the 'Tinneh,' by which name, some of its variants as 'Inde,' 'Dinde,' or something similar, our Indian prefers to designate himself 'The Man.'

"The Apache is the southernmost member of the great Tinneh family, which stretches across the circumpolar portion of the American Continent, from the shores of the Pacific to the western line of Hudson's Bay. In the frozen habitat of their hyperborean ancestors, the Tinneh, as all accounts agree, are perfectly good-natured, lively, and not at all hard to get along with. But once forced out from the northern limits of the lake region of British America—the Great Slave, the Great Bear, and others—whether by over-population, failure of food, or other cause, the Tinneh appears upon the stage as a conqueror, and as a diplomatist of the first class; he shows an unusual astuteness even for an Indian, and a daring which secures for him at once and forever an ascendency over all the tribes within reach of him. This remark will apply with equal force to the Rogue Rivers of Oregon, the Umpquas of northern California, the Hoopas of the same State, and the Navajoes and Apaches of New Mexico, Chihuahua, and Sonora, all of whom are members of this great Tinneh family.

"For years I have collected the data and have contemplated the project of writing the history of this people, based not only upon the accounts transmitted to us from the Spaniards and their descendants, the Mexicans, but upon the Apache's own story as conserved in his myths and traditions; but I have lacked both the leisure and the inclination to put the project into execution. It would require a man with the even-handed sense of justice possessed by Guizot, and the keen, critical, analytical powers of Gibbon, to deal fairly with a question in which the ferocity of the savage red man has been more than equalled by the ferocity of the Christian Caucasian; in which the occasional treachery of the aborigines has found its best excuse in the unvarying Punic faith of the Caucasian invader; in which promises on each side have been made only to deceive and to be broken; in which the red hand of war has rested most heavily upon the shrieking mother and wailing babe.

"If from this history the Caucasian can extract any cause of self-laudation, I am glad of it. Speaking as a censor who has read the evidence with as much impartiality as could be expected from one who started in with the sincere conviction

that the only good Indian was a dead Indian, and that the only use to make of him was that of a fertilizer, and who, from studying the documents in the case, and listening little by little to the savage's own story, has arrived at the conclusion that perhaps Pope Paul III. was right when he solemnly declared that the natives of the New World had souls and must be treated as human beings, and admitted to the sacraments when found ready to receive them, I feel it to be my duty to say that the Apache has found himself in the very best of company when he committed any atrocity, it matters not how vile, and that his complete history, if it could be written by himself, would not be any special cause of self-complacency to such white men as believe in a just God, who will visit the sins of parents upon their children even to the third and fourth generation.

"We have become so thoroughly Pecksniffian in our self-laudation, in our exaltation of our virtues, that we have become grounded in the error of imagining that the American savage is more cruel in his war customs than any other nation of the earth has been; this, as I have already intimated, is a misconception, and statistics, for such as care to dig them out, will prove that I am right. The Assyrians cut their conquered foes limb from limb; the Israelites spared neither parent nor child; the Romans crucified head downward the gladiators who revolted under Spartacus; even in the civilized England of the past century, the wretch convicted of treason was executed under circumstances of cruelty which would have been too much for the nerves of the Apaches or Sioux. Instances in support of what I here assert crop up all over the page of history; the trouble is not to discover them, but to keep them from blinding the memory to matters more pleasant to remember. Certainly, the American aborigine is not indebted to his pale-faced brother, no matter of what nation or race he may be, for lessons in tenderness and humanity. From the moment the Castilian landed on the coast of the present Mexican Republic, there was no such thing thought of as justice for the American Indian until the authorities of the Church took the matter in hand, and compelled an outward regard for the rights which even animals have conceded to them.

"Drawing nearer to our own days, we read the fact, set down in the coldest black and white, that the state governments of Sonora and Chihuahua offered and paid rewards of three hundred dollars for each scalp of an Apache, and we read without a tremor of horror that individuals clad in human form —men like the Englishman Johnson, or the Irishman Glanton —entered into contracts to do such bloody work. Johnson invited a large body of Apaches to a feast at the Old Santa Rita Mine—I have seen the exact site—and while they were eating, opened upon them with a field-piece loaded to the muzzle with nails, bullets, and scrap iron, and filled the courtyard with dead. Glanton was a blackguard who set about arranging a peace in northern Chihuahua. The bleeding scalps torn from the heads of the slain were carried in triumph to the city of Chihuahua, where the 'conquerors' were met outside the city limits by a procession of the governor, all the state dignitaries, and the clergy, and escorted to the city, where the scalps were nailed with frantic joy to the portals of the grand cathedral. Glanton, having had his appetite for blood excited, attempted to cross the Colorado River near where Fort Yuma stands; but the Yuma Indians, who had learned of his pleasant eccentricity of killing every one without distinction of age, sex, or race, let Glanton and his comrades get a few yards into the river and then opened on them from an ambush in the reeds and killed every one. And then there have been 'Pinoli Treaties,' in which the Apaches have been invited to sit down and eat repasts seasoned with the exhilarating strychnine. But the Apache cannot read or write, and hand down to posterity the story of his wrongs as he, and he alone, knows them.

"When the Americans entered the territory occupied or infested by the Apaches, all accounts agree that the Apaches were friendly. The statements of Barrett, the commissioner appointed to run the new boundary line between the United States and Mexico, are explicit on this point. Indeed, one of the principal chiefs of the Apaches was anxious to aid the newcomers in advancing farther to the south, and in occupying more of the territory of the Mexicans than was ceded by the Gadsden purchase. One of Barrett's teamsters—a Mexican

teamster named Jesus Vasquez—causelessly and in the coldest blood drew head upon a prominent Apache warrior and shot him through the head. The Apaches did nothing beyond laying the whole matter before the new commissioner, whose decision they awaited hopefully. Barrett thought that the sum of thirty dollars, deducted from the teamster's pay in monthly installments, was about all that the young man's life was worth. The Apaches failed to concur in this estimate, and took to the war-path; and, to quote the words of Barrett, in less than forty-eight hours had the whole country for hundreds of miles in every direction on fire, and all the settlers that were not killed fleeing for their lives to the towns on the Rio Grande. A better understanding was reached a few years after, through the exertions of officers of the stamp of Ewell, who were bold in war but tender in peace, and who obtained great influence over a simple race which could respect men whose word was not written in sand.

"General Crook believed that the American Indian was a human being gifted with the same godlike apprehension as the white man, and like him inspired by noble impulses. Born free as an eagle, he will not tolerate restraint, will not brook injustice; therefore, the restraint imposed must be manifestly for his benefit, and the government to which he is subjected must be eminently one of kindness, mercy, and absolute justice. Indians take to trials by jury as naturally as ducks take to water. Trial by jury is not a system of civilized people: it is the survival of the old trial by clan. A jury of Apaches deliberating upon a case of wrong-doing by an Indian never failed in judgment except on the side of severity. The American Indian despises a liar. The American Indian is the most generous of mortals: at all his dances and feasts the widow and the orphan are the first to be remembered. Therefore, when he enters the trader's store and finds that he is charged three dollars and a half for a miserable wool hat, which during his last trip to Washington or Santa Fé, he has seen offered for a quarter, he feels the wrong and does not like it. For that reason Crook believed that the Indians should be encouraged to set up their own stores.

"Never was there a truer remark than that made by Crook: 'The American Indian commands respect for his rights only so long as he inspires terror with his rifle.'

"Another instance. The Indian agent, Dr. Williams, had refused to receive certain sugar on account of the presence of great boulders in each sack. The Indian ring got in its work, and peremptory orders for the immediate receipt of the sugar were received in due time from Washington. Williams placed one of these immense lumps of stone on a table in his office, labelled, 'Sample of sugar received under contract of ——.' Williams was a very honest, high-minded gentleman, and deserved something better than to be hounded into an insane asylum, which fate he suffered. I will concede, that an official who really desires to treat Indians fairly and honestly, must be out of his head!

"The notion that the American Indian will not work is a fallacy; he will work just as the white man will when it is to his advantage to do so. As soon as peace was formally made with the Apaches by Gen. Crook, Mason and Schuyler labored assiduously with them, and shortly after had not less than fifty-seven acres of land planted with melons and other garden truck of which the Indians are fond. A large water-wheel was constructed out of packing-boxes for irrigation, and at a cost to the Government of less than thirty-six dollars. The prospects of the Apaches looked bright, and there was hope that they might soon be self-sustaining; but it was not to be. A ring of Federal officials, contractors, and others was formed in Tucson, which exerted great influence in the national capital and succeeded in securing the issue of peremptory orders that the Apaches should leave at once for the mouth of the sickly San Carlos, there to be herded with the other tribes. It was an outrageous proceeding, one for which I should still blush, had I not long since gotten over blushing for anything that the United States Government did in Indian matters.

"It is difficult to give a fair description of the personal appearance of the Apaches, because there is no uniform type to which reference can be made; both in physique and in facial lineaments there seem to be two distinct classes among them.

Many of the tribes are scarcely above the medium size, although they look to be still smaller from their great girth of chest and width of shoulders. Many others are tall, well-made, and straight as arrows. There are long-headed men, with fine brows, aquiline noses, well-chiselled lips and chins, and flashing eyes; and there are others with the flat occiput, flat nose, open nostrils, thin, everted lips, and projecting chins. One general rule may be laid down: the Apache, to whichever type he may belong, is strongly built, straight, sinewy, well-muscled, extremely strong in the lower limbs, provided with a round barrel chest, showing good lung power, keen, intelligent-looking eyes, good head, and a mouth showing determination, decision, and cruelty. He can be made a firm friend, but no mercy need be expected from him as an enemy.

"He is a good talker, can argue well from his own standpoint, cannot be hoodwinked by sophistry or plausible stories, keeps his word very faithfully, and is extremely honest in protecting property or anything placed under his care. No instance can be adduced of an Apache sentinel having stolen any of the government or other property he has been appointed to guard. The Chiricahua and other Apache scouts, who were enlisted to carry on General Crook's campaign against 'Geronimo,' remained for nearly one week at Fort Bowie, and during that time made a number of purchases from the post-trader, Mr. Sydney R. De Long. These were all on credit, as the scouts were about leaving with the gallant and lamented Crawford on the expedition which led to his death. Some months after, as I wished to learn something definite in regard to the honesty of this much-maligned people, I went to Mr. De Long and asked him to tell me what percentage of bad debts he had found among the Apaches. He examined his books, and said slowly: 'They have bought seventeen hundred and eighty dollars' worth, and they have paid me back every single cent.' 'And what percentage of bad debts do you find among your white customers?' A cynical smile and a pitying glance were all the reply vouchsafed.

"Around his own camp-fire the Apache is talkative, witty, fond of telling stories, and indulging in much harmless rail-

lery. He is kind to children, and I have yet to see the first Indian child struck for any cause by either parent or relative. The children are well provided with games of different kinds, and the buckskin doll-babies for the little girls are often very artistic in make-up. The boys have fiddles, flutes, and many sorts of diversions, but at a very early age are given bows and arrows, and amuse themselves as best they can with hunting for birds and small animals. They have sham-fights, wrestling matches, foot-races, games of shinny and 'muskha,' the last really a series of lance-throws along the ground, teaching the youngsters steadiness of aim and keeping every muscle fully exercised. They learn at a very early age the names and attributes of all the animals and plants about them; the whole natural kingdom, in fact, is understood as far as their range of knowledge in such matters extends. They are inured to great fatigue and suffering, to deprivation of water, and to going without food for long periods.

"The Apaches have a very strict code of etiquette, as well as morals, viewed from their own stand-point. It is considered very impolite for a stranger to ask an Apache his name, and an Apache will never give it, but will allow the friend at his side to reply for him; the names of the dead are never referred to, and it is an insult to speak of them by name. Yet, after a good long while has elapsed, the name of a warrior killed in battle or distinguished in any way may be conferred upon his grandchild or some other relative. Only ill-bred Americans or Europeans, who have never had any 'raising,' would think of speaking of the Bear, the Snake, the Lightning, or the Mule, without employing the reverential prefix 'Ostin,' meaning 'Old Man,' and equivalent to the Roman title 'Senator.' But you can't teach politeness to Americans, and the Apache knows it and wastes no time or vain regrets on the defects of their training.

"The study of the religious life and thought of our savage tribes has been to me of the greatest interest and of supreme importance; nothing has been so neglected by the Americans as an examination into the mental processes by which an Indian arrives at his conclusions, the omens, auguries, hopes and

fears by which he is controlled and led to one extreme or the other in all he does, or a study of the leaders who keep him under control from the cradle to the grave. Certainly, if we are in earnest in our protestations of a desire to elevate and enlighten the aborigine—which I, for one, most sincerely doubt—then we cannot begin too soon to investigate all that pertains to him mentally as well as physically. Looking at the subject in the strictest and most complete and practical light, we should save millions of dollars in expenditure, and many valuable lives, and not be making ourselves a holy show and a laughing-stock for the rest of the world by massing troops and munitions of war from the four corners of the country every time an Indian medicine-man or spirit-doctor announces that he can raise the dead."

Going back a century or two nearer the time of Indian ownership of this continent, we have the witness of Sir Francis Bond Head, sent by the King of England in early colonial times to make an alliance with the Indian chiefs, who thus describes the Indian with whom the first settlers had to deal, a type of man of whom Blacket observes: "The Indian, though living in poverty, is not a savage; he is a degenerate gentleman, full of character and dignity."

"It was a heavenly morning, and I never remember to have beheld a homely picture of what is called 'savage life,' which gave me more pleasure than that which, shortly after I landed, appeared immediately before me. On a smooth table-rock, surrounded by trees and shrubs, every leaf of which had been washed by the night's rain as clean as it could have appeared on the day of its birth, there were seated in front of their wigwam, and close to a fire, the white smoke from which was gracefully meandering upwards through the trees, an Indian's family, composed of a very old man, two or three young ones, about as many wives, and a most liberal allowance of joyous-looking children of all ages. The distinguishing characteristic of the group was robust, ruddy health. More happy or more honest countenances could not exist, and as the morning sun with its full force beamed on their shiny black hair and red countenances, it appeared as if it had imparted to the lat-

ter that description of color which it itself assumes in England when beheld through one of our dense fogs.

"The family, wives, grandfather, and all, did great credit to the young men, by whose rifle and fishing-tackle they had been fed. They were all what is called full in flesh; and the Bacchus-like outlines of two or three little naked children, who, with frightened faces, stood looking at us, very clearly exclaimed in the name and on behalf of each of them, 'Haven't I had a good breakfast this morning?' In short, without entering into particulars, the little urchins were evidently as full of bear's flesh, berries, soup, or something or other, as they could possibly hold. On our approaching the party, the old man rose to receive us, and, though we could only communicate with him through one of our crew, he lost no time in treating his white brethren with hospitality and kindness. Like ourselves they had only stopped at the island to feed; and we had scarcely departed when we saw the paddles of their canoes in motion, following us.

"Whatever may be said in favor of the blessings of civilization, yet certainly in the life of a red Indian there is much for which he is fully justified in the daily thanksgiving he is in the habit of offering to 'the Great Spirit.' He breathes pure air, beholds splendid scenery, traverses unsullied water, and subsists on food which, generally speaking, forms not only his sustenance, but the manly amusement, as well as occupation, of his life.

"In the course of the day we saw several Indian families cheerily paddling in their canoes towards the point to which we were proceeding. The weather was intensely hot; and, though our crew continued occasionally to sing to us, yet by the time of sunset, they were very nearly exhausted. During the night it again rained for seven or eight hours; however, as is always the case, the wetter our blankets became the better they excluded the storm. As we were now within eight or ten miles of our destination, and had therefore to pay a little extra attention to our toilette, we did not start next morning until the sun had climbed many degrees into the clear blue sky; however, at about eight o'clock we once again got into our

canoes, and had proceeded about an hour when our crew, whose faces as they propelled us were always towards the prow, pointed out to us a canoe ahead, which had been lying still, but which was now evidently paddling from us with unusual force, to announce our approach to the Indians, who from the most remote districts had, according to appointment, congregated to meet us.

"In about half an hour, on rounding a point of land, we saw immediately before us the great Manitoulin Island; and, compared with the other uninhabited islands through which we had so long been wandering, it bore the appearance of a populous city; indeed, from the innumerable threads of white smoke which in all directions, curling through the bright green foliage, were seen slowly escaping into the pure blue air, this place of rendezvous was evidently swarming alive with inhabitants, who, as we approached, were seen hurrying from all points towards the shore; and, by the time we arrived within one hundred and fifty yards of the island, the beach for about a half a mile was thronged with Indians of all tribes, dressed in their various costumes: some displayed a good deal of the red garment which nature had given to them; some were partially covered with the skins of wild animals they had slain; others were enveloped in the folds of an English white blanket, and some in cloth and cottons of the gaudiest colors. The scene altogether was highly picturesque, and I stood up in the canoe to enjoy it, when all of a sudden, on a signal given by one of the principal chiefs, every Indian present levelled his rifle towards me; and from the centre to both extremities of the line there immediately irregularly rolled a *feu-de-joie*, which echoed and re-echoed among the wild uninhabited islands behind us.

"As soon as I landed I was accosted by some of the principal chiefs; but, from that native good-breeding which in every situation in which they can be placed invariably distinguishes the Indian tribes, I was neither hustled nor hunted by a crowd; on the contrary, during the three days I remained on the island, and after I was personally known to every individual on it, I was enabled without any difficulty or inconvenience,

or without a single person following or even stopping to stare at me, to wander completely by myself among all their wigwams. Occasionally the head of the family would rise and salute me, but, generally speaking, I received from the whole group what I valued infinitely more—a smile of happiness and contentment: and, when I beheld their healthy countenances and their robust, active frames, I could not help thinking how astonished people in England would be if they could but behold and study a state of human existence in which every item in the long list of artificial luxuries which they have been taught to venerate is utterly unknown, and, if described, would be listened to with calm inoffensive indifference, or with a smile approaching very nearly to the confines of contempt; but the truth is, that between what *we* term the civilized portion of mankind, and what *we* call the savage, there is a moral gulf which neither party can cross, or, in other words, on the subject of happiness they have no ideas with us in common. For instance, if I should have suddenly transported one of the ruddy squaws before me to any of the principal bedrooms in Grosvenor Square, her first feeling on entering the apartment would have been that of suffocation from heat and impure air; but if, gently drawing aside the thick damask curtains of a four-post bed, I had shown her its young aristocratic inmates fast asleep, protected from every breath of air by glass windows, wooden shutters, holland blinds, window curtains, hot bedclothes, and beautiful fringed nightcaps, as soon as her smiles had subsided her simple heart would have yearned to return to the clean rocks and pure air of Lake Huron; and so it would have been if I could suddenly have transported any of the young men before me to the narrow, contracted hunting-grounds of any of our English gentlemen; indeed, an Indian would laugh outright at the very idea of rearing and feeding game for the sake of afterwards shooting it; and the whole system of living, house-fed, in gaiters and drinking port-wine would to his mind appear to be an inferior state of happiness to that which it had pleased the Great Spirit to allow him to enjoy.

"During the whole evening, and again early the next

morning, I was occupied in attending to claims on the consideration of the British Government which were urged by several of the tribes and in making arrangements with some of our ministers of religion of various sects, who, at their own expense and at much inconvenience, had come to the island. At noon I proceeded to a point at which it had been arranged that I should hold a council with the chiefs of all the tribes, who, according to appointment, had congregated to meet me; and on my arrival there I found them all assembled, standing in groups, dressed in their finest costumes, with feathers waving on their heads, with their faces painted, half-painted, quarter-painted, or one eye painted according to the customs of their respective tribes, while on the breast and arms of most of the oldest of them there shone resplendent the silver gorgets and armlets which in former years had been given to them by their ally, the British sovereign.

"After a few salutations, it was proposed that our Council should commence; and accordingly, while I took possession of a chair which the Chief Superintendent of Indian Affairs had been good enough to bring for me, the chiefs sat down opposite to me in about eighteen or twenty lines parallel to each other. For a considerable time we indolently gazed at each other in dead silence. Passions of all sorts had time to subside; and the judgment, divested of its enemy, was thus enabled to calmly consider and prepare the subjects of the approaching discourse; and, as if still further to facilitate this arrangement, 'the pipe of peace' was introduced, slowly lighted, slowly smoked, by one chief after another, and then sedately handed to me to smoke it too. The whole assemblage having, in this simple manner, been solemnly linked together in a chain of friendship, and as it had been intimated to them by the Superintendent that I was ready to consider whatever observations any of them might desire to offer, one of the oldest chiefs arose; and, after standing for some seconds erect, yet in a position in which he was evidently perfectly at his ease, he commenced his speech—translated to me by an interpreter at my side—by a slow, calm expression of thanksgiving to the Great Spirit for having safely conducted so many of his

race to the point on which they had been requested to assemble. He then, in very appropriate terms, expressed the feelings of attachment which had so long connected the red man with his Great Parent across the Salt Lake; after this exordium, which in composition and mode of utterance would have done credit to any legislative assembly in the civilized world, he proceeded, with great calmness, by very beautiful metaphors, and by a narration of facts it was impossible to deny, to explain to me how gradually and—since their acquaintance with their white brethren—how continuously the race of red men had melted, and were still melting, like snow before the sun. As I did not take notes of this speech, or of those of several other chiefs who afterwards addressed the Council, I could only very inaccurately repeat them. Besides which, a considerable portion of them related to details of no public importance. I will therefore, in general terms, only observe that nothing can be more interesting or offer to the civilized world a more useful lesson, than the manner in which the red aborigines of America, without ever interrupting each other, conduct their councils.* The calm, high-bred dignity of their demeanor, the scientific manner in which they progressively construct the framework of whatever subject they undertake to explain, the sound arguments by which they connect as well as support it, and the beautiful wild-flowers of eloquence with which, as they proceed, they adorn every portion of the moral architecture they are constructing, form altogether an exhibition of grave interest; and yet is it not astonishing to reflect that the orators in these councils are men whose lips and gums are, while they are speaking, black from wild berries on which they have been subsisting, who have never heard of education, never seen a town, but who, born in the secluded recesses of an almost interminable forest, have spent their lives in either following zigzaggedly the game on which they subsist through a labyrinth of trees, or in paddling their canoes across lakes, and among a congregation of such islands as I have described? They hear more distinctly, see farther, smell clearer, can bear more fatigue, can subsist on less food, and have altogether

* Compare foot-note, page 152.

fewer wants than their white brethren; and yet, while from morning till night we stand gazing at ourselves in the looking-glass of self-admiration, we consider the red Indians of America as 'outside barbarians.'

"But I have quite forgotten to be the Hansard of my own speech at the Council, which was an attempt to explain to the tribes assembled the reasons which had induced their late 'Great Father' to recommend some of them to sell their lands to the provincial government, and to remove to the innumerable islands in the waters before us. I assured them that their titles to their present hunting-grounds remained and ever would remain respected and undisputed; but that, inasmuch as their white brethren had an equal right to occupy and cultivate the forest that surrounded them, the consequence would inevitably be to cut off their supply of wild game, as I have already described. In short, I stated the case as fairly as I could, and, after a long debate, succeeded in prevailing on the tribe to whom I had particularly been addressing myself to dispose of their lands on the terms I had proposed; and whether the bargain be for their weal or woe, it was, and so long as I live will be, a great satisfaction to me to feel that it was openly discussed and agreed to in presence of every Indian tribe with whom Her Majesty is allied; for be it always kept in mind, that while the white inhabitants of our North American colonies are the Queen's *subjects*, the red Indian is by solemn treaty Her Majesty's ally."

Savages we call them, because their manners differ from ours, which we think the perfection of civilization. They think the same of theirs.

Said Benjamin Franklin:

"The Indian men when young are hunters and warriors; when old, counsellors; for all their government is by counsel of the sages; there is no force, there are no officers to compel obedience or inflict punishment. Hence, they generally study oratory, the best speaker having the most influence. The Indian women till the ground, dress the food, nurse and bring up the children, and preserve and hand down to posterity the memory of public transactions. The employments of men

and women are accounted natural and honorable; having few artificial wants, they have abundance of leisure for improvement by conversation. Our laborious manner of life, compared with theirs, they esteem slavish and base, and the learning on which we value ourselves, they regard as frivolous and useless. An instance of this occurred at the treaty of Lancaster, in Pennsylvania, anno 1744, between the government of Virginia and the Six Nations. After the principal business was settled, the commissioners from Virginia acquainted the Indians by a speech that there was at Williamsburg a college, with a fund for educating youth; and that, if the Six Nations would send half a dozen of their young lads to that college, the government would take care they should be well provided for, and instructed in all the learning of the white people. It is one of the Indian rules of politeness not to answer a public proposition on the same day that it is made; they think it would be treating it as a light matter, and that they show it respect by taking time to consider it as of a matter important. They therefore deferred their answer till the day following, when their speaker began by expressing their deep sense of the kindness of the Virginian government in making them that offer, 'For we know,' said he, 'that you highly esteem the kind of learning taught in those colleges, and that the maintenance of our young men with you would be very expensive. We are convinced, therefore, that you mean to do us good by your proposal, and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things, and you will therefore not take it amiss if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counsellors; they were totally good for nothing. We are,

however, not the less obliged by your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and *make men of them.*'

"Having frequent occasions to hold public councils, they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children in the hindermost. The business of the women is to take exact notice of what passes, imprint it in their memories (for they have no writing) and communicate it to their children. They are the records of the council, and they preserve traditions of the stipulations in treaties one hundred years back, which, when we compare with our writings, we always find exact. He that would speak, rises: the rest observe a profound silence. When he has finished, and sits down, they leave him five or six minutes to recollect, that if he has omitted anything he intended to say, or has anything to add, he may rise again and deliver it. To interrupt another, even in common conversation, is reckoned highly indecent. How different this is from the conduct of a polite British House of Commons, where scarce a day passes without some confusion that makes the Speaker hoarse in calling to order!* And how different from the mode of conver-

* The rate per century at which civilization continues to advance in the British House of Commons is shown by the following dispatch from London, dated July 28th, 1893:

"A disgraceful fracas occurred last evening in the British House of Commons at the hour set for closure of debate in committee on the Home-Rule Bill. A struggle began in the aisles and between the benches. Curses, insults, and cries of pain were heard on every side. A Liberal member was thrown to the floor and bundled under a bench by Opposition members. Another member's hat was smashed down over his eyes. A fight broke out at the top of the gangway and blows were struck on all sides. One evidence of the furious scene was furnished by the rack for papers behind the benches, which was smashed and had to be removed. After the fracas a diamond pin and portions of members' attire were found on the floor of the House."—New York *Evening Post*. Compare also the conduct of our U. S. Congress and State Legislatures.

If there still remains a tribe of Indians whose primitive dignity of character and mutual fair-mindedness have not been utterly destroyed by the degradation of enforced poverty, and the consequences of the introduction of rum, might it not be well for their conquerors to seek to get the recipe for successfully transplating those qualities into white civilization before their last Indian possessors vanish from the face of the earth!

sation in the polite companies of Europe, where, if you do not deliver your sentence with great rapidity, you are cut off in the middle of it by the impatient loquacity of those you converse with, and never suffered to finish it!

"Their manner of entering one another's villages has likewise its rules. It is reckoned uncivil in travelling for strangers to enter a village abruptly, without giving notice of their approach. Therefore, as soon as they arrive within hearing, they stop and halloo, remaining there till invited to enter. Two old men usually come out to them and lead them in. There is, in every village, a vacant dwelling called the strangers' house. Here they are placed while the old men go round from hut to hut, acquainting the inhabitants that strangers are arrived, who are probably hungry and weary, and everyone sends them what they can spare of victuals and skins to repose on. When the strangers are refreshed, pipes and tobacco are brought; and then, not before, conversation begins, with inquiries who they are, whither bound, what news, etc., and it usually ends with offers of service, if the strangers have occasion for guides or any necessaries for continuing their journey; and nothing is exacted for their entertainment.

"The same hospitality, esteemed among them as a principal virtue, is practised by private persons, of which Conrad Weiser, our interpreter, gave me the following instance: In going through the Indian country, to carry a message from our governor to the Council at Onondaga, he called at the habitation of Canasetege, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled bear and venison, and mixed some rum and water for his drink. When he was well refreshed, and had lit his pipe, Canasetege began to converse with him, asked him how he had fared the many years since they had seen each other, whence he came, what occasioned the journey, etc. Conrad answered all his questions, and, when the discourse began to flag, the Indian, to continue it, said: 'Conrad, you have lived long among the white people, and know something of their customs. I have been sometimes at Albany, and have observed that once in seven days they shut up their shops and assemble all in the

great house. Tell me what is it for?' 'They meet there,' said Conrad, 'to hear and learn good things.' 'I do not doubt,' said the Indian, 'that they tell you so: they have told me the same, but I doubt the truth of what they say. I will tell you my reasons. Consider but little, Conrad, and you must be of my opinion. If they meet so often to learn good things, they would certainly have learned before this time; but they are still ignorant. You know our practice; if a white man in travelling through our country, enters one of our cabins, we all treat him as I treat you; we dry him if he is wet, we warm him if he is cold, we give him meat and drink, that he may allay his thirst and hunger, and spread soft furs for him to rest and sleep on. We demand nothing in return. But if I go into a white man's house at Albany, and ask for victuals and drink, they say, 'Where is your money?' and, if I have none, they say, 'Get out, you Indian dog?' You see *they have not yet learned those little good things that we need no meetings to be instructed in, because our mothers taught them to us when we were children; and therefore it is impossible their meetings should be, as they say, for any such purpose, or have any such effect.*'"

Thus the remnant of the original red race of the American Egypt seems to have preserved a living tradition coinciding with the ancient Hebrew (Aperu-Peruvian) command which has long since become a dead letter among "civilized" peoples:

> "The stranger that comes to you shall be among you as the native, and thou shalt love him as thyself."—(Levit. xix. 33.) "For the Lord our God, he is God of gods, and Lord of lords, the great, and strong, and terrible God, who does not accept persons, nor will he by any means accept a bribe; executing judgment for the stranger and orphan and widow, and he loves the stranger to give him food and raiment. And ye shall love the strangers, for ye were strangers [from Peru?] in the land of Egypt" [= eagle = America].—(Deut. x. 17-19.) "And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign on your hand, and it shall be fixed before your eyes. And ye shalt teach them to your children."—(Deut. xi. 18-19.)

Wrote Peter Martyr, who visited the American Indians in the days of Columbus:

"It is certain that among these people the land is as com-

mon as the sun and water, and that 'mine and thine' the seed of all misery, have no place with them. They live in open gardens not intrenched with dykes or defended with walls. They deal truly with one another, without laws, without books, without judges. They take him for an evil and mischievous man who taketh pleasure in doing hurt to another, and albeit they delight not in superfluities, yet they make provision for the increase of such roots whereof they make bread, content with such simple diet whereof health is preserved and disease avoided." (Compare "Hebrew," "Peru," and "Agrarian law," in Index.)

Columbus himself informed the king and queen of Spain that the Indians, "are loving, uncovetous people; so docile in all things that I swear to your majesties there is not in all the world a better race or a more delightful country. They love their neighbours as themselves, and their talk is ever sweet and gentle, accompanied with smiles, and though they be naked, yet their manners are decorous and praiseworthy."

A few years passed away, and historians leave us to peruse with shame the following facts:

"The Spaniards, through pretense of friendship and religion, gained audience with chiefs and kings, their families and attendants. They were received with great kindness and courtesy, but in return they most treacherously seized and bound in chains the unsuspecting natives: and as a ransom for their release, demanded large sums of gold, which were soon given by their subjects. But instead of granting them freedom as promised, they were put to death in a most shocking manner. Their subjects were then hunted down like wild beasts, with bloodhounds, robbed and enslaved, while under pretense of converting them to Christianity, the rack, the scourge, and the fagot were used. Some were burned alive in their thickets and fastnesses for refusing to work the mines as slaves." *

* In the "Red Man's Greeting," printed on birch bark for circulation at the Columbian World's Fair, 1893, Chief Pokagon, whose grandfather's tribe occupied the very land on which Chicago now stands, writes:

"You say of us that we are treacherous, vindictive, and cruel; in answer to the charge, we declare to all the world with our hands uplifted to high Heaven, that before the white man came among us, we were kind, outspoken, and forgiving. Our real

But, to return to the destruction of Meroz-America, the lost Book of Jasher (Joshua) appears to have contained an account in detail of the war between the sheep (Aries) and the goats (Capricornus), which was terminated by the fall of stars (meteoric masses) from the heavens and the sudden and total submergence of Poseidon's continent. Of the war between the four kings and the five, recorded in the fourteenth chapter of Genesis, we note that "they were joined in battle unto the valley of Siddim, which is the Salt Sea," and we at once recognize again the location of Atlantis and the Atlantic Ocean. This war was known to the ancients as the Pentapolitan War.

We have seen in the triumph of Bacchus over the Amazons a heathen version of the triumph of Jehovah over Diana (see page 79). We now note that the three consonants which form the Hebrew word which we call Jehovah are H 5, V 6, H 5. We further note that, while the British flag bears the cross of Cygnus-Canaan, in English heraldry the star is six-pointed, while the stars of the American flag are five-pointed. If the five-pointed star has belonged to the American Occident, or place of death, from pre-historic times, we can understand why the number five, as associated with the successful invaders of the land now known as Egypt, should still be regarded by the descendants of the subjugated people as an evil number, it being, according to Sir Gardiner Wilkinson, actually replaced by

character has been misunderstood because we have resented the breaking of treaties made with us. The few of our children who are permitted to attend your schools, in great pride tell us that they read in your own histories, how William Penn, a good man, made treaties with nineteen tribes of Indians, and that neither he nor they ever broke them; and further, that during seventy years while Pennsylvania was controlled by the Quakers, not a drop of blood was shed, nor a warwhoop sounded by our people. Your own historians and our traditions show that for nearly two hundred years, different Eastern powers were striving for the mastery of our soil, and that our people were persuaded to take the warpath by different factions, being generally led by white men who had been discharged from prisons for crimes committed in the Old World. To be just, we must acknowledge that there were some good men with the strangers, but while our children were taught to lisp 'Our Father who art in Heaven,' bad men of the same race came amongst us with bitter oaths upon their lips, something we had never heard before, and cups of firewater in their hands, something we had never seen before. And alas! like the serpent that charms to kill, the drink habit coiled about the heartstrings of its victims, shocking unto death, friendship, love, honor, manhood, until goaded by demons on every side, they cursed themselves, they cursed their friends, they cursed their beggared babes and wives, they cursed their God and died."

a zero on the dials of Egyptian watches. The Hindu priest points to his sacred emblem with five projecting points upon it and tells us that they typify Meru and the four quarters of the world. It is interesting to note that, while Washington was neither an antiquarian nor an archæologist, he nevertheless refused the six-pointed stars intended for the American flag, and insisted that they should have five points.

America (Meru) is also the point upon which descended the aqueous ring or river that once made glad the celestial city. Upon these waters, according to the Brahmanical system, grew water-lilies of red, white, and blue hues. Again, in the choice of the national colors, the fathers of the American republic builded wiser than they knew.

The homage to the name Jehovah is further seen in the circumstance told to Solon by the Egyptian priest — that the priests and authorities of Atlantis were accustomed to assemble at the temple of Poseidon every *fifth* and *sixth* year alternately, thus "giving equal honor" to both numbers.

Says Bryant, "Whether we may date the time of the Shepherds' first migration into [new or oriental] Egypt from the era of the Pentapolitan War, I cannot determine."

In the light of the facts here adduced, Bryant's surmise appears to have been correct, though the cautious scholar confessed himself at the time unable to verify it.

The people who built the Great Pyramid appeared suddenly in the Valley of the Nile. They were consummate architects, geographers, and astronomers, and Proctor believes them to have been astrologers, an opinion which is highly interesting in view of the coming new birth of a scientific astrology, which is the inevitable outcome of the evolution philosophy, spectrum analysis, and the doctrines of the Unity of Nature and the Reign of Law.* Moreover, they came with a purpose to build the Pyramid, at a spot selected from the whole surface of the globe. The result of their occupation of and works in the Nile Valley is thus referred to by Hermes:

> "Art thou not aware, O Asclepios, that Egypt is the image of heaven, that it is the projection below of the order of things above?

* See Astrology, pp. 105, 241-247.

> **If the truth must be told, this land is indeed the temple of the world."—(Hermes: "Treatise on Initiations," Part IX.)**

Many thousands of years ago it may have been possible to compute and predict approximately the times when the earth would suffer from renewed encounters with the débris of the original catastrophe in the solar system, or the priests may have had something corresponding to Croll's theory of an alternate shifting of the land and water areas of the globe, in consequence of its tilted, wobbling motion ever since it was originally "tapped on the shoulder" by hot stones from the heavens. Modern astronomy pronounces such prediction no longer possible. The solar system must have been establishing a new equilibrium ever since the original disaster, and its after-effects must have steadily become both less violent, and less frequent, and must have recurred under continually changing conditions, so that, although when the Vernal Equinox passed from Aries to Pisces, A.D. 29 (compare pages 263–271), something far more stupendous than the Roman siege of Jerusalem was plainly anticipated by the New Testament writers; nevertheless, the Lord Jesus Christ plainly said that of the day and hour no man knew, not even the Son, but only the Father. The Pyramid-builders, however, seem in their own way to have foreknown the catastrophe which wrecked the valley of the Nile; hence, the Pyramid was not a house built on the sands, but instead was founded on the rock, the most striking name for the land in which it stands being Mizraim, Rock out of Water.

The Coptic tradition, as set forth in an old Arabian MS. at Oxford (Vyse, ii., 321) says:

> "Surid, one of the kings of Egypt before the flood, built the two great pyramids; the reason for building the pyramids was the following dream, which happened to Surid three hundred years before the flood. It appeared to him that the earth was overthrown, and the inhabitants laid prostrate upon it; that the stars wandered confusedly from their courses, and clashed together with tremendous noise" (the origin of the minor planets from the collision between Quan and Habel, or Cain and Abel? p. 22). "The stars were dark and veiled with smoke. Early in the morning he assembled the chief

priests from all the nomes in Egypt. The high priest, whose name was Philimon or Iklimon, spoke as follows: 'Grand and mysterious are the dreams, the visions of the king will not prove deceptive. I will now declare unto the king a dream which I also had a year ago. The firmament descended from above till it overshadowed us as a vault.' "—(Von Rikart, "Ménes and Cheops.")

We in America, in our own way, know that something similar is coming. Things hidden from the wise and prudent are revealed to babes and sucklings. The flood and fire at Johnstown, Pa., were foreseen and publicly prophesied in the streets of an Ohio village several days in advance of the event by a colored preacher, who was at once locked up as insane, and only liberated when his prevision (like Swedenborg's absent vision of the Stockholm fire) had been verified by the occurrence of the calamity itself. Thus the Millerite movement of fifty years ago has revived in continually new forms to the present day. And thus also the Charleston earthquake, which revealed the fact that the Atlantic Ocean is undermining our eastern coast, and that its destruction as far back as the rocky front of the Appalachian (Apollonian) Range is but a question of time, was presently followed by the "Messiah craze" among the Western Indians, who, according to an army officer stationed among them, contemplated no war on the whites, but instead foresaw a mighty flood, with the incidental destruction of the white race, and a reconstruction of the Pacific Coast-line, so as to create a new land, in which the Indians should regain their ancient supremacy.

To appreciate the significance of such phenomena in the present, we must recall certain facts of the past. The farther back we go in time, so much the greater terror do we find created by the appearance of comets. A burnt child dreads the fire, and so closely do comets resemble the appearance of the falling Lucifer, as handed down by tradition, that comets have ever been looked upon as the presage of great calamities.

"Throughout the East Indies it is believed that the eclipses of the sun and moon are caused by a dragon with large black claws, which he stretches out to seize those luminaries, and that is why the Indians are seen plunged up to their necks in

water at these periods;* for in the Hindu religion such an attitude is looked upon as favoring the sun and moon in their combat against the dragon. In America it was thought that when the sun and moon were in eclipse, they were offended, and various devices were resorted to for propitiating them. The Greeks, civilized as they were, believed that the moon was bewitched, and that the magi compelled it to *come down from the sky.*"

Father Faure tells us that, during the eclipse in 1868, vast numbers of the Chinese *took refuge upon their junks* to escape a disaster (dis-*aster!*) which they could not be persuaded was imaginary. That this terror did not originate in superstition is proved by the existence of the same manifestations of instinctive dread in the insect and animal kingdoms.

"During the eclipse of 1842 some oxen that were passing by St. Marguedelonne Church drew up in a circle, back to back, as if they were expecting to be attacked; some horses that were drawing a threshing machine were seen to lie down; sheep flocked together in fear; chickens took refuge under their mother's wing; a pigeon, overtaken in his flight by the obscurity, flew against a wall and dropping to the ground, did not rise again until the sun had reappeared; a dog which had been kept without food on the previous evening and given some meat just as the total eclipse was taking place, began to devour the meat with great avidity, but let it drop when the obscurity became complete, and would not touch it until the sun came forth again; ants came to a halt when the sun was totally obscured, continuing their journey only when the sun reappeared; and bees which had dispersed from their hive at sunrise, flew back at the moment of total eclipse and remained in the hive until it was over."—(Flammarion-Blake.)

The explanation of all this is found in Spencer's "Psychology," where he shows that:

"There exist in the nervous system certain pre-established relations answering to relations in the environment—relations that are potentially present before birth in the shape of defi-

* They jump into water to escape a possible fall of fire such as attended the darkening of the sun caused by the "Fall of Lucifer."

nite nervous connections; that are antecedent to and independent of individual experiences. The brain is an organized register of experiences received during the evolution of that series of organisms through which a given organism has been reached." *

This sensitiveness is not merely reminiscent. Like that of a rheumatic limb, it is prophetic as well.

Professor Colbert, formerly professor of astronomy and superintendent of the Dearborn Observatory of Chicago, suggests in effect that the pyramid of the great seal of the Secretary of State of the United States of America, now take more substantial and durable shape upon our continent. He writes, quite oblivious of the probability of the earth's again encountering a mass of fiery meteoric matter at some intersection of its orbit with meteoric swarms:

"The theory of an alternate shifting of water from one hemisphere to the other, at intervals of ten to eleven thousand years, is so much in harmony with known facts and reasonable inference, as to justify us in expecting that in a few centuries hence the northern hemisphere will be partially submerged. It would be well for us to consider the propriety of erecting some durable monument in the United States, to bear witness of us then. The great pyramid of Egypt, and possibly some of the others, may have been constructed with some such intent soon after the lower valley of the Nile emerged frem beneath the ocean surface."—("Humanity," Colbert. Chicago, 1892.)

If the American people will undertake such a work, they can find in the Pyramid societies already existing the appropriate nucleus around which to form suitable organizations for executing it. How it is possible to face all these facts, and continue to regard either the Bible or the insignia, emblems, and seals of the United States of America, with any feelings short of amazement and awe, surpasses comprehension. We find the true Egypt and Canaan to have been here in America;† the Exodus to have been the escape from the fiery furnace of

* Vol. i., p. 208.

† Ægyptus was a son of Belus and brother of Danaus. The relation of Danaus to Scorpio-Sagittarius we have already learned. Anthon remarks a "curious analogy in

Egypt; and though we still "see no similitude" while Jehovah works his will among all nations, nevertheless, immediately upon the erection of a new empire on these long deserted and forgotten shores, Jehovah's agents, the "microbes" surviving from the ancient epoch of pyramids, eagles, obelisks, stars, and stripes, fastened themselves upon us, and we "readopted" them as a traveller unconsciously "adopts" the germs which invade his system when he visits infested regions. Under the operation of the same influence, it has "pleased the fancy" of Americans to cover the United States, from one end to the other, with Egypts and Canaans—a procedure not paralleled in human annals since the original Eagles and Swans fled from America carrying the names "Egypt" and "Canaan" to the valley of the Nile. A cursory glance through a railroad gazetteer of the United States, shows the following examples of the working of this law in the popular mind. It is to be remarked that, as it is the rheumatic limb which is the best barometer, so it is not the learned, but the unlearned, mind which most directly shows the operation of natural law in the sphere of human action. (Compare p. 80.)

Egypt,	Effingham County,	Georgia.
Egypt,	Carroll County,	Indiana.
Egypt,	Jackson County,	Kentucky.
Egypt,	Hancock County,	Maine.
Egypt,	Plymouth County,	Massachusetts.
Egypt,	Chickasaw County,	Mississippi.
Egypt Ridge,	Bolivar County,	Mississippi.
Egypt Mills,	Cape Girardeau,	Missouri.
Egypt,	Monroe County,	New York.
Egypt Depot,	Chatham County,	New York.
Egypt,	Belmont County,	Ohio.
Egypt,	Lehigh County,	Pennsylvania.
Egypt Mills,	Pike County,	Pennsylvania.
Egypt,	Kaufman County,	Texas.
Canaan Valley, / Canaan,	Litchfield County,	Connecticut.
Canaan,	Jefferson County,	Indiana.

form said to exist between the temple of Belus at Babylon, and the Mexican pyramid temples, especially that of Cholula." (Compare also "Eagles, fable of, explained," Bryant's "Mythology," vol. ii., p. 77.)

Canaan,	Somerset County,	Maine.
Canaan,	Benton County,	Mississippi.
Canaan,	Gasconade County,	Missouri.
Canaan Street, Canaan,	Grafton County,	New Hampshire.
Canaan, Canaan Center, Canaan Four Corners,	Columbia County,	New York.
Canaan,	Wayne County,	Ohio.
Canaanville,	Athens County,	Ohio.
Canaan,	Essex County,	Vermont.

Which one of us can change his stature a cubit? What nation can create its destiny?

Behold here the demonstration of the fact of the undying existence and tireless methodic working of a conscious, intelligent Providence and Ruler, who is pleased to work on lines so congenial to our mental interests that, but for our absolute powerlessness in the matter, we should say we, his creatures, had done all this by the might of our own wisdom.

There is but one possible explanation of facts such as the foregoing, namely, that:

"The earth and its inhabitants are one inseparably. Deity has made of one blood all the nations, and has also determined the bounds of their respective habitations. Though Goths swarm into Italy, or Tartars into Persia, the language and customs ever remain Italian or Persian. The invader becomes a son of the soil. *The land itself possesses a physical or psychical essence conformable to the serial arrangement of the tribes*" [or zodiacal signs].—(Hawken, "Upa-Sastra.")

"All the wonderful things which the children of Israel saw and heard had no more meaning to them than that which was manifest. (Deut. xxix.) Nothing hidden presented itself to them, and they were blind to those occurrences as parables and figures fraught with the greatest import. That which they saw and heard was to them a matter of fact. The promise of the great land [Cygnus-Canaan or Meru-America] was to them only a promise of the [small] 'land of Canaan'" [upon the Mediterranean].—(Latch, "Review of the Holy Bible.")

In October, 1892, we read in the "American Hebrew," con-

cerning the Jews and the Promised Land, that the idea of the Restoration is abandoned as a faded vision. It says:

"From the increase of Jewish population in Jerusalem and various evidences of renewed activity, agricultural and commercial, it is inferred that Palestine is on the road to regeneration. We do not share in these sentiments or expectations. Jewish public opinion upon this subject is not difficult to ascertain. The great majority of Israelites who share in the civilization of the day, and are accorded civil and religious equality, give no thought to returning to Palestine. They are proud to be citizens of the land of their nativity or adoption. If the traditional view of the final ingathering and the rebuilding of the Temple is still repeated, our brethren are in no hurry to abandon Wall Street, the Standard Oil Company, and Western mortgages in consequence. A great many Israelites, too, among them learned rabbis of established reputation, have abandoned all belief in the restoration. They believe Judaism was never to be confined to a single land,* and Israel's God not to be narrowed to a single people. They think that the Jew's best work has been done out of Palestine, and it was his salvation, not destruction, to be dispersed over the habitable globe, to spread to the farthest isles of the sea, directly and indirectly, the belief in the unity of God and the brotherhood of mankind. If they had been kept within the limits of Palestine, if they had survived its successive invasions and catastrophes, they would have been to-day, like the Fellahin of Egypt or the Bedouin of the desert, Semitic slaves or marauders."

In the light of the revelations of the Great Pyramid contained in these pages, and the identification of the once ruined but now restored continent (Meroz, Meru, America) beneath the constellations of the eagle (Egypt) and the swan (Cygnus, Canaan), it may be affirmed that the restoration of the promised land, far from being a "faded vision," is an accomplished fact. The desert left here by the great catastrophe has long since

* Assuredly not! since the original Twelve Tribes were nothing less than the initiates or chosen people of the sacred order of the world-encircling Twelve Signs of the Zodiac, that stupendous bible of the skies! See Quichy Mysteries, p. 132.

been restored to verdure, and now blossoms like the rose, and the people of all nations flock to the shores of this true Canaan, as once it was supposed to have been prophesied they should flock to little Palestine, which was never more than the miniature reproduction of the original land of Canaan, where the mightiest race that ever swayed the destinies of the globe sang its swan's song amid the horrors of the drift catastrophe. It is a fact to be pondered that the "early settlers" of this terrestrial Paradise Regained came here far more under Old Testament than New Testament influence. They habitually called this the promised land, and applied to themselves and to their children the promises once made to the seed of Abraham; and they named their children Moses, Aaron, Zebulon, Daniel, Jehiel, Nahum, Nathan, Elijah, Eli, Elihu, Asa, etc.

The Holy Land of Judea is related to the original Holy Land of the Twelve Tribes or zodiacal mansions of the Father's house, precisely as little Egypt upon the Nile, with its astronomical partitioning of the land, was related to the entire sphere of the starry heavens, or as the miniature Holy Land on the lake at the American Chautauqua Camp Meeting Ground is related to the historic Palestine. Critics have forcibly indicated the irreconcilability of known geographical measurements in that locality with the scriptural magnitudes of population, armies, etc.; and the supposed necessity of referring the scriptural magnitudes to the square miles of little Palestine has driven devout defenders of Holy Scripture to extremities of special pleading which must needs have sorely taxed the intellect. Take the Temple and the entire Holy Land as figures of celestial magnitudes, however, and these tangible earthly figures and correspondences enable one to realize celestial magnitudes and universal truths, which, instead of provoking criticism, command our willing admiration and reverence, as stupendous cosmical symbols of universal ethic truth and law.

For much of the scoffing and hopeless scepticism of the day the responsibility rests with the unreasoning defence of faulty and inadequate views of religion and scripture by individuals and churches, which show forth a zeal for truth but without

knowledge. Thus is Christianity continually wounded in the house of its friends.

The great eagle, "wantonly aggressing against all Europe and Asia," and carrying off captives to the American Canaan, or land beneath Cygnus, supplies the simile for the riddle of Ezekiel (xvii. 3-5).

> "The great eagle, great winged, long pinioned,
> Full of feathers, that hath diverse colors,
> Hath come in into Lebanon,
> And it taketh the foliage of the cedar,*
> The top of its tender twigs it hath cropped,
> And it bringeth it in to the land of Canaan,
> In a city of merchants it hath placed it.
> And it taketh of the seed of the land,
> And doth put it in a field of seed,
> To take by many waters."

Not only does the Great Pyramid distinctly point out America, the land shadowed with wings, sending ambassadors by sea, as the land of the Great Eagle, the true Egypt, and the land of Cygnus, the true Canaan; but the identification of the people of Atlantis, or the dwellers across the Atlantic Ocean, with the Meropes, brings the Hindu Garuda eagle and the Hindu Mt. Meru straight to America (Ameruke ?).

We have seen the land shadowed with wings destroyed by the wasting waters. The ancient Hindus understood the universe to be formed by seven concentric (planetary) envelopes around the central earth-mountain, Meru (A-mer-ica), on which the waters of the celestial Ganges fell out of heaven, and were distributed in four great streams to the whole earth. Among the Greeks Parnassus was the mountain of the flood of Deucalion. The centre of the earth was commemorated by an omphalos, or stone representing the mountain at the lost centre of the earth. Thus there was an omphalos at Delphi, and others at Crete, at Megari, at Babylon, at Elis, etc. At Delphi, the omphalos, or navel stone, was placed on the floor of the temple. Its reference to Meru, or the land of the American constellation Aquila, was astronomically fixed by the story

* Compare Birsha, the Cedar, p. 104.

that to determine the true centre of the earth, Jupiter sent out two eagles, one from the east, and one from the west, and they met at the true centre. According to Strabo, two golden eagles were placed at the sides of the omphalos. This composition has been found in a marble from Sparta. In Arcadia, Pausanius visited a grove of Zeus: "On the highest crest of the whole mountain there is a mound of heaped-up earth, and before the altar stand two pillars facing the rising sun, and thereon golden eagles of yet more ancient composition."

It is not alone by the eagle of the tribe of Dan that the locality of Meru (America) is astronomically fixed. In the Hindu system, under the Olympian Mount Meru, there are seven lower worlds, all beautiful paradises, and inhabited by nagas, which are half-men and half-snakes (Ophiucus, the serpent bearer, is an American constellation by the same system which gives to Russia her heraldic bear, to China her dragon, and to America her eagle). These regions are governed by three great snakes, which rule over all the snakes on earth. An allusion to Solon's "Mighty Power which came up out of the Atlantic, and was wantonly aggressing against the whole earth, when it was suddenly destroyed by the gods in one dreadful night." (See "Architecture, Mysticism, and Myth," Leithaby.)

"Within the palace of the great Chan of Cathay," said Sir John Mandeville, "in the hall, the walls are covered with *red* skins of animals called pan-thers." (Bacchus (Pan) rides a panther. Pan-ama, A-mer-ica, Meru, whence the Hindu Dyonisus leads his red armies. Red once the aristocratic color throughout the world.) Bacchus was also the Phanax (p. 60 *ante*) or Phœnician, the god of the palm. The use of the palm at triumphs was a testimony to royal, or at least noble rank.

In Greek stories we have trees which bear golden fruit or flowers, and always connected with the West. Thus Hesiod: "The Hesperian maids who guard the golden fruit beyond the ocean's sound." *Hercules goes to this garden.* Hercules, with the eagle, the serpent, and Bacchus or Pan, all fall to the continent of Meru (America).

The fruits of this celestial tree are the planets, stars, and all the gems of heaven, which latter were rained upon the

earth in the "Fall of Lucifer," and are now found in the Rocky Mountain regions embedded in the "volcanic" matter. According to Sayce and Lenormant, the fruit of the celestial tree is fire. (See Hazezontamar, p. 105 *ante.*)

Egypt had its Tat pillar, Iran and India their star-bearing tree, China its calendar tree. The tree of the Hebrew Quabbalists was a type of the mundane system, a symbol of the starry heavens, whose fruits were the constellations. The golden treasures of the one gem-bearing tree, whose branches spread over all the earth, are guarded by a serpent. The tree of the golden fruit of the Hesperides grew on Mount At-las, the sky sustaining mountain "*in the West*," i.e., across the Atlantic, in the home of the serpent, the eagle, and the pan-ther. (At and Ad, as in Atlantic and Adam, mean *red.*)

The Hindu Atlas was Mt. Meru. The name A-mer-ica is of Indian (Hindu) origin. Columbus really discovered a forgotten part of the Indies which he sought to reach.

In the Avesta of the Persians, the same mountain and tree reappear, and with them two eagles, Amru and Chamru. Amru is already familiar to us as Amera, A-meru, etc. Chamru is derived from Cham, a solar title (whence camera, etc.), also a name of Osiris, one of whose attendants was Pan, while another was Maro, a great planter of vines. Now Bacchus (Pan) carried bacchantes and bacchanalian rites from Meru over the whole earth, with songs and dances and the sound of every instrument of music. (Compare Bryant's Ancient Mythology.)

The Norse World-tree has the serpent coiled round its base, while on the topmost branch the eagle sings of creation and destruction. It was from across the Atlantic that Solon's "mighty power" wantonly aggressed against all Europe and Asia. So in Eastern story, the Garuda eagle perches on the wonderful tree of Mt. Meru, whence it flies down to seize the Alephant of the meridians of Taurus, etc., and bear it away captive. (Compare page 129, the eagle brought down from its rocky heights; also page 166.)

In the ancient Parsifal legend, Titurel (Titan=Teuton=Titicaca?) builds a temple worthy to enshrine the Holy Grail (the blood of Osiris). Within the building was a vaulted roof of

blue sapphires, in which a miracle of art was to be seen. The sun, moon, and stars moved there in the same order as do the real luminaries in the heavens. From the midst of the temple rose a tower with many windows, its topmost point a *ruby*, out of which rose a *cross* of clear crystal surmounted by a golden *eagle* with outstretched wings. El Osiris (Isra-el) we find in the American constellations; the ruby yields the red hue of Adam and the Atlanteans; and the constellations of both the cross (Cygnus, Canaan) and the eagle (Aquila) belong to the skies of Amer-ica.

The Greek name for Bacchus of Capricorn is Dionusos, or Deity Nahoas, of the Nahoas or Toltecs, who erected the grand architectural works of Central America. At Nysa, Dionysus is an Aithiop, that is, of the land of the fiery serpent; in Egypt he is Osiris; in Italy he is Bacchus; in Phœnicia he is Adonis; in Hindustan he is Chrishna. Everywhere he is Dan, the Judge, or the Sun in Scorpio. When he cometh again to judge the earth, scorpions will reappear, together with the archer, death on the pale horse, or Sagittarius. (Compare the Revelation of St. John.) This Phœnician Adonis appears in the Old Testament over five hundred times as the equivalent of the title Lord (Kyrie = Cyrus = Sun).

Thus we read:

> "Thrice in the year shall all thy males appear before *Adon, the Eternal*, the God of Israel." (Ex. xxxiv. 23.)
>
> "For *Adon*, your God, is the God of gods, and the *Adon* of lords, the great, the mighty, and the terrible God, who hath no regard to persons, and taketh no bribe; who executeth justice for the fatherless and the widow." (Deut. x. 17.)
>
> "Adon, how excellent is thy name in all the earth . . . when I behold the heavens the work of thy fingers, the moon and the stars." (Psa. viii. 2, 4.)
>
> "Said unto my Adon, sit thou at my right hand." (Psa. cx. 1.)
>
> "Adon, whom ye seek, shall suddenly come to his temple." (Mal. iii. 1.)*

Capricornus = goat = the hairy one = in Hebrew, Esau; and Jacob, in Hebrew, the heel-holder = Draco holding the

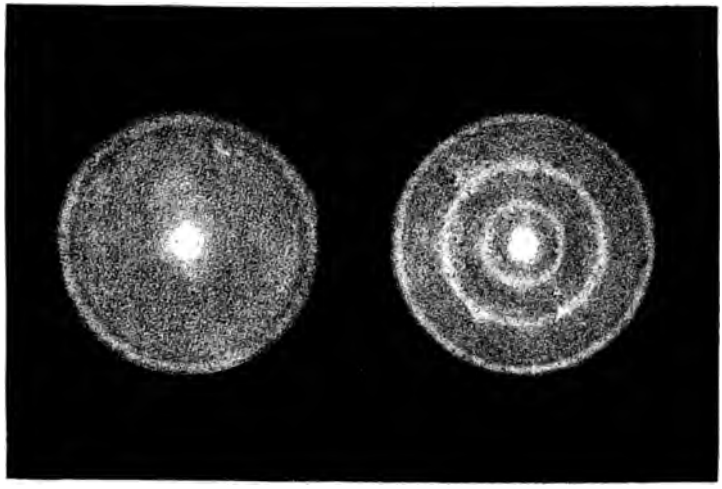
* Compare Adonis, pp. 35 (note), 189, 190.

heel of Hercules = hirca = hirtus = hirsutus = hairy. Hercules was taught by Linus to play on the lyre, while Chiron, the wise centaur, gave him constant instruction.* Jacob first supplanted Esau, or gained the region of Capricornus; he then outgeneralled Laban, whose name contains the radicals of Labi, the lion. Laban signifies, among other things, pale yellow (lion color), also glowing, burning, shining; the lion being the constellation of the glowing midsummer. We next have the episode of the rods of fresh poplar and of the hazel and chestnut, which were peeled with white peelings and set up before the flocks, which then conceived ring-streaked, speckled, and spotted ones. This probably signifies that Jacob set up the green and white streaked rods as an ensign, and that some of the races under Aries (the sheep), which had heretofore supported the power of the land of the lion, now gave their adherence to Jacob in the west. We then note that Jacob's name is changed to Isra-El, or god Isra, answering exactly to the Egyptian god Osiris. Jacob, we have found in Canaan, the land of the Swan, and Osiris was brought up in Nysa, and called Dionysos or Bacchus, whose emblem, Capricornus, we find between the meridians of America. Osiris was dismembered in the catastrophe under Taurus (Cherub = Kireb = Ox) with which Genesis opens. His form was restored upon a potter's wheel (compare Jeremiah xviii. 1–6), and he was the first to "reclaim" the Egyptians from barbarism. The Egyptians were the people of the eagle, and the eagle (Aquila) is adjacent to the swan (Cygnus) between the meridians of Capricornus. *Osiris, like Israel, bears in his hands a ring-streaked stick* or flail as well as a shepherd's crosier. Osiris was called Pent-Ement (see pentapolitan war, Egyptian hatred of *five*, the five-pointed stars of the United States), Pent-Ement signifying "attached to the West," or "the beneficent west."

The ring-streaked rods may have been connected with circumcision, as a religious rite, symbolizing the mode of generating worlds by casting off rings. According to the Nebular Hypothesis, the entire matter of the solar system was once a

* Both Lyra (Aquila) and the Centaur (Sagittarius) are American constellations.

vast *nebula*, or gaseous vapor, extending beyond the orbits of the most distant planets. In the process of condensation a rotary motion was imparted to the mass. This motion caused the consolidating matter to assume the form of concentric rings, like those of Saturn. Finally, these rings collapsing, at their respective distances from the sun, were gathered up into planets, where they are now found to exist. It is supposed



PLANETARY PROPAGATION BY ANNULATION.

that, like the sun, the planets, including the earth, have given off rings at their respective equators, thus forming moons.

> "The book of Concealed Mystery of the Qabbalah is the book of Equilibrium of Balance. Equilibrium is the harmony which results from the analogy of contraries, it is the dead centre where, the opposing forces being equal in strength, rest succeeds motion. It is the living synthesis of counterbalancing power. The book teaches that the Creator, the One and Only substance, exists in ten numerical emanations [the ancient ten Zodiacal signs]. Of these the first is Kether, or the Crown, otherwise known as the Ancient of Days, the Great Father of All. The second emanation is Chokmah, or Wisdom. The third is Binah, the Understanding, the All-Mother, otherwise called the Great Sea [or the ring of waters

> **above the firmament]. The offspring of Wisdom and Understanding is the fourth emanation, Gedulah, Greatness or Magnificence, Scintillating Flames [the meteoric ring beyond the Over Sea]. Behind the shoulders of the Bride [Binah, the great sea or aqueous ring] the Serpent [or meteoric ring] rears his head. The serpent is centripetal force, ever seeking to penetrate into Paradise; but his head is broken by the waters of the Over Sea (Binah). The serpent is the executor of judgment. The water symbolizeth that measure of mercy by which judgments and punishments are mitigated. The serpent holdeth his tail in his mouth that he may form a circle. If a defect occurreth in only one numeration of the system through the fault of the inferiors, he is immediately manifest, and commenceth his accusations before the throne of glory. There is in the destroyer no hastening to the outer, because he is centripetal and not centrifugal. But his head is broken by the waters of the Great Sea [Wisdom, the fountain of mercy and loving kindness]."—(Compare Mathers: "Qabbalah Unveiled.")**

From a careful comparison of the ancient sacred writings, the Qabbalah, the traditions of all races, and the facts of geology and astronomy, the conclusion seems inevitable that the earth still possessed an annular system long after the human race had attained to the highest intelligence and power. Saturn's rings formed in ancient times, as at present, a visible illustration of planetary propagation by annulation, according to the nebular hypothesis. Saturn was worshipped by the Hebrews, both as Seb (Elohim Sabbaoth) and as Remphan. The book of Concealed Mystery of the Qabbalah treats of the Sapphire Sea in the heavens, just as Genesis distinguishes between the waters below the firmament and the waters above. The deluge of Noah was the collapse of the earth's aqueous ring. Prior to this collapse, no rain fell upon the earth, for there was less water here, and the solar rays were tempered by reaching the earth through the great crystal sea. The fiery ring broke and part of it fell athwart the globe, causing the drift catastrophe. But in falling, it caused the collapse of the aqueous ring; hence, according to the Qabbalah, the fires of severity were assuaged by the waters of mercy. After the collapse of the aqueous ring, upon the reappearance of the sun, and its shining upon a

globe now three-fourths water, evaporation arose, and the first real rain-storm ended with the first rainbow, a token that the world could not again be destroyed by water, since there was no other aqueous ring to collapse. The fragments of the fiery ring have since struck the earth (Sodom and Gomorrah), and will again be encountered by it, according to the Lord Jesus Christ and St. Peter and St. Paul. Incidentally, the "tapping of the earth on the shoulder" by the aqueous, fiery masses, tipped the axis of the earth, producing vicissitudes and inclemency in the seasons, in place of the golden age of eternal summer, under Virgo. A subsequent encounter with meteoric masses seems to have caused Joshua's long day, when the sun appeared to stand still while Jehovah rained hot stones out of heaven. (See Our Race Series, No. 10; "The Deluge.")

The aqueous ring once encircling the earth, like a heavenly river proceeding from the throne, flowing through the celestial streets and making glad the city of God, and separated from the lower terrestrial waters by the firmament, has been commemorated to the present time, not only in tradition, but in architecture as well. In Leithaby's "Architecture, Mysticism, and Myth," we read: "And before the throne there was a sea of glass like unto crystal." According to the Koran, Solomon's Throne seemed to stand, as did the Creator's, on a pavement of waters.

Smith's "Bible Dictionary" says that the office of the *rakia* or firmament demanded strength and substance, for it was to serve as a division between the waters above and the waters below. Jehovah built his chambers, not simply in water, but *of* water. According to Sale, it is said that, fronting the throne on which King Solomon sat to receive the Queen of Sheba, the pavement was of transparent glass, laid over running water in which fish were swimming. Says the Talmud, "Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance, that she imagined the king to be sitting in water."

Thus Sol was once enthroned upon the waters above the firmament in the templum of the skies! The practice of figur-

ing the signs of the Zodiac on the floor of the sanctuary was quite general in the Middle Ages.

"Look how the floor of heaven
Is thick inlaid with patines of bright gold."



THE DAILY VOYAGE OF SOL FROM SUNRISE TO SUNSET ON THE WATERS OF THE ALL-MOTHER OR OVER-SEA SURROUNDING THE RECUMBENT EARTH.

In the crypt of an early church at Piacenza, the space before the altar has a mosaic pavement with undulating lines of waves, in which fishes swim, and disks containing the zodiacal signs, thus marking the waters as the over-sea, or original aqueous ring surrounding the earth. In Egyptian temples, Ra (Sol or sun) floats on his bark among the stars, and kings, godlike, crush their enemies under their footstool and tread underfoot the azure flood amidst the stars. No mere accident all of this, but an ordered symbolism, says Leithaby. In the Brahmanical system, paradise is well watered with beautiful lakes, covered with water-lilies, red, blue, and white, each blossom having a thousand petals; and on the most beautiful of all these calm lakes floats a throne, glorious as the sun, whereon Krishna the beautiful reposes; indeed, the whole city of Krishna is built in the waters.

Thus, on the mount of transfiguration, the face of Christ shone as the sun.

Of the Leviathan (Levi = serpent) whose fall caused the sea to boil like a pot, Job tells us:

> "His teeth are terrible. Out of his mouth do flames go, sparks of fire escape. Out of his nostrils goeth forth smoke. His heart is firm as a stone. The son of the bow doth not cause him to flee, and he laugheth at the shaking of a javelin. Under him are sharp splinters [fragments of stones: Parkhurst]. He spreadeth gold on the mire. There is not on the earth his like."

The psalmist writes:

> "Tremble, thou earth, at the presence of the Lord,
> At the presence of the God of Jacob.
> Which turned the rock into a pool of water,
> The flint into a fountain of waters."—Ps. cxiv. 8.

From Deuteronomy we learn that it was when the children of Israel were "led through the great and terrible wilderness," with the "fiery serpents" (Ophiucus) "and scorpions" (Scorpio of the tribe of Dan and the land of Danusha or Dionysus = Capricornus = Panama) that the water was brought out of the rocks of flint.

Pliny states that it was Pryodes, son of Cilix, who first devised the way to strike fire out of flint. "A myth," says Sir John Evans, "which seems to point to the use of silex and pyrites rather than of steel" (in the production of fire from flint). All facts of the past which the thought of the day does not understand are considered myths! Sir Daniel Wilson in citing Pliny remarks, that "recent explorers, apprised of the significance of such discoveries, have noted the presence of nodules of pyrites accompanying the personal ornaments and weapons occurring in graves of the same age (Palæolithic); deposited there either as tokens of regard, or *more probably with a vague idea of their utility to the dead in the life beyond the grave.*" Readers of this volume will appreciate the significance of Wilson's surmise. Meanwhile, he elsewhere shows from the investigations of Canon Greenwall, "the probability of the scat-

tering of flint flakes, like an offering of current coin, by the mourners, as the primitive grave was covered in."

Says the Priest to Laertes, respecting Ophelia's grave:

"For charitable prayers.
Shards, flints, and pebbles should be thrown on her."

"Assuredly," continues Wilson, "whatever motive actuated those who contributed such objects while the sepulchral mound was in progress of erection, they were not designed as any slight to the manes of the dead."

The so-called flint implements in the "drift" have been found in such prodigious multitudes as to suggest, even to that enthusiastic collector M. Boucher de Perthes, who regards them as human handiworks, a truer hypothesis of their origin, when, in a moment of lucid perception, he says, "One would have thought a shower of them had fallen from the sky." The utter unreliability of the evidence offered in support of the supposition that these flint flakes and fragments are pieces of . . . human handiwork has been ably and convincingly exposed in a pamphlet entitled, "The Flint Implements of the Drift not Authentic," by Nicholas Whiteley, one of the secretaries of the Royal Institution of Cornwall.

There are many points of similarity to meteoric phenomena in the indications of the flints. Of the usual form of fragments of falling meteorolites, Humboldt observes, "That which falls from meteoric masses, even where the internal composition is chemically different, exhibits almost always the peculiar character of a fragment, *being of a prismatic or truncated pyramidal form.* This form was first recognized by Schreiber as *characteristic of the severed part of a rotating planetary body.*"—("Physical Facts and Scripture Record": Galloway.)

The ancients realized that the hot stones were not really rained upon the earth, but that the earth passed through them as they were being carried along by solar energy; for they fabled that the horse Sleipnir (Slip-near) not only descended, but carried up (off?) stones to construct the abodes of the gods.

Ancient religion tallies with and presumes the nebular

hypothesis in detail. The burden of proof rests heavily upon those who would cast religion and religious rites and ceremonies to the winds and evolve the past history of the globe from the "depths of their inner consciousness."

"When there went up a smoke out of his nostrils, and fire out of his mouth devoured, coals were kindled by it. He *bowed* the heavens also and came *down*." We note accordingly that in Sanscrit, Capricornus = Macara, the root being Cara = bowing down. Between the meridians of Capricornus we find the Caribbean Isles and Hayti, suggestive in connection with the wanderings of Ulysses, of Charybdis and Hades respectively. It is interesting, therefore, to learn from Virgil that at the next great renovation of the world, *Troy shall fall again* (Homer's Troy and Moses' Babel have been compared), its fate being urged anew by Achilles; whereupon "laboring nature, calling the celestial seed, the foster son of Jove, to sustain the nodding frame of heaven and earth and main," he shall come, and every eye behold him; and then they who are rescued from the horrible pit and the miry clay where the Potter fashions human clay according to his good pleasure, shall "see, to their base restored, earth, seas, and air," or in other words, "a new heavens and a new earth."

The word occidens, signifying west, or place of sunset and starset, is derived from the root of *occido*, to kill, the occident being named the gate of death, whither the soul was supposed to turn when exchanging time for eternity, earth for the elysian fields.

In King's "Gnostics," we read that the Roman Capricornus, "ruler of the Hesperian wave," was represented as conveying the departed soul to the realms of bliss imagined as some happy island in the far west.

> "Thou, for thy rule, O Capricornus! hast won
> All that extends beneath the setting sun."

Upon Phœnician, Scarabic, and Etruscan vase alike, says King, the same monster is represented as joyously careering over the sea, whilst mourners chant funeral hymns over the corpse laid out upon the bier. The memory of Hades (Hayti)

was never lost. Alike to Egyptian, Babylonian, Phœnician and Greek, it was always "in the west." To some, looking out to the west from the Syrian seaboard, the island of Crete was Hades; in the story of Persephone it was Sicily; again, it was beyond the Pillars of Hercules. According to Procopius, the invisible dead assembled in Gaul, and were ferried over to Britain; the bark always sank deep in the waters and its speed answered to an unknown force. In a Spanish map of 1346 Teneriffe bears the name of the Island of Hades.

The consonants m and r being found fastened upon this continent from immemorial antiquity, in the various forms of the Meroz of the Old Testament, the Mt. Meru of the Hindus, the Amerisque highlands of Central America, the great serpent Amarak of the Indians, and the Markland of the Norsemen, the origin of the name must be sought in the meaning of the root, mar, itself. For, as the poet says,

> Could we dissect the bony frame of words,
> What mysteries of heaven and hell were bare.

"The roots of words are always found to have been the acts, facts, and deeds of the past, just as new acts, facts, and deeds give rise to new words. Thus a Mr. Mackintosh invented waterproof clothing, and the peculiar kind of garment into which his material was first manufactured is known as a mackintosh. Daguerre, in France, invented a mode of taking people's likenesses, and though his process has been superseded by improvements, the pictures thus produced are still called in English daguerreotypes. McAdam invented a particular way of making roads, thenceforth we have macadamized roads, macadamization. Galvani, in Italy, discovered certain electrical phenomena, and we now have in English galvanic, galvanize, galvanist, galvanism. Burke invented a mode of committing murder by a new way of producing suffocation; this is called burking, and the term is used figuratively, it being said in familiar conversation of a project that has been stifled, that it has been burked." (Morris.) The moment we hear of Sing Lee or Wun Lung, our thoughts go straight to China; similarly the sounds "offsky" or "insky" carry us to the Russian

empire. A connection will yet be established between the root sounds of the names of Toltec, Aztec, Texas, Mexico, the Styx, the Hycsos, on the one hand, and upon the other, the colossal X of the cross of Cygnus, the dying swan, assigned from immemorial antiquity to this continent. We shall then know why Hades still survives on our borders as Hayti, and Charybdis in the Carribbees.

Merops was a king of the Island of Cos, who married Clymene, one of the Oceanides. He was changed into an eagle, and placed among the constellations. This connects the name of Merops with the land overshadowed by eagles. The name of Meru was carried to Africa in many forms, as Meroe, Merawe, El Meraouy, Ammara, etc. The difficulty of locating all the wonders associated with Meroe at any point in Africa has naturally been great. The whole extent of the African city of Meroe amounts to 4,000 feet, with a surrounding plain allowing room for a much larger city. Yet Meroe is said to have contained 250,000 soldiers and 400,000 artificers.

It is known of the religion of ancient Meroe in Africa that the only gods worshipped were Zeus and Dionysos, both, as we have seen, belonging to Capricornus and Eagle Land, or A-meri-ca. *In the sanctuary stood a ship* (doubtless commemorating the lost America, shadowed with wings and sending ambassadors in ships, as Isaiah says). In great temples this ship was very magnificent. There was also a portable tabernacle surrounded by curtains which could be drawn back. Then, again, Hamilton alludes to a singular representation in which the figures represent *the communication of religious rites from Ethiopia* (aith = fire, opis = serpent; hence again the land of serpent mounds, A-meri-ca) *to Egypt.*

Thus both the Hindu Mt. Meru and the African Meroe point distinctly and unequivocally to the destroyed Meroz or A-mer-ica; for the African Meru lacks the world-commanding mountain, the overshadowing astronomical Garuda eagles' wings, the waters encircling the whole earth, etc., all of which are inseparable from the Hindu Mt. Meru. Similarly, the Jewish figure of the great Templum or celestial vault, *i.e.*, Solomon's Temple, had to be built upon a mount to fulfil that

which was everywhere written of Mt. Meru, and for that mount there could be but one name, Mount Moriah.*

Both geology and ancient tradition assign the highest mountains of the globe, prior to the last great convulsion of nature, to this continent. The Indian legends fix upon the White Mountains as the place where Deity descended upon the American Mt. Meru, a deluge sweeping down from his feet, and the mountains melting away with fervent heat.

It was during the "stark horrors of the glacial epoch" that the colossal spires of the White Mountains went down as if they had been pebbles in a torrent, leaving the long ridges and rounded crests which now appear. The Algonquins believed the White Mountains to be the home and throne of the Great Spirit, who had once borne a blameless chief and his wife in a mighty whirlwind to the summit of these mountains, while the world below was overspread by a destroying flood; and the wizard king Passaconaway was reputed to have been borne to heaven in a flaming chariot from the same summits. Near by, in the neighboring State of Maine, we find the Kennebec River—Kennebec being the Indian name for the great serpent.

Very crafty, very cunning.
The creeping Spirit of Evil.

In Nicaragua, as we have seen, *Amer*isque designates a highland region. In Hebrew, Merom means a high place. A *Mer*onothite was an inhabitant of a district in Zebulon. "Zebulon shall dwell at the haven of the sea, and shall be for a haven for ships." The standard of Zebulon represented the sign of Capricorn (Bacchus = Pan = Panama). Drummond has pointed out that the border of Zebulon was said to be unto Zi-

* The appropriateness of the Pyramid for the Great Seal of the United States of America is shown by the fact, that pyramidal buildings all over the world are "imitations of the fabled *Meru*, which was the worldly temple of the Supreme Being, and the tomb of the son of the spirit of heaven, whose bones and limbs were scattered over the face of the Earth."—(*Asiatic Researches.*) A direct connection between the pyramid, the destruction, and the root-sounds of America comes from Peru, where November, the month of the world-wide celebration of All Souls, or the festival of the dead, was called *Aya-Marku*, signifying "pyramid of the dead;" while the word pyramid itself resolves into pyr = fire, and mid = death.

don; yet when we examine the countries belonging to the tribe of Zebulon and to the Zidonians, we find that they did not border upon each other. Hence, he remarks, the allusion seems to be astronomical rather than geographical. Now, Tsidon means the great hunter; and this, says Drummond, probably was Sagittarius, who occupies the sign next to that of Capricorn, and whom the Greeks fabled to have been originally a famous hunter of the name of Crotus. Thus the *Amer*ican signs, Capricornus (Panama) and Sagittarius are found connected with Zebulon's haven for ships, and the *Mer*onothites inhabiting a district of Zebulon. Admah (Ad or At-lantis) and Zeboim are among the places which the Lord overthrew in his anger and his wrath.*

The letters mer appear also in the name of Mercury. He was the son of Jupiter (who was nursed by the Capricornus goat) and Maia (of Mayapan, Panama, etc.). Mercury was the messenger of Jupiter of the Eagle, and invented the lyre of Apollo, which is set in the stars over the Appalachian Moun-

* The name of the Alheim (Elohim) of the Philistines of Ekron, viz., Baal Zebub, Taurus-Fly, brings out the same facts. Even to the present day, says Parkhurst (Hebrew Lexicon) the Hottentots adore as a benign deity a certain insect, provided with two wings, and having on its head two little horns (Taurus = Aleph-ant). To this little creature they pay the highest tokens of veneration, assembling around it in transports of devotion, as if the LORD OF THE UNIVERSE was come among them. They sing and dance around it [planetary motions], throwing the powder called Bachu, [Bacchus = Capricornus], and then sacrifice sheep [Aries] as a thank-offering. It is impossible to drive out of a Hottentot's head the idea that the arrival of this insect brings prosperity. [The Pleiades-Ram's Horn in Taurus-Aries, is the original cornucopia.]

In A-mer-ica, the land beneath the Eagle, we have discovered the original Egypt; we have further seen that the standard borne by the tribe of Zebulon was Capricornus [Bacchus = Pan = Panama], and that Zeb was the Fly of Taurus. Hence it follows that Isaiah's geography is correct when he says (vii. 18): "And it hath come to pass in that day, Jehovah doth hiss for a fly (Zebub) that is in the extremity of the brooks of Egypt, And for a bee that is in the land of Asshur." The ancient name for the bee was Melita, and Mylitta was the Assyrian name of the goddess-mother Virgo, who brought forth the Sun. The emblem borne by the tribe of Asher was Libra, a sign formed from stars originally belonging to Virgo. Therefore, in the Fly (Zeb) and the bee (Virgo) we have Zebulon and Napthali, the people that walked in great darkness. We thus find that the plague of flies connects the Exodus with the destruction of both A-mer-ica = Meroz and Maurigassimi (the origin of the archipelago in the Pacific Ocean); and in Miriam's song of triumph, she exultingly sings (Exod. xv. 15-16): "Melted have all inhabitants of Canaan, Fall on them doth terror and dread;" and Canaan = Cygnus = A-mer-ica.

tains. He is always figured with wings (the two eagles and the swan of the celestial sphere designate America as the land shadowed with wings), and holds either the musical instrument known as Pan's pipes, or else a caduceus, or staff with the (American) serpents, given him by Apollo in exchange for the (American) lyre.

The Pan's pipes were formed of reeds into which a nymph named Syrinx had been transformed, hence the name of the pipes, Syrinx. When Ulysses returned from his visit to Hades (Hayti) in the lower world, passing Charybdis (the Caribbees) he was compelled to stop his ears with wax in order to resist the spell of the Sirens. That these sirens, like the Syrinx or Pan's pipes of Panama, belonged to the land shadowed with wings, is demonstrated by the fact that the sirens have a human head and body, with the limbs, feet, and wings of the swan. (Cygnus = Canaan = Canada.)

Mercury carried the infant Bacchus (Dionyssus of Capricornus = Pan) to the nymphs of Nysa. Mercury also guides the dead to the Occident (or place of death). He was the god of speech, of eloquence; the patron of orators, of merchants, of all dishonest persons, of thieves, travellers, and of shepherds. To him the Greeks ascribed the invention of letters, of commerce, and of gymnastic exercises. His wings among the Greeks designated him as a messenger of the gods. Among the Egyptians, we are expressly told, the wings were solely an astronomical symbol, which symbol belongs to America by the same Pyramid adjustment which gives the Great Bear to Russia, Perseus to Persia, Orion to Iran, Taurus to the Taurus Mountains, etc. The era of Mercury in America seems to have covered the time of the peaceful development of the great empire. In the combination of good and evil qualities which came to be attributed to Mercury, we may perhaps see the deterioration of the once honorable race into a nation of grasping, sordid, and dishonest traders, whence followed the abandonment of the pursuit of peace, and the entrance upon a career of world-wide conquest and oppression. The era of Mercury was followed by that of Mars.

The study of Mars, however, must be deferred until, in regu-

lar course, the constellation of Aries is reached, the so-called station of the planet Mars among the zodiacal mansions.

According to Max Muller, in Sanscrit the sound mar originally accompanied the act of grinding, rubbing, or polishing stones, sharpening weapons, just as in English mar means to bruise or injure. In Sanscrit, the Maruts were, literally, the Smashers. The rubbing or polishing and grinding down, not only of bowlders, but even of entire mountains, which was done by the Maruts during the so-called glacial epoch in America, when our once lofty White Mountains were reduced to their present altitude, is still visible. If then, the Meropes were a people of great violence who were ruined by Deity, then the name of America reminds us of the destructive prowess of the martial Americans, who in turn were marred by Deity at the very time when they were wantonly aggressing against all Europe and Asia. Our science, with its horizon narrowed by the erroneous assumptions of Physical Causation and the Orderly Course of Nature, reaches no farther than to mechanics and mathematics. Hence, in spite of the fact that the very name of Tragedy comes from the Tragos or Goat of Capricorn, men recognize no astronomical significance in the word. History, Archæology, and Religion, on the contrary, unite in exclaiming, Tragedy, thy name is America!

Amerisque means mountain heights. The Hindu priest, as has already been remarked, points to his sacred emblem with its five projecting points, and tells us that they typify Mount Meru and the four quarters of the world.

The name of this five-pointed star, namely, pentacle, reminds us that *pensu* was the Etruscan form of the Pali *panca*, the Sanscrit and the Bengali *panch*, and the Greek *penta*, that is, five. Thus, Dionysius conquered the four quarters of the world with his red hosts from Pent-Ement, Pan-ama, in A-meru-ka.

The pantaloon (Pan of the lion, American panther, the animal ridden by Bacchus = Pan) is a caricature of the power which, drunken with victory, caroused over the whole world from Panama, intoxicated with the wines of Maro.

The Church of Rome, whose emblems have much more to

do with the martial glory and the ruin of prehistoric America than is generally surmised perhaps even by the most learned of her living dignitaries, has graven in stone the United States shield of stars and stripes, and given it conspicuous place upon the front of the great cathedral of New York City. Other churches may follow her example, and display the national flag on patriotic occasions not only from church towers, but also within the consecrated walls, without fear of secularization or profanation, since these national emblems have their origin in the same immortal events whence Holy Scripture itself derives much of its sublimest imagery.

The details of the great destruction explain the origin of the cruelties of devil worship, with its sacrifices, propitiations, and other manifestations of terror. The return of light (compare page 252) is the theme of the great Wisdom religions of abiding trust in a saving Power, not ourselves, that makes for peace, order and righteousness.*

> "And having left Nazareth, he dwelt at Capernaum, that is by the sea, in the borders of Zebulon [Capricornus = Panama] and Naphtalim [Virgo = Pacific Ocean], that it might be fulfilled that was spoken by Isaiah the prophet [of Bacchus = Osiris = Israel = El Aswara = L'azarus] saying, Land of Zebulon and land of Naphtali, *way of the sea*, . . . the people that is sitting in darkness saw a great light, and to those sitting in a region and shadow of death, light arose to them."—Matt. iv. 13–16.

The Sun of Righteousness arose with healing in his wings, after a great disaster, by the star Denebola at the junction of Virgo, Naphtali, and Leo, or the Sphynx. Virgo holds in her hand a sheaf, emblematic of restored vegetation, whence her sign is known as the house of corn, i.e. Bethlehem. Therefore, it was in Bethany (the town of Bethany is now called el-Azariyeh, or Lazarieh) that L'azarus, or El Osiris, was resurrected, in order that that might be fulfilled which was written of the death and resurrection of El Osiris under Virgo = Isis.

* "The religious disposition is the best for order and for peace."—(Grossmann: "Judaism and the Science of Religion.")

"Among the magnitudes of the Scriptures are three general lines of interpretation, one of which involves the hidden meaning, another involves the simple history of man, while the third line takes up all the desirable moral lessons and inculcations applicable to the government and interest of man. Hence one piece of simple history, as allegory, can have several solutions, or one episode may contain several distinct historic rays. Again, by the simple history of the journey of Abram from Ur to Canaan, Lot accompanies Abram. The indications, however, become probable that Abram comprehended the allegorical sense of his journey, while Lot did not comprehend it. In the days of Adam, events surrounding the life of Adam were taken as a parable of illustration; in the days of Noah, events surrounding the life of Noah were taken as parable of illustration; in the days of Abraham, events surrounding the life of Abraham were taken as parable of illustration; and history in the future will also be used as parable of illustration; but the purpose involved in these parables must not be lost to sight in the simple history of any man, be he Noah, Abraham, or David."—(E. B. Latch: "Indications of Genesis.")

A recent illustration of this is afforded by the late celebration of the centennial anniversary of the inauguration of the first President of the United States, when Benjamin Harrison, an actual historic person, was conducted up the waters of the lower harbor of New York to the foot of Wall Street, and thence to the site where, one century before, George Washington, no less actually an historic person, had taken the oath of office; all of which was done by President Harrison *that that might be fulfilled which was spoken by the historians of George Washington.* Human nature and usages remain much the same through all the ages!

Osiris, whose importance is emphasized from so many points of view in the study of the American constellations, appears in Deborah's Song of Triumph over the destruction of Meroz, the study of which song, begun on page 85, may here be resumed.

> "The Stars from their highways fought against Sisera,
> The brook Kishon swept them away."

Kishon, as has been shown, means bow, thus introducing Sagittarius as a landmark. It is probably the only brook ever named after a weapon. Hence, it would seem advisable to examine the facts concerning Sisera and Jael.

Sisera was murdered by Jael, who drove a nail into his temple. That this nail symbolizes meteoric iron, appears from the figure of the fighting stars. It is not surprising, then, to find that Jael means a species of goat, for this brings the neighboring constellations of Sagittarius and Capricornus into the history of the stupendous event.

Sagittarius, of the horse and bow, was called the armor-bearer of Osiris (Maurice: "Indian Antiquities"), while from the last syllable of Osiris seem to have been derived the names of the Persian solar hero, Rustem, and the German Rosse (horse). The appropriate placing of the horse-constellation Sagittarius, and indeed of all the horses of the skies, over America is made evident by the discovery of fossil remains in the great cañons of the West demonstrating the evolution of the horse of history upon this continent, and exhibiting in detail the stages by which it was accomplished.

One of the names of Osiris was Perseus, the constellation over Persia, whence again *pferd* or horse. Perseus was the son of Jupiter of the Sagittarian Eagles, and Danae of Sagittarius, the constellation of the Dannhason or bow, just as Sagittarius was the armor-bearer of Osiris. The wings given to Perseus also connect him with America, the land shadowed with wings. Perseus combatted in the west the gorgons. Jupiter, descending to earth in a shower of (American) gold,* caused Dan of Scorpio = Sagittarius (the gold-bearing meridians of to-day) to bring forth Perseus. Perseus and Hercules are purifiers (i.e. fiery beings) who eradicate the stains of evil by force and blood-shedding.

Perseus of the Greeks is the Mithras of Persia, a solar deity, identical with the Mitra of Sanscrit, whence the Jewish and Episcopal mitre. The Mitre is adorned with jewels to signify those cast to earth when Jupiter descended at the conception of Perseus = Mithra.

* Compare pages 312–316.

The English equivalent of both *rosse* and *pferd* being horse, it is interesting to note that Horus was another Egyptian name for Osiris. The ancient use of the horse as an emblem of the sun (Osiris = Horus) is well known. Scorpio and Sagittarius reappear in Revelation as Death on the Pale Horse and the Scorpions out of the pit of hell (helios, or the Sun in the lower regions beneath the equator), while the Lord (Osiris) appears riding on a white horse. (See Lucifer, p. 190.)

After this result of investigation, it is but natural to find that the name of the mediator Sisera, contains the root *sus* or horse, as solar emblem, thus identifying Sisera with Osiris.

"In that day shall his strong places be like the forsaken places of the Amorites (highlanders) and the Hivites (midlanders)." (Isaiah xvii. 9.) The Hivites were descended from Canaan (Cygnus), but we are told that "it is difficult to fix their locality." The difficulty may be lessened by trying beneath Cygnus in Meroz, Meru, Moriah, Amarak, Amerisque, America. The Amorite and the Hivite are nearly always mentioned together with the Perizzite. Now the Hebrew Prz means dispersed, scattered. Again, Prs means parted (Latin pars); cloven * as the foot of a goat (Capricornus); a species of eagle (Scorpio); and finally a Persian, from Arabic prs, a horse. (Sagittarius. The Persians excelled both in horsmanship and the use of the bow). Another name of Persia is Farsistan. Peru was at the uttermost bounds of the earth from Africa and Asia. Religion came from that outer region to Africa and Asia, hence the man from a far distance, the Perista, became the Priest, just as the Farsistanee became the Pharisee.

Sisera means mediator, Osiris is the solar mediator and redeemer, who was slain but rose again. But El Osiris in another form is L'Azarus, an account of whose death and resurrection occur in the gospel of John, where the Lord† Jesus personates the central sun which restored to life El Osiris, the sun of our solar system, when, during the war in Heaven, by reason of a change in the ecliptic, our sun for the first time descended

* Fossil American horses show the cloven hoof at one stage of their evolution from quadrumana to quadrupeda.

† Kyrie, Cyrus, Osiris, Sun.

into the nether world beneath the equator and was buried in darkness for the space of "three days." Before El Osiris, L'Azarus, or Isra-el, wrestled with the angel from on high, he was simply Jacob the heel-holder, who, in the form of Draco in the circumpolar skies, still wounds the heel of Hercules, the hirsute Esau, who at the same time bruises the serpent's head.*

Osiris is derived (says Bryant) from Uch-Ur (Achor, Achorus), i.e. the Sun, whence also come Chorus, Curus, Cyrus, Orus, Horus [horse]. "He was denominated Cyrus" [Kyrie] "from the Sun, which was so-called" (Ctesias in Persicis). Hesychius explains *Kyris, ho Adonis.* [See p. 52, Adon.] The people of Cyrene were Cuthites, who, as well as the Egyptians, worshipped the sun under the title of Achur. Uch was a Cuthite, hieratic word for king. Uc-Sehor, Uc-Sehoris, was the original name of Osiris. According to Hellanicus, the term Osiris would not have been understood in Egypt, the true name being Usiris. Sanconiathan calls the same deity Isiris. Isiris, Usiris and Osiris are all Uc-Sehoris (Horus, horse) softened to accommodate Greek ears. The Sun was styled El-Uc, which the Greeks changed to Lucos. The Sun was also styled El-Uc-Or, which was changed to Lukoreus; and El-Uc-On, rendered Lycaon, the same as Apollo. The people of Delphi were anciently Lycorians, and the summit of Parnassus, Lycorea, so named from the Sun or Apollo, styled not only Lycos, but Lycoreus and Lykoreios. From Lucos [Luke] in this sense, came lux, luceo, lucidus, Jupiter Lucetius, and Lucifer, the light-bearer, bright morning star [once worshipped at Luxor]. Another equivalent for Osiris was Oph, signifying Serpent. It appears as Ope, Oupis, Opis, Ops, Upis, and was also identified with Vulcan. The Greeks called Apollo, Python. The woman at Endor, who had a familiar spirit, is called in Hebrew Oub or Ob, which is interpreted Pythonissa. (Of the fiery serpent which descended to earth in a shower of gold, jewels, flints, and clay, more later on.) From Keren, horn (Christ is a horn of salvation : Luke i. 69), comes crater (source

* The Phœnician Hercules wrestled with Typhon as Jacob (Israel) did with the messenger of the Lord. El Orisis, like Israel, was wounded in the thigh.

of fire) and crown, Karnak, and, with the addition of the serpent title opis, cornucopeia, or horn of wealth. Ore is still metal, as aur is gold. Ouranos, the New Testament word for heaven (the North American Indian word is Oronya) meant fountain of Orus or ores (see Index, iron, jewels). The sun being the source of the solar system, all fountains were dedicated to the sun. Thus Ouranos related first to the orb of the sun: afterward it came to comprehend the whole expanse of the heavens. Osiris, further, contains the root Sar, i.e. rock. Temples, particularly, were erected upon such places, which were termed Sar-on, i.e. Orus, the Lord of Light. That these rocks were "meteoric," i.e. had "fallen from Jupiter" (Acts xix. 35), is shown not only by the reverence universally paid to them (F. Max Muller has remarked that even African fetishism is a recognition of the existence of a spiritual Deity, with whom the hallowed stone is felt to bring the worshipper into some sort of conscious relation), but also by the fact that the word Saraph (Josh. viii. 28) means to burn, Serephah means burning (Deut. xxix. 23), Seraphim, burning ones ("To Thee Seraphim continually do cry"), and Saraph (Num. xxi. 8) a burning, fiery, stinging serpent (i.e. a "meteoric" train). Sara also signifies "to stretch out or grow beyond the usual size or manner," as with fiery masses approaching the earth. Thus the Hindus saw a star burst in the heavens, and in the space of half an hour, increase to the size of a white elephant, or the form in which Buddha, at his conception, entered his mother's side. For Sara in this sense see Is. xxviii. 16–21, xxvii. 1, xxviii. 5.

> "Therefore saith the Adonai [Adonis = Cyrus = Osiris]. Behold I am laying as a foundation in Zion, a stone, a tried stone, a costly cornerstone, a settled foundation. And I have put judgment for a line, and righteousness for a plummet, and the hail" [glacial epoch] "shall sweep away the refuge of lies, and the waters" [deluge] "shall overflow the secret hiding place. And it shall be a terror only to consider the report. For the bed shall be two short for *stretching out* [Sara]. For Jehovah doth rise to do his work—strange is his work, and to do his deed—strange is his deed." ["Tell me who you are in this fierce form . . . O chief of the gods! . . . for I do not understand your actions."

—Bhagavad-gita. See p. 102 *ante.*] "In that day Jehovah will punish with his heavy and great and strong sword Leviathan, the flying serpent, and Leviathan the crooked serpent, and he will slay the dragon in the sea. In that day will Jehovah be for a crown" [crater] "of glory" [i.e. "clary," as in clarify, clearness] "and a diadem of beauty to his people."

Sar was continually used in the composition of names of places or persons esteemed eminent or sacred. Thus the name of Sara was given to the wife of Abraham (as Sarasvati is the wife of Brahma) by way of eminence, and there signifies princess. We also read of Serapis [whose ancient portrait yet survives as the typical ideal face of Christ, and whose Bishops, in the time of Adrian, styled themselves Bishops of Christ]; further, of Serapion, Sardon (Sar-Adon), and Sardis. Thus also the Druid priests of Gaul were styled Saronidas, from Sar-on. Sar, as a title of eminence, still exists in French as Sieur, and in English as Sire and Sir. The fifth church of Revelation is called Sardis, i.e. Sar = rock and dis = Deity, and its worthy members are clothed in white (Leukois, p. 188, Lux = Lucifer = El-Uc-Or = Osiris). Again, in the church of Pergamos (i.e. "marriage of fire," viz. the constellation Cancer or the Ass), besides the allusion to Balaam's Ass, there is the promise of the white (Leuken = Osiris) pebble, i.e. psephon, from a Hebrew root signifying to dash, break in pieces, waste, consume away. Psephon is the Greek equivalent of the Latin calculus, i.e. chalk, used in computations. (See origin of lime, pp. vii., 76, and 104 *ante.*) Osiris contains, further, the root Os, signifying strong and vigorous (bone), and also a goat (Capricornus). Parkhurst suggests that the Egyptian Mendes = goat = Pan, comes from the Hebrew Mnd = motive, and Os = strength, i.e. motive power.

The Phœnician (Semetic) equivalent of Osiris was El Asar, whence Eleazar, subsequently changed by the Hebrews to Lazarus. The modern name of Bethany, where the New Testament Lazarus lived, is El Azarieh. (Compare Azarieh-El, Isra-El, El Osiris.)

By the Greeks Osiris is stated to represent the inundation (deluge). His so-called Nilometer, or water-measure, had five

bars (instead of four), thus agreeing with the five-pointed star or Pentacle, and he was styled Pent-Ement, "attached to the West." Osiris was slain by his brother Typhon (typhoon, Mexican god Hurcan, modern hurricane). The worship of Osiris was introduced into Egypt, in common with the arts and sciences, from the *Ethiopian* (ait = fire, opis = serpent, Atlantic) Meroe (America). Herodotus states that the worship of Osiris was celebrated in almost the same manner as that of Bacchus (Capricornus = Pan, Panama). When Osiris entered the underworld (descended into Hell, or Helios in the nether regions) he was called Serapis. The name of Serapis furnishes another stem in our Christian genealogical tree.

Julian, "Upon the Sovereign Sun," quotes "One Jove, one Pluto, one Sun is Serapis." In the ecclesiastical history of Socrates v. 17, we read:

"In the temple of Serapis, now overthrown and rifled throughout, there were found engraven in the stones certain letters which they call hieroglyphical; the manner of their engraving resembled the form of the cross. The Christians affirmed that the cross was a sign or token of the passion of Christ, and the proper symbol of their profession. The Ethnics avouched that therein was contained something in common belonging as well to Serapis as to Christ."

Sozomenes, A.D. 443, ii. 15, writes: "It is reported that when this temple" (that of the god Serapis) "was destroyed, there appeared some of those characters called hieroglyphics, surrounding the sign of the cross, in engraven stones; and that, by the skilful in these matters, these hieroglyphics were held to have signified this inscription: 'The Life to Come.'"

The Emperor Adrian, in a letter written A.D. 134, in the course of his travels in Egypt states: "The worshippers of Serapis are Christians, and those are devoted to the God Serapis, who (I find) call themselves the bishops of Christ."

The Jews took Serapis (apis, bull) to be identical with Joseph, the son of Sarah. The zodiacal sign of Joseph was Taurus. Thus while Osiris (Horus) was the personification of the Sun in Sagittarius the horse, Serapis, was the Sun in Taurus, the door. "I am the Door."

A further connection both of the Greeks and of the Hebrews as the people of Saturn, the resting planet, and the observers of Saturday, the seventh day, as a sacred day of rest, with the continent of America, is found in Plutarch ("On the apparent face in the moon:" C. A. King), where he writes: "'An isle Ogygian lies far out at sea,' distant five days' sail from Britain going westwards, and three others equally distant from it and from each other, are more opposite to the summer visits of the sun; in one of which the barbarians fable that Saturn is imprisoned by Jupiter. . . . The great continent by which the great sea is surrounded on all sides they say lies less distant from the others, but about five thousand stadia" (here as elsewhere King prefers to read "myriads" for "thousands") "from Ogygia. . . . The Greeks believe that with the peoples of Saturn * were united later those who wandered about with Hercules" (an American constellation) "and being left behind there, they rekindled into strength and numbers the Greek element, then on the point of extinction, and sinking into the barbarian language, manners, and laws; whence Hercules has the first honors there and Saturn the second. When the star of Saturn comes into the sign of the Bull every thirty years, they having got ready a long while beforehand all things required for the sacrifice and the games, they send out people appointed by lot in the same number [thirty] of ships furnished with provisions and stores necessary for persons intending to cross so vast a sea by dint of rowing, as well as to live a long time in a foreign land. When they have put to sea, they meet naturally with different fates, but those who escape from the sea first of all touch at the foremost isles, which are inhabited by Greeks also. . . . Having spent ninety days there, treated with honour and hospitality, being both considered and entitled 'holy,' thenceforward they voyage with the help of the winds. No other people inhabit the isles save themselves and those that had been sent out before; it is in-

* These people of Saturn have been identified by Blacket with the aboriginal Satanas, or Shawnees. The study of Welsh has been urged as an introduction to Hebrew. Welsh resemblances were also remarked by early missionaries to the North American Indians, thus giving rise to the theory of their being the lost tribes of Israel.

deed allowed to such as have served thirteen [King prefers thirty] years in waiting upon the god, to return home, but the greatest part prefer to remain there, partly out of habit, partly because they have all things in abundance without toil or trouble, as they pass their time in sacrifices and hymn singing or in studying legends or philosophy of some sort. There Saturn is imprisoned in a vast cavern, sleeping upon a rock overlaid with gold." *

From these citations it would follow that possibly two catastrophes have visited the American hemisphere; first the war in heaven, when Saturn or Satan was buried beneath masses of molten gold from the skies, and afterwards (perhaps in consequence of the former catastrophe, though after a remote period), the deluge and subsequent division of the earth in the days of Peleg (archipelago), by which communication between civilized Europe and America was finally suspended until the days of Columbus.

This connection between the historic Greeks upon the Mediterranean Sea, and a Greek remnant on the point of extinction in the distant land of Hercules, only reached by boats rowed to Britain and thence propelled a long distance by the help of the winds, becomes profoundly significant in view of the surmised extreme antiquity of the Church of England, which, it is claimed, was in existence prior to the arrival of the earliest missionaries of the Church of Rome, and which has been held to have inherited its occupancy of British soil more or less

* The diurnal "house" of Saturn is Aquarius; the nocturnal Capricornus; both American constellations. Saturn's golden covering suggests the Cuthites, whose name, according to Bryant, signified "golden foundation." The Cuthites were Titans (Teutons) who fled from Typhon, and betook themselves to Egypt, where they were termed Ucousos, *i.e.*, Noble Cuseans. The whole of this people were termed Royal Shepherds. They introduced into Egypt the sacred characters known only to the priests, and termed hieroglyphics. Mitres or Mithras, otherwise known as Osiris, was of this people and erected the first obelisks in Egypt. Their bonnets, as well as those of their kings, were ornamented with figures of serpents (like the ruins of the temples covered with Egyptian hieroglyphs, in Central America). These shepherd kings and pyramid builders, were also styled Phœnices and Helenes (Heliadae or Solar race). The Cuthites, Ethiopians, and Erythreans were the same people, whose more general name was Scuthai. Bryant identifies the Cuthai Indica with the Scythia Limyrica, and sure enough in the British (Saxon, *i.e.*, Scythian) isles, we still have for the Phœnicians the Fenians, and for Limyrica the famous county Limerick.

directly from the Druids. Yeatman ("Early English History") says "the identity of the British Druids with the Hyperboreans of the Greeks is clear and distinct." The Druids were at once ministers of a theocracy, and the judges and legislators of the people. Like the priestly class among the ancient Hebrews, the Druids, 1. had a high priest who exercised supreme authority over the whole body; 2. were not only ministers of worship and sacrifices, but also exercised judicial functions; 3. were exempted from payment of taxes. There are many circumstances connected with Druidism which lead to the belief that originally it was of patriarchal origin. Even the veneration of the oak reminds us of Abraham who erected his tent and his family altar beneath a spreading oak at Mamre. The circles of stones at Druidical places of worship are similar to those built by Moses under Mt. Sinai, to those erected at Gilgal, Mount Ebal, and those erected by Jacob. "One of the ancient writers who lived in Druidical times describes the Britains as free from much of the craft and wickedness displayed by the people of other lands."—("Britons and Saxons," Relig. Tr. Soc.) The connection of the Saxon John Bulls and their ancestors the Scythian Tauri is elsewhere indicated. We here note, as a connecting link between America, Britain, The Crimea, and Greece, the fact that Artemis = Diana was the offspring of Jupiter and Latona, therefore of the land of Dionysus = Panama, and was appropriately equipped with bow and arrows (Dhanason being the Hindu name for the American constellation Sagittarius). She was naturally identified with the goddess of the under world (western antipodes). The British Druids held bulls and oxen in great reverence. It was upon the Chersonesus Taurica that the ancient Tauri offered sacrifices to Diana, as the Parthenos or Virgin. The Parthenon at Athens was dedicated to Minerva, who was the offspring of Jupiter, and was a co-inventor of music with Pan of pan's pipes and Panama, Apollo, of the Appalachian Mountains, and the singing swans of Cygnus-Canaan, Canada.

In a manuscript written A.D. 535, and entitled "Christian Topography," Cosmos Indicopleustes, first a merchant and

then a monk, who died A.D. 550, wrote that "beyond the ocean in every direction there exists another continent which cannot be reached by man, but of which one part was once inhabited by him before the deluge." (Flammarion—Blake). Compare this with Joel ii.:

> "Blow ye the cornet in Zion, and sound an alarm on my holy mount [Moriah = Meroz = Meru = America]; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh. It is a day of darkness and of gloom, a day of clouds and of tempestuous obscurity, like the morning dawn spread out upon the mountains: *a people numerous and strong, the like of which hath never been and after it there will be none any more, even to the years of all coming generations.** Before it devoureth a fire; and behind it singeth a flame: like the garden of Eden was the land before it, and *after it is a desolate wilderness.*"

One of the first notable triumphs within the pale of the church, of worldly science falsely so-called, was the objection of Photius to the genuineness of the "wonderful epistle of Clement" (Eusebius)—once publicly read in the assemblies of the primitive church—because, among other things, in it Clement speaks of worlds beyond the ocean; "The ocean, unpassable to mankind, and the worlds beyond it."—I. Clem. ix. 12. Nevertheless, the knowledge of another continent, and site of a former civilization consecrated with temple rites and sacred song, survived among the poets, for as late as A.D. 1100, Geoffrey of Monmouth wrote:

> *Brutus to Diana:*
> Goddess of shades, and huntress who at will
> Walk'st on the rolling spheres, and through the deep:
> On thy third reign, the earth, look now and tell
> What land, what seat of rest, thou bidd'st me seek,
> What certain seat, where I may worship thee
> For aye, with temples vow'd and virgin choirs.
>
> *To whom, sleeping before the altar, Diana answers in a vision the same night:*
> Brutus, far to the west, in the ocean wide,
> Beyond the realm of Gaul, a land there lies,

* The italicized words can hardly refer to any historic people of Eurasia or Africa, while they may well refer to the founders of the civilizations of South and Central America, Atlantis, and the valley of the Nile.

Sea-girt it lies, where giants dwelt of old;
Now void, it fits thy people: thither bend
Thy course; there shalt thou find a lasting seat;
There to thy sons another Troy shall rise,
And kings be born of thee, whose dreadful might
Shall awe the world and conquer nations bold.

The reader will decide, in the light of the facts accumulated in this volume, whether the poem of Geoffrey, antedating Columbus by four centuries, was a prophecy, or the perpetuation of ancient tradition.

Of the five mightiest tributaries of Christianity; viz., the Apollo worship of Greece, the Bacchus-Osiris worship of Egypt, Judaism, Buddhism and Zoroastrianism, the Apollo worship would thus appear to have travelled from the Appalachian Mountains of North America to Greece, via England, the great cathedral of St. Paul, in London, bearing the sign, and occupying the site of the ancient temple of Castor and Pollux; while the Bacchus = Osiris worship travelled overland to Egypt by a southern route prior to the division of the land [of South America from that of Africa] which according to Genesis occurred in the days of Peleg. The first Christian Theology was that of the Holy Orthodox Greek fathers. It was profoundly metaphysical and avowedly in closest touch with pre-Christian Greek philosophy, whereas corresponding to the practical and military genius of the Latin race, the theology of Rome has ever been legal rather than philosophical or metaphysical in character. Says J. A. Farrar ("Paganism and Christianity"):

"The Eclectic philosophy was the great triumph of Pagan thought: and the position it held, and the influence it had, may well be illustrated by a remark of Clement, who claimed the inspiration of God as much for Greek philosophy as for the two Testaments. Justin Martyr did not scruple to count among the elect of God, philosophers like Socrates, Heraclitus, or Musonius: and this more liberal attitude of Christianity toward the Pagan philosophy, which had prepared the way for it,* was one of the marked characteristics of the earlier church

* Origen not only bears witness to the immense benefits conferred by philosophy, but admits that but for it Christianity would never have prevailed.

as compared with the religious antipathy toward classical literature which reached its climax with Jerome.

"With the Swiss more than with the German Reformation, with Zwingli rather than with Luther, Greek thought again came into competition with Hebrew. Sacred literature rightly included, according to Zwingli, Greek and Latin as well as Hebrew writers. Socrates and Seneca, he boldly affirmed, 'though they were ignorant of religion in the strict or sacramental sense of the word, yet in reality were more religious and holy than all the Dominicans and Franciscans that ever lived.' To Francis I. of France, he held out the hope of the enjoyment after death of the company of all the good and wise men who had ever been since the world began, not only of the Biblical celebrities, but of Theseus, Socrates, Aristides, Antigonous, Numa, Camillus, the Catos, the Scipios, and others. 'No good man has ever been,' he concluded, 'no holy mind or faithful soul shall ever be, from the very beginning of the world to its close, whom you shall not see there in the company of God.'" Farrar concludes the chapter in question by deriving from Zwingli the Broad Church school based upon a conviction of the real Hellenic origin of our higher Christian religious ideas.

"According to Didorus Siculus, Stonehenge was a temple to Apollo. Great Britain could not have received the religion of Apollo from Greece, for it is expressly said that the religion of the Apollo of Greece came from the Isle of the Hyperboreans, or Britain. To find the birth-place of Apollo in America is a natural and credible explanation of the mystery of Stonhenge." There is an extract from Lucian to show that the religion of the Syrian Apollo must have gone from the country of the Appalachian Indians into Syria. Orpheus, who taught religion to Greece, was one of the Harpers of Britain. Stonehenge is half way between the mythic Olympus, Appalachian Mt. Olaimy, and Greece. The Appalachian Indians were the builders of Stonehenge, that grand and marvellous erection which attests the truthfulness of Plato when he brings into Europe a great conquering people from beyond the pillars of Hercules. The mounds, cromlechs, and dolmens of Sweden

and the west coast of Europe all attest the coming of vast numbers of the inhabitants of the Mound Cities of North America in Britain. The red hand of Erin is found on all the ruined buildings of Yucatan. But Erin is only another form of the Harpy Iris. The Irish architectural remains are noteworthy for the ashlar ornamentation. This is not Norman, it originated in Yucatan. The legends of Ireland tell of the Tuatha de Danans, the last Cushite colony that settled in Ireland B.C. 1900. The Cushites are the Cutans of Yucatan. The Danans of Ireland are found in Central America as the Hindu Dhanus and the Greek Danaus. The Irish Tuatha of the Danans is the Teutates of Gaul and the Thoth of Egypt.* King Alfred was educated in Ireland at the college of Baal in Mayo. From the map of Mayo, it appears that the Mayos of Yucatan must have settled in Mayo, for the land is full of the name of the god Baal of Yucatan, Balla, Ballyglass, Ballymote, etc."—(Blacket: "Lost Histories of America.")

The destruction of the empire of Dionyssus = Pan survives in Plutarch ("On the Cessation of Oracles": C. W. King) in the following form:

"I have heard a tale from a man who is neither a fool nor an idle talker. . . . This man said, that once upon a time he made a voyage to Italy and embarked on board a ship conveying merchandise and several passengers. When it was now evening off the Echinad † Islands, the wind dropped, and the ship, carried by the current, was come near Paxi" (Coto-paxi?).

* From Thoth, the Greeks formed the sacred title Theos. Theuth, Tautes, etc., was in Mexico, the God Teotle. The Greek Oceanus (Poseidon — Neptune) is the Babylonian Oannes, the Iroquois Aones, and the Chinese Hoang. The Ocean god, Oannes — Aones — Hoang Teotle, came around to the United States via England through Spain, from Mexico, as Yankee Doodle. It has doubtless been supposed by some that Uncle Sam was named Yankee Doodle because he "looked like" Yankee Doodle. ("There is the dodo, for instance. Eve says the moment one looks at it one sees that it 'looks like a dodo.' Dodo! It looks no more like a dodo than I do."—Mark Twain: "Adam's Diary.") Blacket favors the foregoing etymological derivation of the name Yankee Doodle.

† Echidna was the wife of Hercules, whose constellation belongs to America. Hercules is identified with the Red Eric and the Iroquois Indians. Echidna was the primitive mother of the Skyths (Saxons). Mythologically, the site of her terrestrial home was fixed in America, the land of Hercules-Ophiucus, by the statement that she was half woman and half serpent.

Most of the passengers were awake, and many were still drinking, after having had supper. All of a sudden a voice was heard from the Isle of Paxi, of someone calling 'Thamus'* with so loud a cry as to fill them with amazement. This Thamus was an Egyptian pilot, known by name to many of those on board. Called twice, he kept silence; but on the third summons he replied to the caller, and the latter, raising yet higher his voice, said, 'When thou comest over against Palodes (Pleiades),† announce that the great Pan is dead.' All, upon hearing this, were filled with consternation, and debated with themselves whether it were better to do as ordered, or not to make themselves too busy, and to let it alone. So Thamus decided that if there should be a wind he should sail past and hold his tongue; but should there fall a calm and smooth sea off the island, he would proclaim what he had heard. When, therefore, they were come over against Palodes, there being neither wind nor swell of sea, Thamus, looking out from the stern, called out to the land what he had heard, namely, 'That the great Pan is dead:' and hardly had he finished speaking than there was a mighty cry, not of one, but of many voices mingled together in wondrous manner. And inasmuch as many persons were then present, the story got spread about in Rome, and Thamus was sent for by Tiberius Cæsar; and Tiberius gave so much credence to the tale that he made inquiry and research concerning this Pan; and the learned men about him, who were numerous, conjectured that he was the one that was born from Hermes and Penelope."

Commenting upon this, Demetrius (who had visited the "focus of Druidism, Anglesey") said: "Just after his" (Demetrius') "landing, there occurred a great tumult in the air, and many meteors, and blasts of wind burst down, and whirlwinds descended. But when it was calm again, the islanders said, that the extinction had taken place of some one of the

* According to ecclesiastical tradition it was St. Thomas who taught the religion of the Cross in Mexico. The Hebrew month Tamus was also called Pan-emus.

† The Pleiades were the daughters of Atlas (At — Ad-am Kadmon) "king of the remotest West," and master of the trees that bore the golden apples of the gardens of the Hesperides, who supported the heaven on his head and hands. He was said to have fallen from a high mountain into the sea that bears his name [Atlantic].

superior powers, for as a lamp when burning does no harm, but being put out is noxious to many people, in like manner great souls, when first kindled, are benignant and harmless, whilst their going out and dissolution often stirs up stormy winds and aerial tumults: nay, often affects the air with pestilential tendencies."

Says Plutarch (King's translation): "What the present priests of these days darkly reveal, making scruples about it and disguising it with caution, namely, that Osiris presides over and is king of the dead (being no other than the Hades" [Hayti] "and Pluto" [La Plata] "amongst the Greeks), since it is not known in what sense the doctrine is true, disturbs the minds of the vulgar when they have the idea that the sacred and truly holy Osiris dwells in the earth and under the earth" [antipodes], "where are hidden the corpses of such as seem to have come to an end." Here, we have the antipodes, the occident or place of death, and the solar Osiris.

According to Bishop Martensen (Christian Dogmatics, § 171), "It was a fundamental article of apostolic tradition" that "Our Lord" (Kyrie = Cyrus = Osiris) "descended in spirit into the kingdom of the dead" (i.e. the *occident*), "and preached to the spirits who were there kept in prison." The Bishop confesses that this doctrine is "involved in great darkness," yet it is clear to him that "by His descent into Hades" [Hayti], or the "realm of the dead," "Christ revealed Himself as the redeemer of all souls." The Bishop cites in connection with this visit to Hayti, 1 Peter iii. 19: "By which also he went and preached to the spirits in prison." Eph. iv. 9: "Now that he ascended, what is it but that he also descended first into the lower parts" [again the antipodes] "of the earth."

In Rawnsley's "Notes for the Nile" (1892), the following interesting paragraphs will be found:

"Those of us who pass up the Osirian river towards the temple, where the latest rites of the god were kept inviolate, and who witness, as old Egypt witnessed, the rising of the day-star in scarlet and fine linen over the eastern cliffs, his golden-crowned glow at noon, and his death in the sea of blood above the purple desert to the west, may well be awed by the thought

to how many millions of minds, for how many thousands of years in this valley of the Nile, the triumph of the Osirian god, and mighty tragedy of his death, brought comfort and sorrow.

"Travellers in Egypt who remember what the hope of the resurrection and the belief in a Saviour of the living, who is also a Judge of the dead, has been to the last nineteen centuries of Christendom, will stand in reverence before the thought of what a kindred hope—like, but how unlike—effected for thrice that number of centuries in the valley of the Nile.

"A belief in an Osiris who, as Plutarch says, 'takes pleasure in doing good,' and whose name, amongst many other meanings, was said to denote activity and beneficence, a belief in an Osiris who came on earth as the benefactor of mankind, who was put to death, and who rose again and sits in the hall of judgment to judge the spirits of all the departed, was the sheet-anchor of the faith of old Egypt. To this belief in a resurrection the monuments, from the oldest pyramid to the latest temple, bear witness; and as we Christians have our Holy Sepulchre, so the Egyptians had theirs.

"There is a land where Time no count can keep,
Where works of men imperishable seem;
Where through death's barren solitude doth gleam
Undying hope for them that sow and reap.
Yea, land of life, where death is but a deep
Warm slumber, a communicable dream,
Where from the silent grave far voices stream
Of those who tell their secrets in their sleep.
Land of the palm-tree and the pyramid,
Land of sweet waters from a mystic urn,
Land of sure rest where suns shine on forever,
I left thee; in thy sands a heart was hid,
My life, my love, were cast upon the river,
And, lo! to seek Osiris I return."

The history of the dismemberment and resurrection of Osiris commemorates a great catastrophe in the solar system by which our half of the globe was wrecked, its civilization destroyed, and the wretched survivors left to lead a solitary existence in utter isolation from the rest of mankind, until the voyage of Columbus in the fifteenth century. In this catas-

trophe the frugiferous and vegetable foods of the earth were destroyed, and the survivors were obliged to eat the carcasses of animals. They were to be sacrificed to the Lord, either by the priest or by the head of the household, before being eaten. When the people lusted for flesh for food (quails) apart from religious observances, they were sorely plagued. One name of Bacchus was Broma, meaning food. The Bacchanalian Feasts, like the Corinthian Sacraments, in which was excess, commemorated the recovery of the Bread of Life and the blood of the grape, the True Vine. In the future, the evolution of carnivorous animals will be reversed; the lion shall eat hay like the ox, carnage will disappear, and violence leave the earth.

"Mankind are not wolfish; but how much less iniquitous than wolves are mankind in general in dealing with brutes? How long since victors in human warfare made meat of their captives? What is the difference between a man-eater and a pork-eater? How much better than spiders are the human epicures of to-day who foster and sometimes pet confiding brutes, and then slaughter them for food? Think—but who does think?—how it ought to smirch the religious purport of a human Thanksgiving or the generous aspect of Christmas to ponder the predatory carnage and havoc of sub-human consciousness which either festival enjoins. Think of the butcher's barbarous vocation and who is responsible for the wrongs he perpetrates on the hapless victims of this truckling to carnivorous appetites. These are traductive from man's ancestry, for which fact nobody is accountable. But all personal attributes concur in impugning their indulgence, which alone prolongs their existence and tends to retard the development of human nature. It is only by evading reflection, and ignoring the natural rights of all incumbents of sentiency that clever people are enabled to feast without repugnance or remorse, on cutlets of their slaughtered relatives. Man's inhumanity to man is connate with his maltreatment of brutes. The one is as veteran as the other; but neither is inveterate. They are the twin progeny of ignorance and incompetent free agency. But intelligence is the natural fruit of experience, by means of which all evil will in time be supplanted; not however till

mankind have regained the art of living, one of whose primordial institutes must be a vegetarian diet." (Geo. Stearns, "The Pericosmic Theory of Physical Existence.")*

According to Richard Wagner, "In the light of the best knowledge to which we have attained concerning the gradual formation of our globe, it has previously brought forth man-like (nay, god-like) races, which subsequently perished in some terrestrial catastrophe. Of the present races of men which were then called anew into life we know that they, too,

* "We find it a characteristic of almost every ancient personage, that he withdrew mankind from their savage and bloody repasts."—(Bryant: "Mythology.") "You ask me for what reason Pythagoras abstained from eating the flesh of brutes? for my part, I am astonished to think what appetite first induced man to taste of a dead carcase; or what motive could suggest the notion of nourishing himself with the putrefying flesh of dead animals."—(Plutarch.) [Necessity compelled man to learn to eat animals when all vegetation was destroyed by the great catastrophe.] "Nothing can be more shocking or horrid than one of our kitchens sprinkled with blood, with the cries of creatures expiring, or with pieces of dead animals scattered or hung up. It gives one the image of a giant's den bestrewed with scattered heads and mangled limbs."—(Pope.) "The Greeks inform us that cannibalism was anciently a universal custom. Diogenes said that we might as well eat the flesh of men as that of other animals. Aristotle and Herodotus name various nations who preferred human flesh to that of animals. Human flesh has the flavor of hog's flesh and veal. St. Jerome states that he saw Scotchmen in the Roman armies in Gaul, who fed on human flesh as a delicacy."—("Million of Facts.") For a complete study of this subject, both physiologically and historically considered, see "The Perfect Way in Diet," by Dr. Kingsford, a Prize Essay. This matter is not introduced into "New Light from the Great Pyramid" for the purpose of making a vegetarian propaganda, but simply to show what a lasting curse befell mankind with the catastrophic change in the earth's seasons, and then to trace the sacrament of bread and wine back to its ancient foundation and significance. The question is not whether the Holy Supper and Baptism have or have not possessed a new, a higher, and a different significance since they were adopted from the ancients by Christ, and commanded to be observed by the Christian Church. It concerns simply their original significance, which must have been such as to render their adoption significantly appropriate.

Students of Dr. Kingsford's "Perfect Way in Diet," should not fail to read, subsequently, "How Nature Cures," by Densmore, in order to weigh the practical pros and cons of the grave question of humane diet.

"As a question of ethics, it is undoubtedly true that the farmer cannot profitably produce milk or eggs except he sell for slaughter some of the cocks or male calves, as well as those animals that have passed the productive period. Many of the foremost advocates of a humane dietary who are life-long opponents to the slaughter of animals for food and to the use of their flesh as food, are constrained to adopt the use of fish as an important factor in their regimen, justifying this course on the ground that the life and organism of a fish is much less sacred than that of the more highly organized and warmer blooded mammalia."—(Densmore: "How Nature Cures.")

at least for the greater part, were driven away from their primitive birthplace by the last grand catastrophe that occurred. It appears that one and the same horrible transformation made bloody subjugators of mankind and at the same time led them to feed upon the flesh of murdered animals. If all known history begins with this transformation, and thus shows men as beasts of prey, and even the noblest races of mankind in course of constant deterioration and ceaseless fall, then to be sure upon the entire historic world the verdict of condemnation must be passed by every reflecting mind. Pre-historic man may still remain to our presentiment as having shown the possibility of a nobler destiny for the human race. He invented the original works of culture. To lead anew to a similar culture seems the problem of a religion which shall consciously separate itself from the state, from civilization, and from all that now passes for history.

"Thus the study of history and mythology convinces us that the pessimistic view of life is tenable in connection only with historic man in a ruined and fallen world; but that there must have existed once a superior race similar to mankind, from whom we derive the germs of all that is best in our culture, including both art and religion. The net result in point of human happiness of our pretentious civilization, with all its machinery and chemistry, demonstrates that at least on present lines 'the world can never give the bliss for which we sigh.' Here, too, the voices of true art and of true religion unite in revealing in the human soul the germs of a possible kingdom not of this world. It is the duty of all whose hearts are caused to burn within them by this message of art and religion to do all in their power to strengthen the foundations and promote the spread of art and religion."

The subject is considered in the following extracts:*

"The assumption of a degeneration of the human race (fall of man), contradictory as it seems to the idea of a steady progress, must be, seriously considered, the only thing which can lead us to a well-grounded hope. The so-called pessimistic view of the world accordingly appears tenable only with the

* From "Parsifal: a Wagner Study." By A. R. Parsons.

proviso that it is based on the criticism of *historic* man. Pessimism, however, would have to be considerably modified if prehistoric man were to become so far known to us that, from an accurate knowledge of his natural endowments, we could conclude upon a subsequent degeneration which was not unconditionally involved in those natural endowments. . . . From the continually ill-advised creations of statesmen we are able to demonstrate most distinctly the bad results of the want of such a knowledge of real human nature. Even Marcus Aurelius could only arrive at a perception of the vanity of the world, without, however, attaining even to the mere assumption of a fall of a world which perhaps might have been different from the present one, to say nothing of the cause of that fall.* Yet upon the vanity of the world has been based from time immemorial the absolutely pessimistic view, a view by which, merely for the sake of convenience, despotic statesmen and rulers in general willingly suffer themselves to be led."—(Wagner, 1880, pp. 287–334.)

"The assumption of our geologists seems to be incontrovertible, that the human race, the last to appear among the animal population of the earth, must have survived a mighty transformation of at least the greater portion of our planet. It is important to form some idea of the changes among the

*"It is curious that (materialistic) evolutionism has its fall, like theism; for if the spiritual nature was awakened by some access of fear, or some grand and terrible physical phenomenon, and if thus the idea of a higher intelligence was struck out and the descendant of apes became a superstitious and idolatrous savage, that awakening of the religious sense must be so designated. How much trouble and discussion would have been saved had he been aware of his humble origin, and never entertained the vain imagination that he was a child of God, rather than a mere product of physical evolution! On that theory the awakening of the religious sense and the knowledge of good and evil must surely be designated as a fall of man, since it subverted in his case the previous regular operation of natural selection, and introduced all that debasing superstition, priestly domination, and religious controversy which have been among the chief curses of our race, and which are doubly accursed if, as the evolutionist believes, they are not the ruins of something nobler and holier, but the mere gratuitous, vain, and useless imaginings of a creature who should have been content to eat and drink and die, without hope or fear, like the brutes from which he sprang."—(Sir John Dawson: "The Story of the Earth and Man.")

"The Tlascalans said that the men who escaped in the Deluge were transformed into apes, but that by degrees they recovered the use of reason and speech."—(F. Schultze: "Fetichism.")

races both of man and animals, which had heretofore multiplied in their primeval native lands, that must necessarily have occurred in consequence of the scattering of all the dwellers upon earth. Certainly the appearance of enormous deserts, such as the African Sahara, must have driven the dwellers by what had heretofore been luxuriant borderlands surrounding inland seas into a starvation of the terrors of which we can form some idea when we are told of the maddening sufferings of shipwrecked men, by which completely civilized fellow-citizens in modern times have been driven to cannibalism. In the moist river regions of the Canadian lakes, animals allied to the panther and tiger still live as fruit-eaters, while on the borders of the deserts aforesaid the historic lion and tiger have become the most bloodthirsty of beasts. Accordingly, quite abnormal causes are to be assumed by which, in the North American steppes, for instance, among the Malay tribes, hunger has created a thirst for blood.

"Among the various attempts to recover the lost Paradise, we find in our day associations of the so-called vegetarians; but precisely there, where attention seems to be fixed upon the very root of the question of regeneration, we hear from isolated exemplary members the complaint that their comrades, for the most part, abstain from animal food only from personal dietary considerations;* but in no wise connect with the practice the great moral regenerative thoughts upon which alone it depends whether or not the associations shall become a

* "And God saith, 'Lo, I have given to you every herb sowing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree sowing seed, to you it is for food; and to every beast of the earth, and to every fowl of the heavens, and to every creeping thing on the earth, in which is breath of life, every green herb is for food.'"—(Genesis i. 29–30.)

"Eating the flesh of animals, considered in itself, is somewhat profane; for in the most ancient times they never ate the flesh of any beast or bird, but only grain—especially bread made of wheat—the fruits of trees, vegetables, milk, and such things as are made from them, as butter, etc."—(Swedenborg.)

"In this paradise man found ample supplies of wholesome and nutritious food. It was probably at the confluence of the rivers that flow into the Euphrates at the head of the Persian Gulf. . . . Its flora afforded abundance of edible fruits."—(Sir John Dawson: "The Story of the Earth and Man.")

According to the doctrine of evolution, the present structure of carnivorous animals does not contradict the statement above quoted from Genesis i. 29–30.

power. Next to the vegetarians, and with somewhat more extended practical activity already, come the Societies for the Protection of Animals from Cruelty. Under the guidance of the foregoing societies, and ennobled by them, the tendency of the so-called Temperance Societies would lead to no less important results. In certain American prisons experiments have shown that the worst criminals were changed by a wisely ordered vegetable diet into gentle and responsible men. Whose memory would the members of these Vegetarian and Temperance Societies, together with that for the Prevention of Cruelty to Animals, commemorate, if, after the labors of the day, they always assembled to refresh themselves with bread and wine? Do we still await a new religion which shall preserve us from lapsing into subjection to the power of the blindly raging [selfish] Will in Nature? In our daily meal we are taught to commemorate the Redeemer."—(Wagner, pp. 288–295.)

"The Lord's Supper is the sole saving rite of the Christian faith. In its observance lies the fulfilment of the entire teaching of the Saviour. The Christian Church, with anxious torments of conscience, perpetuates this teaching without ever being able to bring it into use in its purity, although, seriously considered, that teaching should form the most universally comprehensible kernel of Christianity. The Lord's Supper early became transformed into a symbolic action by priests,*

*One of the most interesting of the changes from the original form of the Lord's Supper was the change from the use of simple bread to that of wafers. These wafers carry us back to the Persian sun worship, in the sacrament of which the bread used was a "round cake," *emblem of the solar disk*, and called Mizd. This religion, known as Mithracism, first made its appearance in Italy upon Pompey's reduction of the Cilician pirates. Constantine retained upon his coinage, long after his conversion, the figure of Sol, with the legend: "To the invincible Sun, my Guardian," a type capable of a double interpretation, meaning equally the ancient Phœbus and the new Sun of Righteousness. Similarly the old festival held on the 25th day of December in honor of the Birthday of the Invincible One, and celebrated by the great Games of the Circus, was transferred to the commemoration of the birth of Christ, of which the Fathers say the real day was unknown. In like manner, hot-cross buns remind one of the "Bouns or cakes of flour, oil, and honey of the Egyptians, Assyrians, and Jews (Jeremiah xliv. 18-19), and also of the round cakes (the chaputty of evil notoriety at the outbreak of the Sepoy mutiny) which are, among the Hindoos, the established offering to the Manes of their ancestors.—(See "The Gnostics and their Remains," by King.)

while its true sense continued to be expressed only in the fasts occasionally prescribed, a strict observance of it being imposed at last upon certain religious orders only, and even there more in the sense of an act of self-renunciation, promoting humility, than of a physical and spiritual means of salvation. Perhaps the impossibility of insisting that all who professed Christianity should continually follow this ordinance of the Saviour by wholly abstaining from animal food was one of the main causes of the early fall of the Christian religion as a Christian Church."—(Wagner, 1880, pp. 283-284.)

As Wagner gives no authority for his views touching the nature and end of the Lord's Supper, the present writer has consulted the Rev. Dr. Neale's collection of all known forms of institution. Of the eighty-two forms there given, the following one, called Syro-Jacobite, and taken from the first liturgy of St. Peter (the primitive communion office was liturgical; see "The Teaching of the Twelve Apostles," by Rev. Dr. Schaff), is especially significant:

"And when he was preparing that banquet of His Body and Holy Blood, imparting it to us, and near was His salutary Passion, He took bread in His immaculate Hands, and lifted it up, and vouchsafed to bestow upon it His visible aspect and insensible benediction, and blessed it, and sanctified it, and gave it to the disciples, His Apostles, and said: Let these mysteries be the support of your journey; *and whenever ye eat this in the way of food*, believe and be certain that this is my Body, which for you and for many is broken and is given for you for the Expiation of Transgressions, the Remission of Sins and Life Eternal. . . . In like manner the Chalice also; after He had supped, He mingled water and wine, and blessed and sanctified it, and gave to the disciples, His Apostles, saying: Take, drink ye all of it; for this is my Blood of the New Testament which for you and for many is poured and given for the Pardon of Transgressions, the Remission of Sins, and Eternal Life. . . . And that they might receive the most sweet fruit of that divine operation, He commanded them after this fashion: As often as ye shall be gathered together, keep memory of Me, and eating this offered bread, and drinking this

prepared cup, ye shall do it in remembrance of Me and shall confess My death, until I come."—(Dr. Neale.)

"The primitive Eucharist embraced the Agape and the Communion proper. . . . The Christian Agape was a much simpler feast than the Jewish Passover. Tertullian describes it as a 'school of virtue rather than a banquet,' and says 'as much is eaten as satisfies the cravings of hunger; as much is drunk as befits the chaste.' But occasional excesses of intemperance occurred already in apostolic congregations, as at Corinth, and must have multiplied with the growth of the Church. Early in the second century the social Agape was separated from the Communion, and held in the evening, the more solemn Communion in the morning; and afterwards the Agape was abandoned altogether, or changed into a charity for the poor."—(Schaff: "The Teaching of the Twelve Apostles.")

"He took bread and wine to teach the doctrine of life and sacrifice, of union with Himself and with each other, and He said, 'This is My Body and Blood,' just as He said, 'I am the Door—the Shepherd—the Vine.' Was He a Door, a Shepherd, a Tree? Was it His Body and Blood? It was the sign, the symbol, and the outward rite was given as a memorial of Himself, as a means of realizing spiritually the life imaged in the nourishing bread; the sacrifice imaged in the sign of the blood-red wine; the union imaged in the common food, uniting the Christian group to Himself and to one another in the common fellowship of the common meal. . . . In every Christian household it was usual for the head of the family at the evening meal to hand round bread and wine 'in remembrance' of Him. . . . From a social usage this act at the family supper grew into an ecclesiastical sacrament, administration being only valid after consecration by the priests, and thus became, in the hands of the Church, a sort of magical rite of mysterious efficacy, to be granted or withheld at the good-will and pleasure of the clergy. . . . Far may we have travelled from the simplicity which is in Jesus, but if we wish to know what He meant we must go back and assist at the first celebration in that upper room after the departure of Judas, and then all forms will be equally good for us; or at least tolerated by us.

We shall be free; we shall see the Lord's intent, simple and pure, through every mist and veil of man's invention, and we shall use the rite as an intense and earnest form of prayer, summing up the great cardinal points of Christianity, Christ's life, Christ's sacrifice, our union with each other, Christ's union with us and ours with Him."—(Rev. H. A. Haweis: "The Picture of Jesus.")

"Among the Aztecs an image was made of the flour of maize mixed with blood, and after consecration by the priests was distributed among the people, who, as they ate it, showed signs of humiliation and sorrow, declaring it was the flesh of the Deity."—(Prescott: "Mexico.")

In establishing the identity of Bacchus and Osiris (p. 191), certain facts, of great interest to every intelligent and educated Christian are brought out, namely, (1) Bacchus was overtaken by fire falling from heaven, and the Lord Jesus Christ saw Satan falling like lightning from the heavens. (2) Bacchus, following the example of Melchisidek * of old, instituted a sacramental memorial of bread and wine, which degenerated into bacchanalian revelry; so, too, the Lord Christ instituted a perpetual memorial of bread and wine, which degenerated into a feast wherein was drunkenness and excess. (3) Between the meridians of Capricornus-Bacchus appears the splendid cross of Cygnus, probably the sign beheld by Constantine, who celebrated his conversion to Christianity by an address to the clergy containing profound astronomical allusions: for instance:

> "A virgin was the mother of God . . . He was like the dove which flew out of Noah's ark, and rested at length on a virgin's bosom."

An irreverent scoffer remarks: "Where did he find the virgin, when everybody was drowned? Or where did Constantine find the story?"—Had he but looked at a planisphere of the constellations, he would have found, all in the same quarter of the heavens, not only the ark (Argo), the raven (Corvus) that was first sent forth from the ark, the dove bearing the

* See p. 70, Melchisedek.

olive branch, and the lion (Leo) or the emblem of China, whose founder, Fohi, has been identified with Noah: but, also in Virgo, he would have discovered a virgin never drowned in any terrestrial flood, who to the present day bears in her hand the sheaf of corn that constitutes her house (among the many mansions of the Zodiac), the celestial Bethlehem, which, being interpreted, is the "house of corn," while near by is Crater, the cup of blessing.*

No well-informed Christian should be even startled, much less perplexed, by these facts. St. Augustine wrote:

"That in our times is called the Christian religion, which to know and to follow is the most sure and certain health, called according to that name, but not according to the thing in itself of which it is the name, for the thing itself, which is now called the Christian religion, really was known to the ancients . . . and this in our days is the Christian religion, not as having been wanting in former days, but as having in later times received [at Antioch] that name."—(Vol. i., p. 12).

In like manner, Eusebius, about A.D. 300, in his famous history, writing (chap. ii.) that he purposes "to exhibit the antiquity and divine dignity of the Christian name to those who suppose it a recent and foreign production," continues, that while "it were wholly unreasonable to suppose the uncreated and unchangeable substance of Almighty God to be changed into the form of a man," nevertheless "it is unreasonable to suppose that the Scriptures have falsely invented such things as these."

His solution of the problem is that "there is a certain antemundane living and self-existing substance ministering to the Father and God of all in the formation of all created subjects, called the Word and Wisdom of God." Now, "When," upon men leading lives of boundless wickedness "*the Omniscient God sent down inundations*" (Noah's deluge, or the collapse of an aqueous ring in the firmament above the earth, the great sea of the Book of Concealed Mystery in the Qabbalah,) "*and*

* Readers who would like to learn to know the constellations, are recommended to procure Proctor's "Easy Star Lessons," and the planispheres of Whitaker and of Whitall.

conflagrations" (Sodom and Gomorrah, Sinai), "*then it was that the first begotten wisdom of God . . . appeared to his servants, at times in visions of angels, at others in his own person. As the salutary power of God he was seen by one and the other of the pious in ancient times, in the shape of a man, because it was impossible to appear in any other way.*" The Hindu Avatars or Saving Incarnations of the deity, always accompany gigantic catastrophes, such as will attend the coming of the Lord at the last day. "These matters," says Eusebius (chap. iv.), "have been necessarily premised . . . *that no one may suppose our Lord and Saviour Jesus Christ was merely a new comer . . . his doctrine new or strange as if springing from one of recent origin.*" *

In Latch's series of volumes, entitled respectively "A Review of the Holy Bible," "Indications of Genesis," "Indications of Job," "Indications of Exodus," the doctrine of God manifested in the flesh, seen of angels, known among the Gentiles, and once preached to all the world ("from Mexico to distant Ind") is elaborately set forth from the statements of the Old and the New Testament alone, without reference to any outside sources whatever. From the "Review of the Holy Bible" we cite the following specimen passages:

"The labors of Jesus Christ in the flesh of man, as the son of man, commenced from the day of Abraham, at which time he took upon himself the seed of Abraham. From the records of the Scriptures, Melchisedek can be no other than a divinity.

* Says Herbert Spencer: "Are we to conclude that amid the numerous religions, varying their forms and degrees of elaboration, which have a common origin, there exists one which has a different origin? Are we to make an exception of the religion current among ourselves? If, in seeking an answer, we compare this supposed exceptional religion with the others, we do not find it so unlike them as to imply an unlike genesis. Contrariwise, it presents throughout remarkable likenesses to them. If the numerous parallelisms between the Christian religion and other religions, which the evidence shows, do not prove likeness of origin and development, then the implication is that a complete simulation of the natural by the supernatural has been deliberately devised to deceive those who examine critically what they are taught. Appearances have been arranged" (between the later revealed religion and earlier unrevealed ones) "for the purpose of misleading sincere inquirers that they may be eternally damned for seeking the truth."

Obviously Eusebius, Augustine, and Herbert Spencer would agree very well upon this matter.

He was not a creature, for he had neither father nor mother, neither beginning of days nor end of life. If such an one met Abram and blessed him, his mission must have been of the highest import; and there seems to be no other event recorded in the Scripture which can fill out the measure of the mission of Melchisedek than the advent of Messiah the Prince. In the Bible the Lord is frequently apostrophized by the name of the tabernacle in which he walks. Who was Elijah, that he should do so many wonderful things, and ascend up to heaven in a chariot of fire? Elijah seems identical with Melchisedek, who came down from heaven bearing the Bread of Life which became the Seed of Abraham. The body of the Seed is substance, and the Lord must have been manifest as a bodily presence. ('Thus said Jehovah . . . I have not dwelt in a house, but have gone from tent (Hebrew, Ohel, the brightness of the canopy of stars) to tent, and from one tabernacle to another' (1 Chron. xvii. 5). 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!' (Num. xxiv. 5). 'For we know that if perchance our earthly tent-dwellings be taken down, we have a building of God, a dwelling not made by hands, age-during in the heavens. And verily herein we sigh, earnestly desiring to clothe ourselves over with our habitation which is of heaven. . . . And verily, we who are in the tent do sigh, being weighed down' (2 Corin. v. 1-4). 'Right, nevertheless, I esteem it, as long as I am in this tent, to be stirring you up by a reminding, knowing that speedy is the putting off of my tent.'—2 Peter i. 13-14).

"The time when the Messiah first took upon himself the form of man may be considered an open question; but the mass of evidence given in the Scriptures from first to last seems to fix conclusively that he came in the day of Abraham, the Saviour himself stating that 'Abraham was glad that he might see my day, and he saw and did rejoice' (John viii. 5, 6). During the days of his labors, as recorded by the Old Testament, he was in the form of man, and seen of angels. 'But thou, Bethlehem Ephratah . . . out of thee shall he come forth unto me to be ruler in Israel, *whose goings forth have been of old* from everlasting to everlasting' (Micah v.

2).* During the priesthood of Melchisedek, the Messiah frequently changed his tabernacle. The great keynote of the harmony which has existed in the Scriptures from Moses down is Christ manifest in the flesh from the day that Melchisedek met Abram and blessed him. The mystery of our Lord and Saviour, Jesus Christ, who entered upon his mission as the Redeemer from the day Melchisedek met Abram returning from the slaughter of the kings, is the revelation of the apostle Paul."

Of the substance of the Father of Light, from whom cometh every good and perfect gift, theology affirms only that He is a spirit, in contradistinction to what is known to our senses as matter. Of the existence of the Deity the Holy Catholic Church throughout the world, from days long before the advent of Christianity, as it is now understood, has always affirmed that the Creator existed in Three Persons, just as light exists in a triad of primary colors, and tone in a triad of sounds. The existence of spirit, however, is not limited to the three persons of the Trinity any more than the existence of light is limited to the three primary colors, or tone to a triad of sounds. Below the Trinity of Persons in the Creator the ancient Revelation declared the existence of angelic hierarchies, corresponding to the secondary, tertiary, and other subordinate hues and shades of color in the spectrum of light, and the secondary and chromatic sounds contained in the unity and trinity of each musical tone.

Personification, or the attributing of personality to the forms in which the existence of the Creator is manifested to human sense, is the key to the catholic or universal religion of antiquity; hence the rationalistic spirit, which is gradually removing from our most orthodox hymn-books and catechisms all allusion to angels and ministers of grace, is causing to true religion as great a loss as would be the elimination from Milton's Paradise Lost by iconoclastic hands of all personification of cosmic forces, and the substitution of their scientific equivalents in the form of minerals, gases, etc.

* Contrasted with this is Rev. iii. 12, "The Conqueror, I will make him a pillar in the Temple of my God, and he shall never go out more."—(See "Reincarnation": Walker.)

"What we term our firmament is merely a group or cluster of stars of peculiar configuration, narrow, but greatly elongated in the line of the Milky Way. Suppose one in a church filled with people. Would he not, on turning and looking round in different directions, see a number of persons somehow proportionate to his distance from the extremities of the crowd or the walls of the church? Herschel was fired with the idea of applying this observation to the charting of the heavens. With regard to the size of the stars, it is not necessary that a real equality should exist, or that, in the case of an individual orb, smallness of appearance should establish magnitude of distance. Herschel felt it enough to suppose that, whatever the varying sizes of these bodies, they were yet strewn indiscriminately, the large and the small together, so that in reference to the different districts of space he might assume a common average magnitude, and that diminution of size would indicate increase of distance in respect of masses of stars."—(Nichol: "Architecture of the Heavens.")



THE GALAXY ACCORDING TO HERSCHEL.

(The location of our Solar System—Herschel's point of observation—is indicated by the letter S.)

The result of Herschel's star-gaugings was the discovery that the Galaxy extends along a sort of vertebral column, dividing at its base into limbs, the whole outline being strikingly similar to the ground-plan of the human form. Turned in one direction, the Great Nebula in Orion, as seen through a twenty-foot reflector, shows an excellent figure of a squirrel sitting erect, with bushy tail raised to the height of its head. Other nebulæ disclose shapes as curious and fantastic, but only in the constellation Hercules do we find another celestial reproduction of the outlines of the human form. It looks very much like the nebular hypothesis in Genesis when we read there, "In the beginning of Elohim's (plural of El, a sun or star, from the same root as Il, Allah, Helios) preparing the heavens and the earth, Elohim said, Let us make man in our image." (Gen. i. 1–26.)



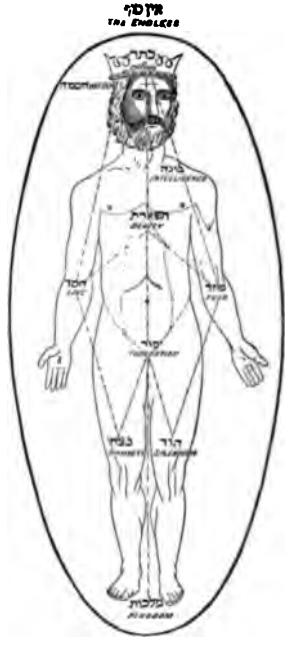
FROM THE GREAT NEBULA IN ORION.

That by the Adam Kadmon the ancients understood the Galaxy, or that immense body rediscovered by Herschel, of which body we are all members, is seen from the fact that they represented the Galaxy as a human form clothed with stars and bending over the earth, so that the extended hands

touched the horizon in one direction while the feet touched in the opposite one.*

Says the ancient Qabbalah:

> "Before the Ancient of the Ancient Ones, the Concealed One of the Concealed Ones, instituted the formations of the King, beginning and end existed not. Therefore he carved out and instituted proportions in Himself. By means of those conformations hath he conformed Himself in that form which comprehendeth all forms, in that form which comprehendeth all names. All those sacred diadems of the King, when he is conformed in his dispositions, are called Adam, Man, which is the Form which comprehendeth all things. And in that formation appeareth the true perfection of all things, which existeth above the Throne. Like as it is written: 'And the appearance as the likeness of Adam upon it from above.'—(Ezek. i. 26.) Blessed are the just, whose souls are drawn from that Holy Body which is called Adam, which includeth all things. And Jehovah said: 'I will destroy the Adam whom I have created from off the face of the earth,' for the counterbalancing of the supernal Adam."—(Qabbalah: "Greater Holy Assembly;" ¶¶ 30, 31, 921, 799, 1054, 1129, 1119.)



ADAM KADMON.

"The whole ten Sephiroth" (i.e. the ten Zodiacal Constellations, before the separation of Virgo-Scorpio, and the invention of Libra), "represent the Heavenly Man, or Primodial Being, ADAM KADMON, the Protogonos.

"The first word of Genesis, *Berashith*, yields the following specimen Qabbalistic Anagram, by Picus de Mirandola: 'Through the Son hath the Father created that Head which is the beginning and the end, the fire-life

* See cut, p. 174.

and the foundation of the supernal man (Adam Kadmon) by His righteous covenant.' "—(Mathers: "Qabbalah Unveiled.")

Says Hawken in the Upa-Sastra:

"Creation is a man, its Divine Soul permeating every atom of the aggregate essential Deity precisely as man's soul, permeating every atom in existence of the Universal Human Form, is the aggregate Human Soul, the one unconfined, interflowing Sea of Essential Humanity. We are dealing with infinite things, things to be reverenced; the mind may well stagger in doing so. It may be said that the Divine Essence is in one place or in one atom more than in another, in this sense, that in every organism, whether that of the Universal Cosmos or that of any sub-form, there is a higher degree of life pervading central planes and a gradually lower degree pervading planes as their position is more and more toward the circumference."



PAN, THE GREEK MACROCOSM.*

And Swedenborg declares:

"In all the heavens there is no other idea of God than of a man. The reason is that heaven is a man in form, in whole and in part. If anyone thinks of the very Divine without the

* Note the wings of the land of Maro — Meru — America; the vesture of stars; and the planetary Pan's pipes, or symbol of the Music of the Spheres, based on the precise principle of musico-mathematical harmony which actually led to the discovery of the débris of the destroyed Quan and Habel, between Mars and Jupiter.

idea of a Divine Man, he thinks indeterminately, and an indeterminate idea is no idea; or he forms a conception of the Divine from the visible universe without end, or with an end in darkness, which conception falls into nature and so becomes no conception of God. That heaven in its whole complex resembles a man is an arcanum not yet known to the world. Heaven is the *Greatest* and *the Divine Man.* Man was called a microcosm by the ancients, because he resembled the macrocosm, which is the universe in the whole complex. The ancients called man a microcosm or little universe, from the knowledge of correspondence which the most ancient people possessed."

Herschel's explorations placed the solar system at the heart of the body of stars to which we belong. Any disturbance in our solar system, therefore, is a disturbance at the heart of creation.

Plato spoke of a crucified divine man floating in space. Light is thrown upon his meaning by an ancient figure of the Galaxy in the form of a man, with the axis of the poles represented by a perpendicular spear resting on the feet and issuing forth from the top of the head, while the equator is represented by another spear run horizontally through the body. This is only extending the axial and equatorial lines of the earth from our position at the centre of the Galaxy to its limits in both directions. Thus is the divine man crossified in space. The obliquity of the ecliptic, as the result of the disaster which tilted the earth's axis, is indicated in this ancient figure by a spear thrust diagonally upward through the side of the divine man.*

The Egyptian priests stated to Herodotus that the terrestrial pole and the pole of the ecliptic had once coincided.

"The position of the globe with reference to the sun has evidently been in primitive times different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the earth."—(F. Klee: "The Deluge.")

"In those days Noah saw that the earth became inclined, and that destruction approached. . . . I beheld that valley where there was great perturbation, and where the waters were troubled.

* See cut, "Macrocosmic Crucifixion," p. 227.

. . . Through that valley also rivers of fire were flowing."—(Enoch lxiv. 1; lxvi. 5, 7.)

"When the earth shall be moved from its place, and the mountains also, . . . on that day the inevitable hour of judgment shall come."—(Al Koran lxix.)

"God . . . is shaking earth from its place, And its pillars move themselves, Who is speaking to the sun, and it riseth not."—(Job ix. 6-7.)

"The earth doth shake from its place, in the wrath of Jehovah of Hosts."—(Isaiah xiii. 13.)

"Jehovah hath overturned the land on its face . . . utterly moved hath been the land. . . . Stagger greatly doth the land as a drunkard."—(Isaiah xxiv. 1, 19-20.)

One of the great signs of the coming of the judgment day, according to the Mohammedans, will be the rising of the sun in the west, as it formerly did.

"I will cause the earth to fall into the water, putting the south in the place of the north."—(Babylonian Tablets.)

"And this is to thee the sign from Jehovah, that Jehovah doth this thing that He hath spoken. Lo, I am bringing back the shadow of the degrees that it hath gone down on the degrees of Ahaz, by the sun, backward ten degrees; and the sun turneth back ten degrees in the degrees that it had gone down."—(Isaiah xxxviii. 8.)

"Baily found everywhere in use in antiquity a year of three hundred and sixty days. M. Court de Gibelin explains that when by catastrophe the regular and natural motion of earth was deranged, the course of the earth diverged from the former path. The disorder by which it no longer affords any measure without a fraction, of year, day, or hour, was soon perceived by the survivors; but habit at first, and respect for ancient custom, occasioned that without changing the ancient year, it was tried to supply the deficiency. The Hindus constantly apply the three hundred and sixty-day year to every computation, as that transmitted to them by the antediluvians."

That the whole solar system was deranged at the time of the displacement of the axis of rotation of the earth is evident from a study of the gross irregularities of both plane and axis of rotation exhibited by the planetary systems of Saturn, Neptune, etc.*

* Compare page 226.

Says Bunsen, "Once the sun and moon were in accord, then the moon would always be at the full."

"The Egyptians began with a three hundred and sixty-day year of twelve moons of thirty days each, derived from antediluvian times. A watchmaker intends his watch to keep perfect time. But the solar system is like a machine which once was perfect, but has received a violent blow or wrench, aptly described by St. Paul when he says the whole creation groaneth and travaileth. Hence the moon is no longer at the full, as in pre-deluge times, and the earth revolves quicker by nearly twenty-one minutes daily, to that extent shortening our day, and causing the earth to revolve 365.2422 times in its annual orbit."—(Von Riker: "Menes and Cheops.")



AN ANCIENT HINDU MACROCOSM.*

Golden coins were originally symbols of the sun as well as means of exchange of wealth; silver coins, emblems of the moon. Thirty shekels of silver were the price paid for stoning to death an ox (Taurus). Thirty pieces of silver were paid for selling to death the bright Morning Star, who was himself the Door (Taurus) approved by the descent of the Pleiades Dove from Taurus-Aries, and who held in his hand the seven stars, by which were anciently signified both the seven Pleiades in the Elohim or zodiacal circumference, and the seven planets in our solar system, representing the Jehovistic centre or diame-

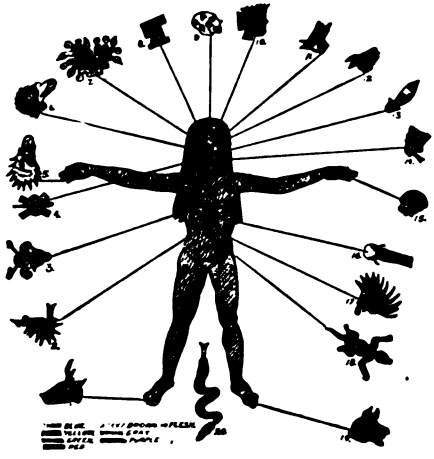
* Observe the luminous heart of Creation, B; the Christ, or head of the celestial body, A; and the generative sun of our solar system (C). Both Osiris and Israel were wounded in the thigh. (See pp. 170–71.).

Well might the sun in darkness hide
And shut his glories in,
When Christ, the great Creator, died
For man, the creature's sin.

(See citation on p. 318, from the "Initiations of Hermes.")

ter. When the Nemean Lion, the Lion of the Tribe of Judah, leaped to the earth from the skies, Judah or Judas caused the Sun of Righteousness to descend into the realm of darkness, and secured the thirty pieces of lunar silver, which, owing to the change in the moon's orbit, the earth has never recovered.

When the path of the sun coincided with the equator of the earth, the seasons were uniform the year round, all differences of climate being produced by differences of the angle at which the solar rays met the earth in higher or lower latitudes. Thus perpetual summer existed at the equator, perpetual spring a few degrees to the north and south,* and perpetual winter at the poles. Since the catastrophe, at the 21st of September the sun's path crosses the equator to the south, and winter and unproductivity of soil set in everywhere to the north of the equator. Thus the sun annually repeats the tragedy of his descent into the pit at the time of the catastrophe. Accordingly, at midnight on the 21st of September, the stars of the cross of Cygnus, the "afflicted" Canaan, and those of Hercules, the "emblem of the Son of God" (see p. 54, *ante*) sink beneath the horizon in the West, the "Occident" or place of death. On the 21st of March, he rises again and the fields be-



ANCIENT MEXICAN ZODIAC AND MACROCOSM.†

* Not only rationalistic scientists, but also rationalistic "orthodox" clergymen now assure us that there never was a Golden Age, whence they too are bound to conclude that there never was a terrestrial Eden.

† From an aboriginal Mexican MS., in the Vatican Library. This macrocosm is found in Lord Kingsborough's "Ancient Mexico," and Meyer's great work, the "Quabbalah." The Mexican solemn dance represented the motion of the heavenly bodies. (See Pueblos, page 42.)

gin to yield new supplies of grain and fruit, so that by the summer solstice, when the sun attains his maximum altitude, he brings offerings of bread and wine to Abraham, the Father of Elevation. Thus we see why Melchizedek, king of righteousness, had neither earthly father nor mother, nor beginning nor end of days, he being the sun himself, whose absence alone causes night. Christeque Ahtose, of the Blackfeet Indians, like the Christ of Paul, is self-evidently a priest after the order of Melchizedek, loving righteousness and hating lawlessness in the solar system, alike in things small and great. The full moon being a reminder of the time when every month had thirty full moons, the Church rightly ordains that Easter Day, the festival of resurrection, "shall be the first Sun-Day after the Full Moon which happens upon or next after the 21st of March." We are, however, expressly informed, that the date of Easter Sunday is not determined in accordance with modern astronomy, but instead, by an ancient computation.

In connection with this, we note that at the 21st of December, the sun is farthest below the equator, and until the 24th is powerless to produce vegetation north of the equator. With the 24th of December, Christmas eve, a change occurs. At midnight the constellation Virgo lies on the eastern horizon, and the reborn sun retraces his steps, advancing steadily toward the equator, until at the Vernal Equinox, he again steps forth from the wintry tomb, in the full majesty of the powers of which he was divested at the point where his path and the equator of the earth still form the cross upon which he was slain at the foundation of the present order of the world.

Christmas is a fixed feast, because a full sun can be had every 25th of December; Easter is a movable feast because, if the resurrected sun is to greet a full moon as in pre-catastrophic times, it is necessary to wait for a full moon to occur on or after March 21st. Even from the remotest pre-Christian ages, the date of the celebration of the solar resurrection has never been in doubt. The date of the birth of the Lord Jesus Christ being unknown to the Church, there was confusion as to the proper time for celebrating the Nativity, until the time was fixed in accordance with certain data of astronomy. At

midnight on the 24th of December, not only does Virgo lie low upon the eastern horizon, while the sun is reborn to increasing length of days and power, but the Christ star is seen in the east, namely, the star Denebola of Leo-Virgo, or the Sphynx,



MEDIÆVAL MACROCOSM.*

it having been close to this star that the Sun rose with healing in his wings after the great catastrophe. Righteousness

The Christian Easter festival of the full moon at the Vernal Equinox commemorates the golden age before the erection of

* In a missal of 1498 is the figure of a man with lines drawn from the heart, liver, etc., to the symbols of the signs of the Zodiac. Compare with current almanacs.

the celestial cross at the intersection of the path of the sun and the earth's equator; the Mohammedan crescent moon refers to the consequence of the catastrophe, namely, the loss of the thirty full moons or pieces of lunar silver each month, and the substitution of segments of the moon instead. The obliquity of the ecliptic is regarded by theoretical astronomy as an eternal phenomenon of the earth's motion, having a variation of 46.45″ per century. It is recognized that at present the inclination of the planes of the ecliptic and the equator to each other is diminishing; but it is assumed that the "orderly course of nature" which originally produced (!) the obliquity between the ecliptic and equator will cause it to continue to exist with variations within "certain very moderate limits," "the time occupied by one oscillation being about 10,000 years." Over against such a theory, requiring the lapse of 10,000 years for its demonstration, stands the affirmation of history as embodied in religions, myths, ceremonies, and symbols, that the earth has received a blow from without while spinning through space, the "drift" deposits being the débris of the fiery and aqueous masses which it has encountered. This origin of the obliquity of the ecliptic being accepted, not upon theoretical, but upon historical grounds instead, it follows that, the cause of the obliquity being accidental, the tendency would be to a recovery from its effects, whence we can understand the millennial prophecies of the ancients, when perpetual summer shall be restored to the equatorial and temperate zones, and man shall again be enabled to subsist upon the fruits of the trees, the earth bringing forth food in abundance, without the necessity for either the slaughter of animals or the tilling of the soil, man's whole time being devoted to the cultivation of the arts and sciences and the amenities of life. From this point of view, the recognized present diminution of the inclination of the planes of the ecliptic and the equator to each other, is in accordance with ancient prophecy, and indicative of the slow but sure approach of the millennium on earth. The book of Revelation is profoundly cosmical and astronomical. After perusing the present work to the end, the reader is invited to read Revelation through and note the

incomparably graphic details of the ancient cataclysmic destruction of civilization, and the peerless sublimity of the vision of the restored earth, when the Lamb, the Sun, shall again rule in the new heavens and earth as of yore.

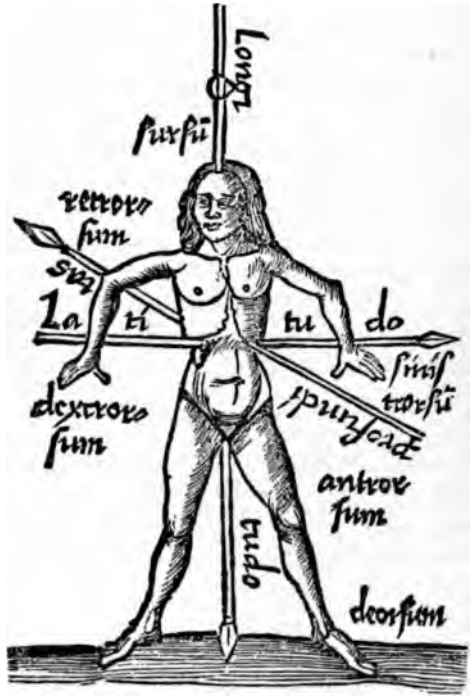
Says Winchell ("World Life"), "It is entirely conceivable that both the Uranian and Neptunian systems have suffered an overturn, accounting for the tilt of over 145° in the plane of Neptune's, and 98° in Uranus' satellites. The nebular theory requires that all primary and secondary planetary orbits should be strictly coincident to the plane of the sun's equator, if the system assumed form in the absence of all perturbating influences from without.

"When one planetary orbit is thrown out of coincidence with the plane of the solar ecliptic it must act on all the other planets to produce the same kind of disturbance. That the inclinations in question are affected by the mutual attractions of the planets is a well settled principle in cosmical physics. The inclination of planets' satellites will return nearly to the positions from which they once started."

The disrupted state of the asteroidal mass, and the comparatively small bulk of the entire mass are anomalies in the nebular theory, showing that there must have been a catastrophe in the solar system.

Thus again does true religion, in which the cosmical is forever the symbol of the ethical, preserve through times of ignorance the priceless clews to a recovery of the knowledge of [illegible] its expositions, and their lofty repre-[illegible]. The fall of water from the skies was com-[illegible] water and in baptism; the fall of stones [illegible] suggested the custom of stoning blasphemers; [illegible] by fire and burning [illegible] fire-works, which are [illegible] China the land where [illegible] are not allowed [illegible] of religious warfare [illegible] children are [illegible] them save on [illegible] fishes, and

animals, as astronomical emblems, are sent up into the air, together with sacred texts.* The use of oil by the more favored survivors of the fall of fire is commemorated by religious anointings (the term Christian itself means "anointed"). Thus, from the astronomical observations of the ancient priests, came the custom of crucifying offenders, as a mode of punishment symbolic of the penalty visited by the Creator upon the divine man of the skies, who, as the whole creation, will continue to groan and cry in pain until equilibrium is restored, the ecliptic again coincides with the equator, and thus the spear is drawn from the Galaxy's pierced side. All of this pertains to the religion of the first Adam, the MACROCOSM. Hence the profound cosmical significance of all the symbolic details connected with the sufferings inflicted upon Jesus at the crucifixion.



MEDIÆVAL MACROCOSMIC CRUCIFIXION.

The story of Jesus and the Cross pertains to the religion of the MICROCOSM.†

* These practices, particularly that of sending up texts, seem naive to the point of absurdity, if regarded as designed to convey information to Omniscient Deity; but as means of impressing ideas upon the minds of the people, they are not only legitimate, but also ingenious and effective. "I know that Thou hearest me always; but I spoke on account of the crowd standing by."—(John xi. 42.)

† Of the descent into darkness and hell, and the subsequent resurrection and triumph over chaos and destruction of the MACROCOSMIC CHRIST, the following picture

The evidence is abundant that mankind as known to history were preceded on the earth by races of prehistoric men whose ancestors had survived an appalling catastrophe which involved in ruin one-half of the globe from pole to pole. At the dawn of history, we find sacred writings and religious observances, even then so ancient that their common origin was forgotten, while both writings and observances had undergone such essential modifications that each people contended for its own form as a separate religion, and presumably the only true one. It has been reserved for modern science and the evolution philosophy to supply the human mind with the conceptions requisite for recovering the long-lost intellectual system of pre-historic man, and thus restoring to religion her ancient, true, and solid foundations. At the same early period we already find

is taken from the Abbé Constant's paraphrase of a portion of the ancient Hebrew "Sohar," a Qabbalistic book:

"Forces which are produced without being balanced perish in the void. Thus perished the kings of the old world, the princes of the giants. They have fallen like trees without roots, and their place is no more found. It was through the conflict of unequilibrated forces that the devastated earth was bare and unformed when the breath of God again made itself a place in the heavens, and spread out the mass of waters. All the aspirations of nature were then directed toward unity in form, toward the living synthesis of unequilibrated forces, and the forehead of God, crowned with light, rose over the vast sea, and was reflected in the inferior waters. His radiant eyes appeared, darting two shafts of light, which intersected the rays of the reflection. The forehead of God and His two eyes formed a triangle in heaven, and the reflection formed a triangle in the waters. Thus was the number six revealed, which was that of universal creation.

"Equilibrium is everywhere, and the central point where the balance is suspended, may therefore be found everywhere.

"The synthesis of the Logos formulated by the human figure ascends slowly, and issues from the water like the rising sun. When the eyes appeared, light was restored; when the mouth was revealed, spirit was renewed and speech was heard. The shoulders, arms, and breast come forth, labor begins. The divine image with one hand puts back the waters of the sea, and with the other raises continents and islands. Ever it grows taller and taller; the generative organs appear, and all creatures begin to multiply. At length it stands erect, it sets one foot on the land and one on the sea, it is mirrored wholly in the ocean of creation, it breathes on its reflection, it calls its image into life. 'Let us make man in our image,' it says, and man appears anew."

We know nothing, says the Abbé, so splendid in any poet as this vision of restoration accomplished by the ideal type of humanity. Behold the Adam Kadmon, the primitive Adam of the Qabbalists! Behold in what sense he is represented as a giant! Behold wherefore Swedenborg, pursued in his dreams by reminiscences of the Qabbala, affirms that all creation is but a gigantic man, and that we are made in the likeness of the universe.

religion and astronomy divorced, and astrology occupying the place rightfully belonging to the heavenly pair which man should never have put asunder.

The close correspondence between the ethics of religion and the moral nature of man is admitted; it will hereinafter appear that the correspondence between the historic and scientific statements and assumptions of religion and the facts of the cosmos is also exact.

Upon the return of the sun after the catastrophe, men naturally observed all his motions with eager scrutiny. The subsequent regular recurrence of his departure below the equator in the winter season and his return in the summer thenceforth became eventful occurrences in human affairs. On the 22d of December the sun was observed to remain in the same place three days and three nights and then to ascend. As he began his northward journey on the 25th of December, this day was said to be his birthday, and was observed with great rejoicings; while, at the vernal equinox, when the sun suddenly rises above the equator, triumphant over the powers of darkness and cold, his resurrection came to be celebrated. It is a striking fact that in celebrating upon the birthday of the solar orb, the birthday of the Sun of Righteousness and the Sun of our Souls, Jesus Christ (the actual day of whose birth the Fathers said was unknown), Christians but follow in the steps of Oriental peoples, among whom the 25th of December was celebrated as the birthday of Chrishnu, and subsequently of Buddha, both of whom were venerated as incarnations of deity.*

But if Paul was right in saying to the men of Lystra that God did not leave himself without witness in all the nations; if Peter was right in saying at Cæsarea, "Of a truth I perceive that God is no respecter of persons, but in every nation he who is fearing Him and is working righteousness is acceptable to Him," and in writing in his first epistle, that "the Spirit of Christ was in the prophets manifesting, and testifying beforehand the sufferings of Christ and the glory after these;" and

* Later we shall find reason to believe that December 25th is the festival of the overshadowing of the constellation Virgo, by Alcyone, the Pleiades Dove, or the Conception of Christ, instead of the Nativity.

if Bishop Martensen was right in speaking, in his "Christian Dogmatics," of sons of God of heathendom, in whom the Logos was pleased to manifest himself in certain features—the matter may not prove perplexing after all. For did not Porphyry write to the Egyptian priest Amebo: "Nature, art, and the sympathy of things in the universe, as if they were parts of one living being, contain pre-manifestations of certain things with reference to each other"? And did not Plotinus write, "This universe is one and is as one living being . . . nothing in it is so distant in place as not to be near to the nature of the one being, on account of its sympathy with the whole of itself"? And did not Swedenborg announce that all the heavens, together with their societies, resemble a man, heaven being called *the greatest and the divine man?* And finally, did not Christ himself say, "I am the vine, ye the branches" . . . "that they all may be one, as Thou Father art in me, and I in Thee" . . . "And I, the glory that Thou hast given to me, have given to them, that they may be one as we are one, I in them and Thou in me, that they may be perfected into one"?

For an explanation of all of this, we must again revert to modern astronomy and cosmology, which furnish clews to the understanding of much that has heretofore had to pass for inscrutable mystery.

"It is the opinion of many that the planetoids (asteroids) are the fragments of a planet which has been destroyed. The idea has been advanced that this planet was the seat of a fallen race, and that the 'powers and principalities of the air,' against which the people of this earth have to contend, are in reality the lost souls of the planet in question. . . . Many supposed mythological traditions of ancient Greece have been shown to have a foundation in history; and we may assume that this is possibly the case to a far greater extent than has yet been proven, and that it applies to other localities and peoples as well." In "Ragnarok," by Donnelly, there are numerous traditions of thrilling interest, of a supreme cosmical catastrophe. Only, the ingenious author connects them with a hypothetical encounter between the earth and a comet, instead of with the destruction of some grand planet, such as Lucifer. Isaiah

makes reference to Lucifer as having fallen from his shining place in the heavens, and intimates that its people were not suffered to rest even in their graves (xiv. 12–16, 19).



THE DISRUPTION OF LUCIFER.

This would be literally true if the planet had been destroyed. We have to confront numerous traditions regarding a fallen race—tempters of Adam and Eve, etc. The Talmud speaks of the ancient people of earth as having faces that shone like the sun, and natures that reached into the heavens. It is too com-

monly forgotten that, according to Genesis, the "eating of the forbidden fruit" was not the cause, but instead the result, of the entrance of evil into the Earthly Paradise.* Not until Satan appears on the scene does the fall of man occur. The question then arises, Who was Satan, and whence did he come?

The entire allusion in Isaiah (chapter xiv.) to the fall of Lucifer is strictly in harmony with the idea of Fechner that, as each planet has a material structure of which the material, mortal forms of its inhabitants are a part, so also each planet has a conscious individuality of its own, of which the conscious individualities of its inhabitants are a part. This conception is familiar to us in many ways. We know ourselves as individuals; as members of a family, of a social circle, a business connection, residents of a city, a state, and a nation. The study of genealogy shows how individuals are dominated by family traits; hence we say, Blood will tell. But we also recognize a distinct individuality in a city, not only in the general style of its architecture, but also in the general spirit or tone of its society, the architecture of a city being related to the spirit of its people very much as the shell of a mollusk is to the creature which "secretes" it. But if the collective mental life of a New York obviously differs essentially and characteristically from that of a Boston, a Philadelphia, a Chicago, or a New Orleans, no less do we distinguish marked differences of individuality between the States of the Union, between Massachusetts and South Carolina, between Georgia and Iowa, between Virginia and Texas, etc. Going beyond state lines, between Northerner, Southerner, Easterner, Westerner, all quickly recognize differences of a marked sort. Going further in the same direction, the emotion with which we greet the flag of our country and the sight of our native shores after a foreign tour shows us that, no matter what may be our

* "The Greek word (hamartia) used for 'sin' in the New Testament, means 'that which vitiates or pollutes;' and the phrase translated 'forgiveness of sins,' means literally 'expulsion of that which vitiates.' The *pneuma* (spirit) is the pure spiritual essence which must replace the *hamartia* in order that it may be expelled from the human organism, lest the unclean spirit, after it is gone out of a man, shall, returning, find its place empty and re-enter, thus rendering the last state of that man worse than the first."—(Olyphant: "Scientific Religion.")

personal aims and interests, we are above all Americans. Advancing yet farther, the individual perceives that his character, attainments, and labors are part of the sum total of the attributes and achievements of the Aryan race. From this point but another step remains to be taken, and the individual faces all the intelligences of the solar system to which he belongs, as a unit of the family of the planet on which he resides, Earth, Ge, or Gaia, as it is variously termed. At this point of outlook into space our individual, if he be one of those (according to Ruskin) "half-witted" beings who possess only material wits, their spiritual wits being atrophied by neglect, faces the shining orbs of infinite space with the reflection that he himself possesses the only conscious life which exists throughout the depths of space, and that he has neither soul nor fixed relations of responsibility anywhere save to the police. If, on the other hand, he knows that there is no such thing as solid matter, but only detached molecules held together by immaterial force, and that the only abiding part of his being is the psychic force which alone is responsible through all bodily changes for the deeds done in the body, he will then regard his ego, the conscious unit of force by which his identity is preserved through all bodily changes, as inseparably bound to a solar ego, precisely as his body is bound to the solar system.

Says Herbert Spencer: "Each generation of physicists discovers in matter powers which but a few years before the most instructed physicists would have thought incredible. . . . When the explorer of nature sees that molecules on the earth pulsate in harmony with molecules in the stars, when there is forced upon him the inference that every point in space thrills with an infinity of vibrations passing through it in all directions, the conception toward which he tends is much less that of a universe of dead matter than that of a universe everywhere alive."

"Long, long ago in the past," writes Franz Hartmann, "perhaps millions of ages ago, at a time beyond human calculation, there was a realm of light, wherein resided the Spirit of Wisdom. His body was like a sun, and the living rays

emanating from him filled the universe with glory. Matter of a fiery and ethereal kind, such as is unknown to men, filled all space, and the light coming from that Spirit penetrated the realms of matter and endowed it with life and sensation. Gradually this matter began to cool, centres of attraction were formed, and around these centres still more matter condensed, and they grew into revolving globes travelling with lightning velocity through space, being guided by the Spirit of Wisdom. Upon these globes stones, vegetables, animals, and human beings grew."

"The breath becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." *—(Qabbalistic statement of evolution, cited in "The Secret Doctrine," i. p. 107.)

> "God is able out of these stones to raise children to Abraham."—(Matthew iii. 9.)

Formerly the world was supposed to have been created by God; now science has reached the conclusion that, like Topsy, who was neither made nor born, it simply "growed." But for anything to grow out of nothing is manifestly as inconceivable as for it to be made out of nothing. Hence the question is simply put back a step, and we must now ask, whence the *germs* of life upon the earth? Here we encounter the meteoric hypothesis, according to which germs may have been wafted to us from some other world, the fragments of one act of creation thus serving for many worlds.

"If," says Professor Helmholtz, giving expression to an idea which had also occurred independently to Sir William Thomson, "failure attends all our efforts to obtain a generation of organisms from lifeless matter, it seems to me a thoroughly correct procedure to inquire whether it is not as old as matter, and whether its germs, borne from one world to another, have not been developed wherever they have found a favorable soil."

The meteoric hypothesis both receives from and lends to

* "And Jehovah said unto Moses, See, I have made thee a god [Eloah] to Pharaoh."—(Exodus vii. 1.) "I said, Ye are gods, and all of you sons of the Most High."—(Psalm lxxxii. 6.)

the doctrine of the Baron du Prel strong support; he writes ("Philosophy of Mysticism"):

"If we see in the world only a heap of chemicals and sherds on which man leads only a chemical existence, there is no room for great ideas. The modern man, when he sees in the heavens at night how the excess of stars glows splendid overhead, is no longer excited metaphysically by this complication of flaming worlds, but only scientifically. He sees only the one side of things, the law of mechanics according to which it all moves, as on our star he recognizes only laws of physics and chemistry. He resembles one in whom the execution of a symphony occasions only speculations upon vibrations of atmospheric waves. . . . Astronomically regarded, the universe is a whole, held together by the bond of gravitation. Now, shall this unity and harmony of the cosmos apply merely to the mechanical side of nature, shall, in fact, every world remain condemned to atomic detachment? If the most important phenomenon of nature is not matter, but mind in its different phenomenal forms, if thus mind seems evidently the aim of nature, then it is hard to believe that the unitary bond of nature should embrace only the material masses of the stars. Mind would be a very useless appendage of the universal order, if its development also did not tend to solidarity. Whoever would sooner believe in the senselessness of expounders of nature than in the senselessness of nature herself, will find the thought that in universal development there is no other aim than the play of mechanical forces of gravitation as strange as the assertion that the essential significance of a great city lies in its aggregations of houses, and not in the collective life of its inhabitants. So also is it to be presumed that nature's accent is laid on the mental beings, not on their habitations. . . . For man, as a citizen of the universe, an ethic is possible; but if he is only a citizen of the earth, then there is no ethical problem, but only a social one. Ethics stands or falls with the assertion or denial of our position in the universe. The education of mankind for citizenship of the universe is the task of religion and philosophy. . . . Whether man has a place in the universe, besides his earthly one, is only another form of the question

whether religious and philosophical systems are true, or only materialism. That besides the physical world there may be a metaphysical one, our generation, intoxicated by a one-sided scientific culture, does not like to recognize. For a Kant it was a matter of course. For him it was well conceivable that as person we might belong to the visible world, and at the same time, as subject, to the invisible, transcendental one. 'It will, hereafter,' said he, 'yet be proved, I know not when or where, that the human soul, even in this life, stands in indissoluble association with all immaterial natures of the spirit world, that it reciprocally acts on them, and receives from them impressions.'"

The idea of the construction of the universe at which we thus arrive is singularly in harmony with the parable of the sower. Indeed, it may be questioned whether any one who once reads the parable in connection with the meteoric hypothesis will thenceforth ever be able to dissociate the two. Said the Christ:

> "The sower went forth to sow his seed, and in his sowing some indeed fell beside the way, and it was trodden down, and the fowls of the heaven did devour it. And others fell upon the rock, and having sprung up, it did wither through not having moisture. And other fell amidst the thorns, and the thorns having sprung up with it did choke it. And other fell upon the good ground, and having sprung up it made fruit an hundredfold. He that hath ears to hear, let him hear. And his disciples were questioning him, saying, What may this simile be? And he said, To you it hath been given to know the secrets of the reign of God. And this is the simile: The seed is the word of God, and those beside the way are those hearing, then cometh the Devil, and taketh up the word from their heart, lest having believed they may be saved." (Luke viii. 5–12.)

Christ's elucidation of the parable, by placing the devil, or a conscious worker of evil, in the place of the fowls of the air, seems to presuppose specific knowledge of the great historic fact that our particular globe and its inhabitants have been affected physically and morally by the material and moral forces of another planet of our solar system (see pp. 324–330).

Satan, then, was the sum total of the self-conscious intelligence of the Lost Planet.

"The morning star has vanished, and where once was unity, light, and power, we now have but a confused mass of planetoids moving in eccentric orbits. The extremity of individualism stands exemplified, and the mind and nature of humanity is broken and divided in like manner; for this was not merely the experience of a planet, but a tragedy of the solar system, the effect of which is spread over thousands of years, though it is probable that we are now well advanced in the restoration of order. Will this lost star be relit in the material heavens? We judge not. The solar system has established a new equilibrium. Was this calamity unforeseen? We judge not. Man's extremity is said to be God's opportunity; and from that period dates a new cycle of this solar system. Neither this earth nor yet the solar system are complete in themselves, but are merely parts, physically and spiritually, of one perfect whole. In the career of Abraham, Isaac, and Jacob, and the Twelve Tribes of Israel, we see a process of spiritual development culminating in the advent of Christ, in whom the nature of the human race becomes conjoined again to the order of the heavens. There is a law of involution as well as evolution, and there must be some point where forces meet and balance or find equilibrium. Humanity ascends (evolution) and unfolds into spirit; spirit descends (involution) and finds embodiment in humanity. If not a sparrow falls to the ground without notice, it is presumable that the fall of Lucifer is not without an ultimate good to this earth and solar system, and as a necessary consequence to the countless worlds of the starry heavens. Christ stood in the place of the fallen son of the morning. The new heaven was to replace the fallen star. According to his own testimony he and the Father were one, and all power was given into his hands, both in the heavens and on the earth. This is a vast saying, yet what if it be true? It is not inconsistent with the mysteries and wonders of the heavens. Nor ought we to deem it inconsistent with the mysteries of the luminous and mighty One of the heavens, that he should once have walked this earth . . . thereby joining the least to

the greatest, and carrying aloft the chords of this human nature, thereby rendering mortal access easy, and the kingdom of heaven on earth not only possible but certain."—(Latham.)

"Go where one will, among the most humanized and scholarly of Christian men, and there is found growing forth to expression an occult Christocentric science, which accepts as in its principle that Christ is not dogma but spirit and life; that Christianity is not hierarchical but humanitary, not repressive or stationary but evolutionary; that its object is the reconstruction of the planet in the form of its divine genius; the restoration of an orb that was forced out of the line of march by disturbing forces, into the grand processional order of the universe. It is apprehended that the Christian system is strictly scientific, when rightly understood; that all its processes move in the harmony of universal law."—(Harris.)

The immediate descendants of the survivors of the great fiery disaster realized that we are but "vitalized specks crawling over the surface of a planet which is exposed to the bombs of a universe. They knew that there had already come, and must be expected to come again, millions of tons of fiery, molten débris to overwhelm in one common ruin the human race, its possessions, and all its antlike devices." They also knew, from terrible experience, that peace of mind and conscience, and fortitude to enable them to face the stern possibilities of existence on a planet thus exposed, were attainable only by establishing spiritual relations with the equilibrum restoring and maintaining Power, who is not the author of confusion, but instead who healeth all infirmities. Their first step naturally was to learn and formulate all they could concerning the visible universe as the body of the indwelling Power in whom everything that exists lives, moves, and has its being. The results of their observations and investigations yielded them not only a science embracing mathematics, astrology, prophecy (based on the doctrines of the unity of nature and the reign of law), and astronomy; but also a theology, embracing a history of mankind, a philosophy and a metaphysics of being, and an ethical theory of life, combined with commemorative rites and ceremonies.

The close relations which existed between ancient history, science, and theology, and their importance as a key to the right understanding of the bases of our own religion, are shown by facts such as the following:

In Greek Theion (sulphur, brimstone) is derived from *Theios* (divine). The ancients called brimstone eminently the divine thing, because, among other things, God made it an instrument of his vengeance on the heathen and other delinquents, condemning their land to brimstone and fire forever. The English brimstone means burning stone. Hence the use of sulphur and brimstone by the idolators of various nations in their purifications (pure = fiery).

Of Theos, the name of deity, Parkhurst writes: "A name reclaimed from the heathen, and used by the New Testament writers for the true God. The most probable derivation of this word is from *theo*, to place."

Says Phurnutus ("Concerning Heaven"): "It is probable that *Theoi*, the gods, were so called from *thesis* = position, or placing; for the ancients took those for gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conversation of the universe."* "These then are gods which are the disposers † and formers of all things."

So also Herodotus wrote: "The Pelasgi called the gods *Theone*, because they had disposed or placed in order all things and countries."

St. Jerome takes notice (see Parkhurst, Greek Lexicon, article *Theos*) of the fact that the seventy interpreters did purposely change the notion of plurality couched in the Hebrew *Elohim* into a Greek singular *Theos* for *Theoi*, lest Ptolemy Philadelphus should conclude that the Jews had a belief in polytheism.

From Polynesia comes the story of the destruction of "sky-

* Compare modern meteorology and modern spectrum analysis. For a systematic exposition of facts supporting the doctrine of reciprocal planetary influence, see McLennan's "Cosmic Evolution," which embodies the results of a century of meteorological observations, as contained in official records.

† Greek *Deteres*, *teras*, a prodigy causing terror: "Dragons and serpents were seen in the most hideous attitudes to *deter* the spectator from approaching."

supporting Ra" (Ra was an Egyptian name for the deity) "whose bones came down, and were shivered on the earth into countless fragments of pumice-stone (brimstone) which are scattered over every hill and valley of Mangaia, to the very edge of the sea."

Here light is thrown on the cosmico-theological significance of fire and brimstone from Hell. Helios, the sun, is Ra, Ru, whose bones of brimstone fell to the earth.

In America we are familiar with enormous bowlders scattered promiscuously over wide areas in different parts of the country. The theory of Donnelly, that an encounter with a comet was the source of all the destruction which befell the earth, is considered inadequate to account for the facts to be explained; nevertheless, chapters i. to viii. of his "Ragnarok, or the Age of Fire and Gravel," demonstrate that the drift-clays, with their gigantic bowlders, fell upon the earth from outer space. Here the Egyptian story of the dismemberment of Osiris and his subsequent resurrection, the Polynesian story of the slaying of Ru and the fall of his bones to the earth, and the popular custom of calling any large bowlder, such for example as the colossus which lies at the base of the Falls of Niagara, the "Rock of Ages," all combine to show how much of frightful experience underlies the imagery of the familiar hymn:

> "When I soar to worlds unknown,
> See thee on thy judgment-throne,
> Rock of Ages, cleft for me,
> Let me hide myself in thee!"

> "And the kings of the earth and the magnates, and the rulers of thousands, and the rich and the mighty, and every bondman and freeman, hid themselves within the caves and within the rocks of the mountains; and are saying to the mountains and to the rocks: 'Fall upon us and hide us from the face of him that sits upon the throne, and from the anger of the Lamb (Aries). Because the great day of their anger is come, and who is able to stand it?'" —(Revelation vi. 15–17.)

"The doctrine of sympathy between the spiritual man, his body, etc., and all parts of the universe, as the affinity between

the macrocosm and the microcosm, was taught by the learned among the Chaldeans, Egyptians, Hebrews, Chinese, Hindus, Greeks, etc., and by Moses, Pythagoras, Plato, Aristotle, the Qabbalists, Neo-Platonists, etc. It appears in a number of places in the New Testament. It is the doctrine of the Paradigmatic Celestial Ideation, or the Perfect Upper Heavenly Man, and the Visible Terrestrial Realization."—(Meyer, "Qabbalah.")

"Newton, the discoverer of material attraction, regarded it as the immediate finger of Deity. In the human body attraction is no abstract formula, but constitutes a branch of universal attraction. When analogy is better known, the light that issues from the unfolded doors of the human body will stream forth into the vault of nature, and kindle celestial physics with a breathing wisdom that could never come from inanimate things, even though their theatre be ancient night with its gorgeous pageant of stars. All progress is a history of the movements of brains. Not only a history of fitful, but of organic and providential thought. The pistons of aspiration and practice go up and down, the brain opens for life, and opens the body for work, as truth after truth is brought in and converted for the moving intelligence of men. In the sphere of philosophy the same strokes of the mental engine are perceived; and the more we contemplate them from the point of a providence or a plan, the more regular they seem; the more rhythmical thought is found to be; and the more the stirrings of the great brain concur with the tune of the stars, which measure the ages in their vortical tread. The animal system is poised in freedom like a planet, not supported upon dead matter, but swimming in double tides of motion. The inflowing animal spirit is the life of the blood, the strength of the arm, the fire of the eye and the bloom of the skin. Dryads and naiads, muses and furies, gods and goddesses and heroes throng the columns of this old pantheon of humanity whose lost mythology is yet to come. The starry dance, the music of the spheres, the astrological influences, the experiences of the supernatural, are but aims to express the perceptions and the properties of this immortal nature which lives on the seeds

of the sun. By this liquid flesh of ours it is that the soul sees its face in the rushing river of creation, and feels the finest tremble of the stars. This is the Panic element of man in unison with the Panic of the world. External nature plays upon the sensorial body, and we sympathize with weather, moons, and tides, because our vitals feel them as our skins feel the objects of touch. Hence come innumerable moods that vibrate toward the will, and instigate states of consciousness, and corresponding varieties in our trains of action. The instincts of the day and hour are so many, that ever-shifting nature only can produce, and Diety alone can regulate and know them. Sunshine and shade, moist and dry, the east wind and Zephyrus, thunder and frost, and the influences of climate, play upon us thus—some through the mind, some directly through the strings of the vitals; and hence the reactions by which we add to nature, give a new beam to her beams, or deepen her gloom by our frowns! Man in this way inhabits his circumstances by a thousandfold cunning of sensories; he palpitates vapors, winds, magnetisms, and climates, with fingers finer than tact, and himself is a divining rod which points to everything, whether in earth, ocean or air, as the inward streams that build the crystals and carry the messages of nature between her poles.

"Providence uses the sensorialness of the body as a means to guide and shape our lives. For much arises within us without apparent cause; dictates, suggestions, feelings, calm, seeming to come from afar, and influencing us in important respects. Such vibrations arise from within, and are the passions of passions, and the motions of motions. But motions within our organs, however produced, become our own, whether their causes are internal or external to our being. Within our being, work Providence and his ministers; and fate, instinct, succession of thought, are the play of the supreme agencies, not unaccountable since we are all made of sensories, which in their veriest ground are in contact with a higher life than our own. The harp of a thousand strings is a good metaphor for this human frame touched into melody by such divers influences, and especially by Him named of David the Chief Musician.

Apart from the will action is molecular, and feeling like a dream. But under the force of the will, the smallest impulses become translated into personal actions."—(Wilkinson, "Human Body in Its Connexion with Man.")

The great astronomer, Tycho Brahe, said that to deny the influence of the stars was to doubt the providence of God.*

Says Rev. William Jones: "Light and fire may have powerful effects in nature where they give no sensible heat: because it appears that they have other powers beside that of agitating bodies with heat, and therefore the light of the moon and stars may be working such effects as we little understand or think of, although no heat is discoverable in their rays." (Quoted by Parkhurst, Heb. Lex.: "On elevations or exaltations of the fixed stars or planets." *Art. Shl.*)

Taking for his text "The stars in their courses fought against Sisera," the astronomer Colbert, sometime Superintendent of Dearborn Observatory, and Professor of Astronomy in the University of Chicago, writes, in his book entitled "Humanity:"

"Doubtless some who read of the way in which the ancient religions and much of our modern theology grew out of the lore of the stars (astrology) will feel curious to know if anything can be said in favor of that antiquated doctrine which is now generally supposed to be a long-since exploded delusion of olden times. They may ask if it be possible that any of the rules of the alleged science which for so many centuries dominated the human mind are worthy of serious consideration near the close of the nineteenth century. The present writer may not be able to give an authoritative answer to such queries, and if able might not be willing to run the risk of being misunderstood. But it is fair to admit that he has had exceptional

* "The stars have such an influential power over us that we act by them, and though they are but second causes, their influences do so necessitate us that we cannot avoid their fatality, *unless* we have recourse to the First Cause which governs this all." (Dr. Richard Saunders.) That is to say, "Though the stars rule us, God rules the stars;" or, in other words, to the extent that one is ignorant of the drift of the stream of tendency in his own particular case, he is helpless as to his future, and the creature of circumstances, whereas one better informed may, like a trained mariner, make even contrary winds and waves serve him.

opportunities for gauging the claim that the stars rule men. The late R. A. Proctor cannot be accused of willingness to furnish an argument tending to foster the belief in judicial astrology. Yet that great man unwittingly conceded the very strongest of all the purely theoretical pleas that have been advanced in justification of the theory. In 'Other Worlds than Ours' he wrote:

"'If a great naturalist like Owen or Huxley can tell by examining the tooth of a creature belonging to some long-extinct race, not only what the characteristics of that race were, but the general nature of the scenery amid which such creatures lived, we see at once that a single grain of sand or drop of water must convey to the Omniscient the history of the whole world of which it forms a part. Nay, why should we pause here? The history of that world is in truth bound up so intimately with the history of the universe, that the drop of water conveys not only the history of the world, but with equal completeness the history of the entire universe. In fact, if we consider the matter attentively, we see that there cannot be a single atom throughout space which could have attained its present exact position and state had the history of any part of our universe, however insignificant, been otherwise than it actually has been, in even the minutest degree. Obviously, also, every event, however trifling, must be held to contain in itself the whole history of the universe throughout the infinite past and throughout the infinite future. For every event is indissolubly bound up with events preceding, accompanying, and following it, in an endless series of causation, interaction, and effect.'"

Colbert then quotes from an author with whom he claims intimate acquaintance: "The fundamental principles of the science of astro-philosophy are, that the physical and moral universe are regulated by certain laws of action originally established by the Creator; and that all the various parts of this grand total are so intimately connected with each other as that no action or motion can take place among any of the particles of matter of which it is composed without producing an effect upon the rest, and operating at least as a secondary cause of changes in the economy of the whole. I am well aware that

the belief in the influences of the stars on human life, health, and character appears to rest on a primeval delusion. To the early observers the planets were gods. I am free to say that this proved a stumbling block which only a positive and convincing array of facts could remove. I know something of the mathematical formulæ in regard to probabilities, and have applied them to some extent to the 'coincidences' I have met with in the course of my observations. As a result I am compelled to believe there is a radical connection between the position of the stars at the time and place of birth of the individual and his or her character and career. I am not prepared to say that I think the connection between the two is one of cause and effect. It seems to me most rational to suppose that the movements of the stars as referred to any particular spot on the face of the earth are of the exponential order, as the hands of a clock show the lapse of time which they neither make nor regulate. But I have no doubt as to the fact of such a connection. It has been said that the two delusions, astrology and alchemy, were the parents of astronomy and chemistry. But did it never strike you that the ideas of the olden time were simply erroneous in detail, not in fact or principle? In all those primeval studies there was a germ of truth, and in some of them it was a large one. To myself the great value of the science of astrology is couched in the fact that it lies at the foundation of the whole philosophy of nature, and in that sense I can cordially commend it to the attention and search of any who may wish to look through nature up to nature's God, and understand something of the harmony that reigns throughout the vast domain of created things. We may say that astrology as delivered to us by the men of many centuries ago, is sheer nonsense. So it is, if you seek to apply it literally. The letter will kill. But that does not hinder the spirit of those primitive rules from being full of life to those who study old expositions of natural law in the light of modern developments. The gospel parables were none the less valuable because not understood by the multitude."

This is obviously a return to the ancient, prehistoric science, in the days of which the men we call prophets were rightly

known as what they really were, namely, mathematicians. To their computations and observations the world is indebted for the ancient astrology, at once the handmaid of religion and the mother of astronomy.*

Religion has long been mistrusted by men of science, as the daughter of astrology; and the planetary candelabra of Moses and of Revelation have frequently been adduced in proof of a presumedly fatal connection between religion and the absurdities of popular astrology. Indications are multiplying, in these latter days, that the absurd elements of ancient astrology are merely corruptions of primitive traditions which survived the general wreck in the great catastrophe. Upon the broken fragments of the former wisdom, ethical and intellectual man

* Not only astrology, but palmistry has by some been discovered in certain passages in the Bible. Thus an anonymous writer observes:

"The declaration, 'Behold, I have graven thee upon the palms of my hands,' contains an ardent promise of continued remembrance hardly to be construed in any other way than that of assigning an intelligible significance to the lines of the hand and according perfectly with the declarations of chiromantic experts that *these lines do change to correspond with the changes in the character.* There is not wanting to palmistry the sanction of other ancient authorities, notably Aristotle and Pythagoras. It was practised by the augurs of Rome and the Emperor Augustus, was exhaustively treated of by Roger Bacon and Paracelsus, and *was given a toleration by the church not accorded to astrology. Most people will readily concede that the general shape of the head, the expression of the face and the tones of the voice are eloquent in their revelations of the soul behind them. Is it any less reasonable to believe that the hand, into which the directing will continually flows and by which its purposes are carried out, partakes of the peculiar nature of that volition and may reveal it to the discerning eye?* Scientific chiromancy is based upon a vast number of observations of the shape and lines of the hands and a comparison therewith of the known characters of the persons observed. If in a very large number of cases a certain degree of rashness and ultra self-confidence is found to accompany a separation of the lines of the head and life, and a marked degree of caution to characterize the person in whose hands these lines are united for some distance, with few or no clearly marked exceptions to the rule, is it not a fair scientific conclusion that there is some connection between the two sets of facts and that one being observed in the case of an unknown person the other may reasonably be looked for and predicted? So in this case, as in so many others, revelation and science may not be at variance. The principal difficulty is in correlating, combining and harmonizing seemingly conflicting indications. Most intelligent persons have complex and often inharmonious natures, and these conflicting indications written in the tracery upon the palms have to be well weighed and considered to reach a correct estimate. Salient and strongly marked characteristics are often written in the hand in half a dozen different ways, and can be told at the merest glance, but few hands are thus easily read because few people in this complex age have a mental constitution of this strong and simple type."

has had to subsist from that era to the present time, when at last modern science is recovering a knowledge of the universe which enables us to infer something of the nature of the primeval wisdom of which post-diluvian relics, outside of Holy Writ, are generally but the most grotesque caricatures. Soon religion may once more gain the courage to heed the command of Isaiah, to "look unto the rock whence it was hewn, and to the hole of the pit whence it was dug up."

Both Philo and Josephus state that there was a relation between the design of the temple and the world; and the Fathers set forth the scheme with much fulness. The candlestick represented the seven planets; the veil, with its tissue of hyacinth, purple, scarlet, and fine linen, recalled the elements, dividing the outer world from the sanctuary as the earth is divided by the elements from the heavens.

It is not necessary for modern religion to follow ancient forms in detail; but only a parvenu sect would at once hold fast to a Bible based from Genesis to Revelation upon the cosmical formulæ, rites, and ethics of an antediluvian mother church, and then disown, in its nineteenth century ignorance, both the ancient mother church and her descendants in other lands and nations, because, forsooth, neither her nor their ways and means of representing eternal truth suited its own "modern" ideas.

The scientific attainments of the Old Testament writers plainly appear from such facts as the following:

The classification and progress of the eclipses furnish, according to the chronologist Dimbleby ("All Past Time"), a splendid proof that there is no gap in Scripture history since the creation of man according to Genesis. The eclipses throughout the whole period of time come on in succession, and it is physically impossible to take out one line, still less possible to jump a greater cycle of 325 or 326 years. (See the masterly Chronological Studies in the "Our Race" series, issued by the "Our Race" Publishing Co., New Haven, Conn.)

Again, De Cheseaux was led to inquire whether any special significance, in a scientific or chronological sense, attached to the periods of 1260 and 2300 years assigned in the Books of

Daniel and Revelation as the duration of Gentile empires, whose course the writers of those books foretold. He was not long in ascertaining that these periods are soli-lunar cycles, while the difference between them—1040 years—is the largest soli-lunar cycle known. The data were submitted to and examined by Mairan and Cassini. Mairan said it was impossible to doubt the facts and discoveries, but that he could not conceive how or why they had come to be so distinctly embodied in the Holy Scriptures. Cassini pronounced the data of De Cheseaux perfectly in accordance with the most exacting astronomy.

De Cheseaux began by explaining a cycle to be "a period which brings into harmony different celestial revolutions, containing a certain definite number of each, without remainder or fraction," and then he goes on to point out that the sun, earth, and moon may be presumed to present cycles of the four following kinds:

1—Harmonizing the solar day and solar year.
2—Harmonizing the solar year and lunar month.
3—Harmonizing the solar day and lunar month.
4—Harmonizing all three—solar day, lunar month, and solar year.

De Cheseaux says that astronomers and chronologists have "considered the discovery of cycles so difficult a matter that they have almost laid it down as a principle that it is impossible, at any rate as regards these of the fourth class. . . . Anxious to settle whether the thing were really impossible, I began some time ago to try for a cycle of the second sort."

He thus discovered the fact that the period of 315 years constitutes a cycle ten times more exact than the celebrated Metonic Cycle of the ancients. He proceeds:

"I had no sooner discovered this cycle than I observed that it was one-fourth of the 1260 years of Daniel and the Apocalypse, and that this period is itself a soli-lunar cycle, after which the sun and moon return within less than one-half degree to the same point of the ecliptic precisely, and that within an hour of each other. A cycle of this kind had long been sought in vain: no astronomer or chronologist had been able

to alight upon one for nineteen centuries; and yet, for 2300 years, there it has been, written, in characters legible enough, in the Book of Daniel—legible, that is, to him who was willing to take the trouble to compare the great prophetic periods of 1260 years and 2300 years with the movements of the heavenly bodies. The slightest error in the determination of the length of the solar year or of the lunar month would lead astray computers seeking a real cycle: only the perfection of modern instruments, in fact, can demonstrate it at all. How, then, did Daniel alight upon these excessively accurate celestial cycles?"

Further investigation revealed to De Cheseaux the fact that the prophetic period of 2300 years is a cycle so perfect that though it is thirty times longer than the celebrated cycle of Calippus, invented to correct the Metonic Cycle, it has an error of only thirteen hours over against the error of eight days and twelve hours in the ancient cycle of Calippus. Lastly the difference between the periods of 1260 and 2300 years, or 1040 years, proved, upon examination, *to be a very perfect cycle of the fourth sort, harmonizing day, month, and year!*

Such are some of the adjustments which astronomy discloses between the prophetic times and the periods which affect the material universe. The periods which the prophets foretold as destined to measure the cycles of moral harmonization are themselves cycles of material harmonization. There is a mutual adjustment between the moral and the material world. Prophecy relates to the future, but it can be expressed only in terms of the past. No man can make a prophecy, a figure, a forecast out of nothing; and if superhuman power were to enable a man to prophesy something wholly without knowable counterpart in the past, no one would understand the prophecy.

The sacred books of the East and the Hebrew Scriptures, from Genesis to Revelation, point back to the same events. But unlike all other sacred books, the Hebrew Bible also points forward. It proclaims in effect the law of crystallization, which, as seen alike in snowflakes and in diamonds, runs through history. Hence Daniel was able to make the fall of Lucifer the key to future political events. We have only to

compare his vision before Nebuchadnezzar, on the one hand with the Bhagavad-gita, and on the other hand with authentic history, to understand his process of prophecy.

The basis of Christianity is to be found in the sacred writings of the Old and New Testaments, but historic facts are not presented there in consecutive order. The Bible is a magazine of the most varied sorts of documents and styles of writing. It contains history, laws, treatises, letters, genealogies, chronology, narratives, parables, prophecies. Its contents are derived from records, traditions, observation, reasoning, and intuition, or direct spiritual insight. The Bible account of the origin and meaning of religion is incomplete without the important facts contained in the imagery of prophecy. Prophecy is based upon the idea of the reign of law, and the consequent conviction that the thing which is, is the offspring of the thing that has been, and the parent of the thing which shall be. Prophecy assumes that what has been (experience) is the key to the right understanding of the present, and a barometer of the future. In order from the past to predict the future, from the known to prognosticate the unknown, prophecy must be the issue of the union of knowledge and intuition. Hence the establishment in Israel of schools of prophets for instruction in all requisite knowledge.

The method of prophecy is to realize the idea of the future by means of images drawn from the past as it is known to all, or at least to the prophet himself. In other words, prophecy declares what shall be, what necessarily must be, in a world where law reigns, on the basis not of what might have occurred in the past, but of what did occur. These affirmations may be conceded where only political, social, or ecclesiastical affairs are concerned. Should, however, they be called in question touching a matter such as the Advent of Messiah, or the Incarnation of the Redeemer, it is impossible to declare that the Lamb was slain from the foundation of the world, and yet that the facts on which that doctrine was grounded afforded no basis for predicting His manifestation in the fulness of time among those for whom He was slain, in such wise that His presence should be known by them.

The methods of prophecy are beautifully shown by a study of Isaiah xiv. and Ezekiel. Isaiah, knowing that the religious images, traditions, and ceremonies of Babylon were all commemorative of the fall of Lucifer, the Morning Star, warns the king of Babylon not to tempt a similar fate. Ezekiel, years after, addressing Asshur, warns him by reference to the same catastrophe as commemorated in Assyria. In Babylon the Cherubim was most prominent, in Assyria the tree (of the knowledge of good and evil).

"THE COURSE OF REDEMPTION CHRONOLOGY IS IN PROFOUND AGREEMENT in all its details and all its extent WITH THE TIME ORDER OF THE UNIVERSE."—(Chambers's "Astronomy.")

Rollston sees in the constellations prophecies of a future salvation. The Zodiac is really the surviving Bible of the original great salvation. Man, as the microcosm of the macrocosm, exemplifies in every detail of his system the fundamental doctrine of the Hermetic philosophy, that of correspondence.

"As is the outer, so is the inner; as is the small, so is the great; there is but one law, and He that worketh is One. Nothing is small, nothing is great, in the Divine Economy."

Or as Hermes Trismegistus puts it:

"That which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the one substance."

From these premises it was but a step to the conclusion that:—

"MAN, AS THE MICROCOSM, MUST IMITATE AND IDENTIFY HIMSELF WITH THE MACROCOSM, AND SPIRITUALIZE HIS EXPERIENCE BEFORE HE CAN RELATE IT TO THAT ULTIMATE PRINCIPLE OF HIMSELF WHICH CONSTITUTES THE EGO."

Men, therefore, carried their imitation of the macrocosmic operations into both religion and government. In the government of men, offenders against law were stoned, burned, drowned, buried alive, shut up in caves, transfixed by darts and arrows, and crucified, all to symbolize the truth that indi-

vidual disorder was a part of universal disorder and doomed to lead to the same consequences. The man who exalted himself above human society was like Lucifer, who had thought to equal the highest, and had been signally punished by the solar Power. In religion, baptism commemorates the marvellous salvation when people escaped through the overflowing scourge of waters to other lands; Good Friday celebrates the descent into darkness and cold, and Easter the subsequent resurrection of the Sun of Righteousness with healing in His wings, while the Sacrament memorializes the subsequent recovery of bread and wine as food; anointing with oil and extreme unction commemorate the alleviation of suffering at the time of the fall of fire from the heavens; and so through the entire list.

Let us imagine, if we can, the tiny human race, on this tiny planet in the solar system, overtaken by instant ruin from the skies, and fleeing, some to the west to Asia, some to the east to Europe. Let us read in Isaiah and in the minor prophets the graphic details of what they passed through; and then let us try to rise to a faint conception of the grandeur of the intuitions and the indestructibility of the hope that could inspire them to say, "Though he slay me, yet will I trust him."

Having seen the macrocosmic man buried from sight in the darkness and gloom of the realm of hell and destruction, and having then witnessed his resurrection and reappearance clothed with light and glory, they taught us to sing:

"The trumpet shakes *
The mansions of the dead.
Through the deep and silent gloom
Shrouding every human tomb
Shall the archangel's trumpet tone
Summon all before the throne.

* Compare with Plutarch ("Life of Sylla"):

"But what was greatest of all, in a calm and clear sky there was heard the *sound of a trumpet*, with such a loud and dismal blast as struck terror and amazement into the hearts of the people. *The Etruscan sages affirmed that this prodigy betokened the change of the age, and a general revolution in the world.*

"The trumpet shall be sounded; and whoever are in heaven and on earth shall be struck with terror; except those whom God shall please to exempt therefrom; and all

Day of judgment! day of wonders!
Hark! the trumpet s awful sound,
Louder than a thousand thunders,
Shakes the vast creation round.
The trumpet sounds; the graves restore
The dead which they contained before."

Jesus, whose dwelling is the skies,
Went down into the grave for me.
He sank beneath our heavy woes,
To raise us to his throne.
Well might the sun in darkness hide
And shut his glories in,
When Christ, the great Creator, died
For man, the creature's, sin.
Came at length the dreadful night,
Vengeance, with its iron rod
Stood, and with collected might
Bruised the harmless Lamb of God.

On wings of living light
At earliest dawn of day
Came down the angel bright,
And rolled the stone away.

shall come before him in humble guise. And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. This will be the work of God, who hath rightly disposed all things, and he is well acquainted with that ye do."—(Koran, Chap. xxvii.) "Blow ye a trumpet, lift ye up a flame, for evil hath been seen from the north, and great destruction. And I have raised up for you watchmen. Attend ye to the voice of the trumpet."—(Jeremiah vi. 1, 17.) "Near is the great day of Jehovah, bitterly shriek there doth a mighty one, a day of wrath is that day, a day of adversity and distress, a day of waste and desolation, a day of darkness and gloominess, a day of cloud and thick darkness, a day of trumpets and shouting. And in the fire of his jealousy consumed is the whole land."—(Zephaniah i. 14–18.) "The Lord Jehovah with a trumpet bloweth, and he hath gone with whirlwinds."—(Zechariah ix. 14.) "For ye came not near to the mount touched and scorched with fire, and to blackness and darkness and tempest and a sound of a trumpet . . . and (so terrible was the sight) Moses said, I am fearful exceedingly and tremble."—(Hebrews xii. 18–19, 21.) "And when ye go into battle in your land against the adversary who is distressing you, then ye have shouted with the trumpets."—(Numbers x. 9.) "In a moment, in the twinkling of an eye, the last trumpet shall sound, and the dead shall be raised incorruptible."—(1 Corinthians xv. 52.) "The Lord himself, in a shout, in the voice of a chief messenger, and in the trump of God, shall come down from heaven."—(1 Thessalonians iv. 16.) "I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the First and the Last."—(Revelation i. 10, 11.)

Then rose from death's dark gloom,
Unseen by mortal eye,
Triumphant o'er the tomb,
The Lord of earth and sky.
Children of light, arise and shine!
Your home is in the skies;
With Christ, with glory full in view,
Oh! what is all the world to you!

Christ, whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness, arise,
Triumph o'er the shades of night;
Day-spring from on high, be near,
Day-star in my heart appear!
Fain would I mount and penetrate the skies
And on my Saviour's glories fix my eyes.

This is the day the Lord has made,
To day he rose, and left the dead,
And Satan's empire fell;
To-day the saints his triumph spread,
And all his wonders tell.
Now that the sun is gleaming bright,
Implore we, bending low,
That he, the uncreated light,
May guide us as we go.
Once more, my soul, the rising day
Salutes thy waking eyes;
Once more, my voice, thy tribute pay
To him that rules the skies.

Night unto night his name repeats
The day renews the sound,
Wide as the heaven on which he sits
To turn the seasons round.
'Tis he supports my mortal frame;
My tongue shall speak his praise;
My sins would rouse his wrath to flame,
And yet his wrath delays.
Eternal Sun of Righteousness
Display thy beams divine.
And cause the glory of thy face
Upon my heart to shine.
Light! in thy light, oh, may I see
Thy grace and mercy prove!

The mountains melt away
When once the Judge appears,
And sun and moon decay,
That measure mortal years;
Where thunders cleave the ground
And dissipate the spheres;
Midst all the shock of that dread scene
I stand serene, thy Word my Rock.

Let mountains from their seats be hurled
Down to the deep, and buried there,
Convulsions shake the solid world:
Our faith shall never yield to fear.
Loud may the troubled ocean roar—
In sacred peace our souls abide;
While every nation, every shore,
Trembles, and dreads the swelling tide.
He throned himself upon the flood,
Its fury to restrain,
And he, as everlasting God,
For evermore shall reign.
When Satan flings his fiery darts,
I look to thee; my terrors cease;
Thy cross a hiding-place imparts;
Thou art my peace.

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy trouble to bless,
And sanctify to thee thy deepest distress.
When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume and thy gold to refine.

Travelling to the better land,
O'er the desert's scorching sand,
Father! let me grasp thy hand;
Lead me on!
Through the water, through the fire,
Never let me fall or tire,
Every step brings Canaan nigher;
Lead me on!

Far o'er yon horizon
Rise the city towers,

Where our God abideth ;
That fair home is ours.
Flash the streets with jasper,
Shine the gates with gold :
On through sign and token,
Stars amidst the night ;
Forward through the darkness,
Forward into light !

I see a man at God's right hand
Upon the throne of God,
And there in seven-fold light I see
The seven-fold sprinkled blood.*
I look upon that glorious Man.
On that blood-sprinkled throne ;
I know that he sits there for me,
That glory is my own.

Jesus, lover of my soul,
Let me to thy bosom fly
While the billows near me roll,
While the tempest still is high ;
Hide me, O my Saviour ! hide,
Till the storm of life is past ;
Safe into the haven guide,
Oh receive my soul at last !
Other refuge have I none ;
Hangs my helpless soul on thee ;
Leave, ah ! leave me not alone,
Still support and comfort me.
All my trust on thee is stayed ;
All my help from thee I bring ;
Cover my defenceless head
With the shadow of thy wing.

The modern scientist, knowing the strife and confusion which prevails throughout the solar system, infers, upon finding the same chemical elements in the remotest stars and systems, that, the material being the same, because the mole-

* When the Pleiades cluster was accepted as the apparent location of the central sun of the universe, its stars supplanted the seven planets as the celestial source of law and order, and the number seven was thence symbolically associated with the Pleiades, although in reality the cluster comprises hundreds of stars.—(See Agnus Dei, p. 28, and note, p. 93.)

cules are involved in ceaseless conflict here, strife and warfare must exist among them everywhere.

The ancient founders of religion, six thousand, ten thousand, or thirty thousand years ago, had known a golden age upon earth, before the "Drift" era, when climatic changes were unknown, when the fruits of the earth supplied abundant food without toil, when the skies were forever cloudless, and the moon's orbit was such that there was no night there, the full moon shining every night, as the sun illumined the heavens with mild rays all the day. Hence, they attributed earth's peace to the whole universe. When the earth was ruined in the fall, they still looked out into the universe at large, as a place of peace and joy. Hence the heavens became the synonym for eternal bliss.

Men of science now reason contrariwise. They affirm that the strife apparent in the skies, everywhere that the mutual self-destruction of the meteoric débris of the wrecked planet is seen to be going on, demonstrates that our present earth in its present state is the highest approach to a terrestrial paradise as yet evolved. This, however, is not what the Church teaches in her songs (see design on outside cover):

Upward where the stars are burning,
Silent, silent in their turning,
  Round the slowly changing pole;
Upward where the sky is brightest,
Upward where the blue is lightest,
  Lift I now my longing soul.
Far beyond the arch of gladness,
Far beyond the clouds of sadness,
  Are the many mansions fair.
Far from pain and sin and folly,
In that palace of the holy,
  I would find my mansion there.
Where the Lamb (Aries) on high is seated,
By ten thousand voices greeted,
  Lord of Lords and King of Kings!
Son of man, they crown, they crown him,
Son of God, they own, they own him,
  With his name the palace rings.
Blessing, honor without measure,

Heavenly riches, earthly treasure,
Lay we at his blessed feet:
Poor the price that now we render
Loud shall be our voices yonder
When before his throne we meet.—(*Bonar.*)

This is not my place of resting—
Mine's a city yet to come; (Zodiacal houses or towns)
Onward to it I am hasting—
On to my eternal home.
In it all is light and glory;
O'er it shines a nightless day;
Every trace of sin's sad story,
All the curse hath passed away.
There the Lamb (Aries) our Shepherd, leads us,
By the streams of life along—
On the freshest pastures feeds us (Vernal Equinox)
Turns our sighing into song.
Soon we pass this desert dreary,
Soon we bid farewell to pain;
Never more are sad or weary,
Never, never sin again.—(*Bonar.*)

The macrocosmic redemption is recognized in the prayer of the elders of Israel when one is found slain, and lying in the field, and it is not known who hath slain him:

"Be merciful, O Lord, unto thy people Israel, *whom thou hast redeemed*, and lay not innocent blood unto thy people of Israel's charge."—(Deut. xxi.)

This redemption was not through the Incarnation (B.C. 6), but many thousand years before, when, after a period of confusion and darkness in the solar system, the Sun of Righteousness reappeared with healing in his wings. But macrocosmic religion outlived human recollection of its foundation in terrible experiences of the race. The symbols representing the supreme facts of human history became misunderstood, and the sublime macrocosmic religion of prehistoric times lapsed into sheer idolatry, into superstition in the Orient, and æstheticism in Greece.

In the "light" of the scientific darkness which had come over the world, we find Theodoret accusing the Gnostics of "embracing the mathematical error," referring to a relic of

the ancient mathematical science as taught by Pythagoras, which actually led subsequently to the rediscovery of the Heliocentic system. Plainly, macrocosmic religion had spent its force, and lost its influence over mankind. Had it been false, that would have been the end of it. But it was founded upon the rock of astronomical, geological, mathematical, historical, and ethical truth. Hence, instead of a revolution, there came simply a reaction, a swing of the pendulum to the neglected pole, that of the microcosm.

"There are also fossil religions," says Wilkinson, "records obscure and terrifying of past conditions of our race; hieroglyphics too large to live in our petty present time, and which speak of warmth and fertility in regions of the mind now cold and dead; of great perceptions and mighty propagations. Above and around these solid creeds we have the philosophic religions, the sciences of the atmosphere of the religious world; pretences to regard Deity under no form, and as 'neither in body mankind resembling, neither in ideas.'

"Had we any experience of a being transcending the human form, whose mastery over us was undoubted, this, we grant, must give the form by which our Deity would reign. But no such being has intervened in history, either in the solemn night or in the daylight of religions. Hence we find the human form, divinely augmented, burning with uncontrolled intensity in the thought of man, in the records of inspiration, under the religions of nature; and this with its attributes, though often unseen, is a real presence in every temple. Abstract philosophy is the furthest of all from the centre: idolatry falls more easily into that rank and discipline of natures which leads to Christianity, or the Omnipotent Human Form."

The guardians of the ancient mysteries at last perceived that, as Weigelius expressed it (A.D. 1650), "in order to be efficacious for salvation, that which is divinely written concerning Christ, on the objective plane" [the macrocosm, or the cosmic mystery of the church], must be transferred to the subjective plane and substantialized in the individual, being interiorly enacted by him" [the microcosm].

The prophets preached of and foretold the coming of One

who should be the desire of all nations, and the brightness of the glory of the Father of Lights from whom cometh every good and perfect gift.

Says Major-General Forlong: "In synchronizing the history of faiths, there may be observed a remarkable tidal wave of intensity which seems acutely to affect the race, physically and mentally, and with remarkable regularity every 600 to 650 years, reminding us especially of the mystical Phœnix or solar eras of Egypt and the East."

> "Five hundred years, Ananda," said Buddha in the "Culavagga," "will the doctrine of the truth abide." He prophesied that a new Buddha (*i.e.* Divine Intelligence) would come. "He shall be the last to obtain the great spiritual light; and he will become a Lord called the Buddha of Brotherly Love."—(Saddharma Pundarika.)

"Buddha died 470 B.C., and 500 years after his death the Lord of Brotherly Love began to preach."—(Lillie, "Buddhism in Christianity.")

Among the Eastern Parsees, the Medes, and the Egyptians, a higher knowledge of nature was called MAGIC, with which religion, and particularly astronomy, was associated.

> "And Jesus having been born in Bethlehem of Judea . . . lo, MAGI from the East came to Jerusalem, saying: 'Where is he who was born king of the Jews? For we saw his star in the East, and we came to worship him'"—(Matt. ii. 1, 2.)

"In his Commentary upon Daniel (xi. 20), Ibn Ezra says: 'Ibn Gebirot was among those who had calculated the coming of the Messiah, and founded it upon astrological theories. Ibn Ezra is himself at this place, referring to a great conjunction of the superior planets, Jupiter and Saturn.'"—(Meyer, "The Qabbalah.")

The point of the Vernal Equinox was then in the first point of Aries and about to enter the sign of the two small Fishes.

> "*And there was Anna* [annual, year], *daughter of Phanuel* [Hebrew, Phan, Egyptian, Phenn, or Phenishe, or Phœnix, consumed on the altar of the temple of the sun at Heliopolis every six hundred years, and then rising to new life] *of the tribe of Asher* [Libra,

restoration of equilibrium, Liberator, see p. 53, "Great Badge"], *she? much advanced in years . . . and she, at that hour, having come in, was confessing likewise to the Lord.*"—(Luke ii. 36–38.)

The precise time when the vernal equinox changed from Aries to Pisces, according to the ancient ecclesiastical computation, may be ascertained from the following facts:

In the course of the year 7 B.C., the planets Jupiter and Saturn came into conjunction three times in the sign of the Fishes, near Aries. Early in the following spring Mars came to the same place. The great astronomer, Kepler—aware that the astrologers of all times, and therefore certainly the Magi of Matthew's Gospel, attached great importance to the conjunction of Jupiter and Saturn—argued that the star seen by the Magi from the East was the conjunction of these three planets. As, however, it is unlikely that Magi started from the East to Jerusalem in search of a new-born spiritual king at every such conjunction, some other astronomical phenomenon must have occurred simultaneously with this particular conjunction, to distinguish it from others. This special feature has been supposed to be the sudden appearance of some extraordinary star, like the mysterious one which blazed forth in the foot of Serpentarius in Kepler's own time, and then vanished into space. It is possible that such an event occurred in connection with the great conjunctions of B.C. 7, and indeed the Gospel narrative, on its face, seems to demand such a phenomenon. However this may be, upon applying our new light from the Great Pyramid to the elucidation of the Gospel account, we at once discover the occurrence, near the time of the remarkable conjunctions of B.C. 7, of an additional astronomical phenomenon of the first importance in the ancient religious and scientific systems, a phenomenon not only of peculiar interest and rare, though regular, occurrence, but one whose *origin* is at the foundation of all known forms of religion, viz., the precessional change, at intervals of 2,152 years (by Pyramid *average* reckoning; 2,160 years by *actual* current scientific computation, owing to the increasing rapidity of precessional motion at one period of the orbit of the Great Year, to balance the decreasing rapidity at another period), of the point of the

vernal equinox from one zodiacal sign or mansion to another. Ever since the disorder in the solar system by which the axis of the earth was displaced, so that the terrestrial equator no longer coincides with the apparent path of the sun through the Zodiac, the food-producing powers of sun and earth have been restricted, above the equator, to the period between the vernal equinox, when the sun crosses the equator and ascends toward the zenith of his midsummer elevation (Abraham="father of elevation"), and the autumnal equinox when the sun recrosses the equator and descends toward the winter solstice, when all nature in northern zones is sterile and frost-bound. Accordingly, the precise point of intersection between the equator and the ecliptic (or solar path) at the vernal equinox became a matter of practical importance to mankind, and was thenceforth observed with particular care. The points where the two circles convened and crossed were accurately noted, and soon the progressive changes of the co-venant (or point of orbital synthesis—the New Testament word for covenant) through the different degrees of each zodiacal sign (30° at the rate of $71\frac{14}{100}$ years for each degree) were observed to be attended with marked differences of environment and circumambient influences, and with marked corresponding consequences to the earth and its peoples; just as, on a smaller scale, the changes of hour on the face of a timepiece, from sunrise to sunset, and from midnight to high noon, are observed to be fraught with marked consequences to vegetation, to physical health, to the condition of invalids—in brief, to the entire chemistry of the globe and its environment. The twelve zodiacal mansions through which the covenant points pass in succession, became the twelve great gods of antiquity, the particular mansion in which the vernal equinox occurred at a given time being for its period of 2,152 years, the god of gods.*

* The word god (Gad of the "twelve tribes" of Israel, Gott of the Germans, Goat of the Bacchus worship, Koto—whence Mi-kado of the Japanese, Khedive of the Egyptians, Cadi of the Turks) is etymologically discussed later on under the sign Aries. Strictly speaking, the word is improperly used to denote the Supreme Being, whose name as Universal Centre of Being is JEHOVAH, while as Universal Circumference of Being it is ELOHIM. (See chapter entitled "Side-lights on the Science of the Bible.")

At the time of the conjunction of Jupiter and Saturn, B.C. 7, Aries had been the sign of the vernal equinox, or annual return of the bread of life, for upward of 2,000 years, or ever since the Passover of the said equinox from Taurus to Aries. Crucifixion not having been invented, surely, as a refinement of torture in the punishment of criminals, but instead having been devised as a symbolic action pointing back to the divine sufferings of the Macrocosmic Man (the Lamb slain from the foundation of the world), when he was stretched upon the original and celestial cross erected by the separation of the line of the terrestrial equator from the solar ecliptic, the probability is that the ecclesiastical tradition which fixes the date of the crucifixion of the Lord Christ Jesus, who, "not being cosmic, yet came to men as cosmic"—at A.D. 29½, indicates that, according to ancient computation, that year marked the change from the sign of Aries to that of the Fishes. As the precession of the equinoxes occurs at the rate of one degree for every 71 $\frac{7}{10}$ years (Pyramid reckoning), the Messiah would be born as the Lamb of Gad in the last half of the last (astronomical "first") degree of Aries, and His crucifixion would be the death of the lamb Aries, and the ushering in of a new "covenant," namely that of the Fishes.

According to Sir John Herschel, the long tube of the Great Pyramid monumentalized the once occurrence of a particular phenomenon, and thus recorded, once for all, a special sidereal fact whose memory was destined to become increasingly important in distant ages for the purpose of an exact chronology. (Smyth: "The Great Pyramid.") That sidereal fact was the coincidence, at midnight in the autumn of a particular year, of the celestial meridian of the vernal equinox with the terrestrial meridian fixed by the Pyramid (30° east longitude); while upon the same meridian appeared, toward the north, the pole star *alpha draconis*, and toward the south, Alcyone of the Pleiades. This combination can occur but once in the Great Precessional year of the passage of the point of the equinoxes through the twelve signs of the Zodiac, *i.e.*, according to Pyramid reckoning, once every 25,827 years. As each zodiacal sign covers one-twelfth of the Great Precessional year,

viz., 2,152 terrestrial years, obviously the advent of Christianity was at least cotemporaneous with the change of equinoxial signs. But when we examine the ecclesiastical calendar we find that its dates (as Sir Isaac Newton observed in his comments on Daniel) were fixed by mathematicians,* without any ground in tradition." The astronomical *data* given in the Gospels fix the time of the Nativity at B.C. 6, the length of the life and ministry of Jesus at 33½ years, and the date of the Crucifixion at A.D. 29. If we assume † that the date thus indicated for the microcosmic crucifixion coincides with the time when the macrocosmic equinoctial crucifixion occurred for the last time in the sign of Aries, the Lamb of Gad,‡ it follows that the date of the vernal equinox of the Passover from the sign Taurus to Aries, the date monumentalized by the Great Pyramid, was B.C. 2123.

The close agreement of these Scriptural indications with the computations of modern astronomers appears from the subjoined calculations of the date of the Pyramid combination:

Proctor, first computation, . . .	B.C. 2170
Smyth, second computation, . . .	B.C. 2170
Herschel, ...	B.C. 2160
Smyth, first computation, . . .	B.C. 2160
Proctor, final computation, . . .	B.C. 2140
Date derived from the Crucifixion, . .	B.C. 2123

* In the New Testament Christ's "disciples" are uniformly called *mathetas;* this may throw light not only upon the mysteries of the kingdom which it was not permitted to every one to know, but also upon the question why it was necessary for St. Paul, already a profoundly learned man at the time of his conversion, to spend so long a time in preparation before entering upon the great work of his ministry.

† That this assumption is supported by ecclesiastical tradition is shown by the plate facing this page, taken from a Roman Catholic calendar, in which the crucifixion is connected with the solar system, and the cross erected at the point of intersection between Aries and the Fishes.

‡ "In Hindu sacred astronomy, 'Aries or the ram is to be found in the sign of Agni, who, according to the fictions of the Hindus, was feigned to ride on that animal.' In the ceremony of sacrificing the lamb the devotees of India chant with a loud voice, 'When will it be that the Saviour will be born! When will it be that the Redeemer will appear?' The Brahmins, though they eat flesh on no other occasion, at this sacrifice taste the flesh of the animal; and the person offering the sacrifice makes a verbal confession of his sins and receives absolution.' In Sanscrit, Massih means both Aries, fire, and Saviour. This is correctly the Msih of the Hebrew, the anointed, or Saviour. Thus the Lamb is the Messiah." (Higgins: Anacalypsis.) (See Exodus xii.)


NEPTVNVS
IVPITER
MERCVRIVS
VENVS
SATVRNVS
TERRA
NEPTVNVS



As 71 years and 9 months (Pyramid reckoning 25,827 years divided by the 360 degrees of the circle of the heavens) are required for the precession of the vernal equinoctial point through one degree of space, Proctor's final computation varies from the date fixed by the Crucifixion, by less than ½ of $\frac{1}{360}$th part of the Zodiacal circle, while the greatest difference in the above calculations varies from it by but ½ of $\frac{1}{360}$th part.

Applied to sacred chronology the results are beautiful, harmonious, and significant. Especially striking are the recorded appearances of the Holy Spirit in bodily form like a Dove, always so near to, as to suggest the conclusion that they were precisely at, and were thus designed to indicate, the season when astronomically the Heavenly Dove, Alcyone of the Pleiades cluster, builds her nest, viz., the Halcyon days, and season of gifts from above now celebrated by ourselves at the same period of the year, viz., the winter solstice, under the name of Christmas time.

A.M.	B.C.	
	March 21.	PASSOVER from CHMNI (month of Nisan, which laying after great destruction Pentecostal season of tongues of fire) to TABERNACLES
	3999	"FALL OF MAN, and Expulsion from Eden. The Cherub (Kirub — Ox — Taurus, with the flaming sword.
1656	2340	NOAH'S DELUGE.
1757	2239	BIRTH OF PELEG, in whose days [illegible]
1779	2221	[illegible]
1796	2204	[illegible]
	March.	[illegible]
1876	2124	[illegible]

[illegible]

A.M.	B.C.	
		vernal equinox coincided at midnight on September 21st with the terrestrial meridian of the Great Pyramid at the same time that the pole star, Alpha Draconis, occupied the celestial meridian below the pole, while Alcyone of the Pleiades was crossing the same meridian to the south.
2513	1483	*The EXODUS UNDER MOSES from Egypt on the Nile, the account of which reproduces closely in detail the phenomena inseparable from the catastrophic "fissure," "submersion" (*Gomorrah*), the origin of the chalk and "lime" deposits (*Sodom*) the division of the earth into two hemispheres (archi-pelago) in the days of Peleg, and the destruction of Babel (fall of Babylon ("A.M." 1770, B.C. 2226). Prior to that mankind had spread over the one continent comprising the land area of the globe.
December 22, 3993	December 22, B.C. 7.	ALCYONE, THE PLEIADES DOVE, from Taurus = Aries, builds her nest† in the halcyon days before and after the winter solstice, December 22, *i.e.*, December 15–29 (see note p. 93). Virgo is now recumbent on the eastern horizon at "midnight clear" (see pp. 51, 210). The
December 25, 3993	December 25, B.C. 7.	Holy Spirit comes upon the Blessed Virgin and Power from the Most High (the Central Sun ruling the sun of our solar system) overshadows her. (Luke i. 35.)
May 20, 3992	May 20, B.C. 7.	First conjunction of Jupiter and Saturn in the same year, in 20° of the Fishes, close to the first point of Aries, the part of the heavens denoting the greatest and most noble events.
October 27, 3993	October 27, B.C. 7.	Second conjunction of Jupiter and Saturn, in 18° of the Fishes.
November 12, 3993	November 12, B.C. 7.	Third conjunction of Jupiter and Saturn, in 16° of the Fishes.
March 21, 3993	March 21, B.C. 6.	THE ANNUNCIATION TO THE BLESSED VIRGIN‡ Luke i. 26–7). Vernal equinox in the last (astronomical "first") degree of Aries. Mars, the Righteous Judge, appears in the sign of

*"Our Race," No. 5, p. 126.

† Anthon: Classical Dict., Article "Alcyone" or "Halcyon."

‡ Hebrew Sixth Month — Adar, English February 21–March 21. (See "Our Race" No. 10, p. 158; also Guinness: "Approaching End of Age," p. 526.

A.M.	B.C.	
		the Fishes near Aries, where the three great conjunctions of Jupiter and Saturn occurred in the preceding year.
September 21, 3994	September 21, B.C. 6.	FEAST OF TABERNACLES. THE NATIVITY OF CHRIST JESUS. "The Word became flesh and Tabernacled among us." The Lamb of God incarnated while the vernal equinox is yet in the first point of Aries.
December 22, 3995	December 22, B.C. 5.	Halcyon days of ALCYONE of the Hau's horn cornucopeia, or serpent horn of heavenly gifts of jewels, precious metals, and meteoric iron (see pages 312 316). The Magi's journey ends, and they offer the Infant presents. The season of gifts. Herod orders the slaughter of all the male children of 2 years and under. Rachel in mourns her children.*
September 21, 4023	September 21, A.D. 24.	Jesus enters upon his thirtieth year.
December 25, 4023	December 25, A.D. 24.	Halcyon days of the Heavenly Hare, Alcyone in Taurus Aries, "Jesus being beginning to be thirty years old," begins his work, first having been baptized by John, whereupon the Holy Spirit in a bodily form like a Dove descended upon him and there came a voice out of heaven. Thou art my beloved Son, in thee I delight." Upon another occasion when a voice was heard from heaven, John states that "That stood standing and hearing, said, it was thunder;" others said, An angel has spoken to him."
Thursday 14th of Nisan, 4027	Thursday March 27 A.D. 28.	THE CRUCIFIXION. Jesus the Savior is crucified at Jerusalem at the same time that the rays of the earth's equator and the solar ecliptic (the east ascension of the Vernal Equinox in the

* Dean Alford observes, "Josephus makes no mention of this slaughter. Probably no great number of children perished in so small a place as Bethlehem." We do not seem to infer that Rachel was the only one who was to weep the loss of my children and she would not be likely to have any "great number" of children under 2 years of age. Or it might have noticed that the 2 years old and under were a clue to the time of the arrival of the Magi after the Nativity, while the Zodiacal Rachel [illegible] Taurus was now not weeping all of her children as the 2½ years now under her age, and thereby she was most tenant upon the entrance of the vernal sun into the new sign of the Lamb.

A.M.	A.D.	
		sign of Aries, the dying Lamb of Gad, was erected at the intersection of the celestial mansions of Aries and the Fishes. Jesus, the Microcosm, who not being cosmic yet came to men as cosmic, dies in triumph, exclaiming "El, El, how hast Thou glorified me," * while the Microcosmic man, Adam Kadmon, is stretched upon the celestial cross in the heavens.
Sunday 17th of Nisan, 4027	Sunday March 20, A.D. 29.	The RESURRECTION of the LORD CHRIST and the entrance of the Sun of Righteousness into the sign of the Fishes. The hypocrites had been taunted with being able to discern in the sky only the daily [meteorological] variations of weather, while unable to discern the [astronomical] Signs of the Times; and had been given only the sign of Jonah, whose whale, Cetus, the ocean monster, occupies the meridians of the sign of the Fishes, the mansion of the new covenant for the ensuing 2152 years; fishermen had been made apostles; there had been a miraculous draught of fishes; the piece of tribute money had been taken from the mouth of a fish! the miracles had been performed of feeding the multitudes with the "two small fishes" (see Pisces on the map), the seven loaves (seven food-producing months) and the five loaves (five signs, counting in either direction from the "two small fishes" to Virgo, of Bethlehem = the "house of corn," bearing the sheaf in her hand) and twelve baskets of fragments had been gathered up (supplies for the entire 7+5=12 months of the year); and the Sun in Aries, the Lamb of Gad had died, and risen again in the sign of the Fishes; hence now, the fish, not the cross, is found on Christian tombs in the Catacombs; the Cross and the dying Lamb being represented together until the year 692, under the Emperor Justinian II., when a council, called Quini Sextum, formally decreed that in future the historic figure

* See "The Hebrew-Egyptian Mystery:" Skinner.

A.M.	A.D.	
		of Jesus Christ, the human countenance of the Son of God, should be substituted in paintings for the image of the Lamb. Notwithstanding the positive prohibition of the council, so potent is ancient tradition that Jesus has never ceased to be represented under the form of a Lamb. Accordingly, the Church still sings: "Dear, dying Lamb, thy precious blood Shall never lose its power." And this most rightly. The Vernal Equinox is the perpetual memorial of the Lamb slain from the founding (renovation) of a world, viz., Adam Kadmon, the Macrocosm, all things pertaining to whose macrocosmic crucifixion it behoved Christ, the Microcosm, to suffer, in order that all righteousness might be fulfilled, according to the "COPIES OF THE THINGS IN THE HEAVENS." (Heb. ix. 23.)
4059	61	Boadicea, queen of Britain, defeated by the Romans. Prior to this date, "Christ, the true Sun," had already afforded "his rays to this island" [Britain] "shivering with icy cold."—(The abbot Gildas; A.D. 564.) According to Theodoret, "St. Paul" [who voyaged in the "Castor and Pollux," still commemorated on St. Paul's Cathedral, London] "introduced Christianity into Britain"—(Stillingfleet; "Orig. Brit.") Astrologers all say the Gemini (Castor and Pollux) rule over London.
4311	314	Council of Arles.
4323	325	Council of Nice.
4345	347	Council of Sardica.
4357	359	Synod of Ariminium.
		All attended by British bishops, prior to the advent of any representatives of the Church of Rome, in Britain.
4595	597	St. Augustine, and forty monks sent by Gregory the Great, to convert the Saxons. Strife follows, touching changes of rite and policy, between the "Culdees" or Old British Christians, and the Saxons, who were devoted to the Holy See.* Augustine asking instructions

* See pp. 193, 194.

A.M.	A.D.	
		what to do with the British bishops is told by the Pope that "he put them all under his jurisdiction."—(Collier: "Ecc. Hist.")
5054	1066	William the Conqueror, aided by Rome in making conquest of England, reciprocated by extending the privileges of the Church on English soil.
5088	1100	Beginning of reign of Henry I., who yielded to Rome the donation of bishoprics. This was followed under King Stephen by surrendering to Rome the prerogative of appeals; and under Henry II. by the exemption of all clerks from the secular power. Thus, by the time of the reign of Henry III. seventy thousand pounds—an immense sum in those days—annually went out of the kingdom, partly from the profit of church benefices, generally given to Italians, and partly by taxes imposed by the Pope.—(Burns: "Ecclesiastical Law.")
5517	1529	Henry VIII. at first an antagonist of Luther and the Reformation, broke with Rome, on account of Anne Boleyn, and thus the independence of the Church of England, which had been gradually surrendered during the preceding 429 years, was restored.

In A. D. 334 Constantine struck the Phœnix medal. Moorish writers have called the Saviour "The Great Phœnix."

In the Epistle to the Hebrews (which we learn from Eusebius is a model of the ancient commentaries of the Therapeuts upon sacred matters) we seem to be reading at one moment of the Sun of Righteousness, born of Virgo, of the *Mare*, or Sea, who made darkness at his coming light, and who triumphed over the cosmic powers of destruction; and then of the Lord Jesus Christ, born of the Virgin Mary, who was faithful even to the death upon the cross. With both the macrocosmic and the microcosmic Lord, however, the Christening or Christ-making is expressly associated by St. Paul with supreme services in behalf of righteousness and against lawlessness. With respect to the *angels* indeed he says: "It is he who makes his angels winds, and his minister-

ing servants a flame of fire." But to the Son: "Thy throne, O God, is for the age, *and the sceptre of rectitude is the sceptre of the kingdom. Thou didst love righteousness, and hate lawlessness:* Therefore thy God christened thee with the oil of exultation beyond thy associates."—(Hebrews i. 7-9.)

Obviously we have here to deal with cosmical mysteries. And indeed, in the "Teaching of the Twelve Apostles," Chapter xi., we find this expression: "*And every approved true prophet* doing (what he doeth) with reference to the *cosmic mystery* of the Church." "What is the meaning of the cosmic mystery of the church?" asks Meyer, in his work on the Qabbalah. THE ANCIENT DOCTRINE OF THE MACROCOSM IS THE COSMIC MYSTERY OF THE CHURCH OF CHRIST, THE MICROCOSM. This is clearly brought out by Clement of Alexandria, in a passage also quoted by Meyer, where Clement says of Christ, "NOT BEING COSMIC, HE CAME TO MEN AS COSMIC."—Strom. vi., 15.

The Qabbalists say, to every upper mystery corresponds a mystery in our lower world, which is the cosmos. There is an archetypal church and its cosmic manifestation. (Hebrews ix. 1.) Hence, there is an archetypal Lord, and his incarnation or cosmic manifestation.

"The cosmic mystery," says Meyer, "is a spiritual idea symbolized in the matter-world." Precisely; but, further, it is the macrocosmic man, the grand body of which we are all members, symbolized in the microcosm of a divine individual suffering in his own body things typical of the macrocosmic man of the skies. Hence, though there be "no connection between the laceration of a human body and the expiation of moral guilt for the world," "that it behoved the Christ to suffer these things, and to enter into His glory," we may plainly see from Moses and from all the prophets.

The "anointed Jesus, who though being in a form of Deity, yet did not meditate a usurpation to be like Deity, but divested himself, taking a bondsman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, being obedient unto death, even the death

of the cross. And therefore Deity supremely exalted him and freely granted him that name that is above every name: . . . Jesus the Anointed is Lord, for the glory of Deity, a Father."—(Philip. ii. 5–9, 11.)

WITH THIS WAS GIVEN TO MAN THE FINAL REVELATION, THE FINAL RELIGION—final, not in an arbitrary, but in a most obviously philosophic sense.

Says Schopenhauer, "The world cannot be understood by any merely objective or external perception whatever; hence it would remain eternally a mystery to us if we did not have access to it on entirely another side. Only so far as each observer is at the same time an individual, and thus a part of the world, does access to the inner reality of the world stand open to him in his own self-consciousness as the sphere where the world manifests itself most immediately."

So, too, Herbert Spencer says: "The final outcome of the speculation commenced by primitive man is that the Power manifested throughout the universe *distinguished* as material" [though the universe is not actually material in the popular sense of the word] "*is the same Power which in ourselves wells up under the form of consciousness.*"

A mystic writes: "Man attains to the image of God only in proportion as he comprehends the nature of God. Such knowledge constitutes of itself transmutation; for man *is* that which he *knows*, and he *knows* only that which he *is*."

And Frederick Harrison says: "You can have no religion without kinship, sympathy, relation of some kind between the believer, worshipper, servant, and the object of his belief."

All these points of view were comprised in the words of Him who taught us to pray "Our Father who art in the heavens," when He said, "If ye, being evil, know how to give good gifts unto your children, how much more will your Father who is in the heavens give good things to those asking him;" and finally when he declared, "In that day, ye shall understand that I am in my Father, and ye in me, and I in you."

"He who called to himself the weary, the heavy-laden, the suffering, the meek, and the lovers of enemies, taught them that the

all-loving was their Heavenly Father, as whose Son he himself was sent to them, his brethren. Here we see the greatest of miracles and call it revelation."—(Richard Wagner.) *

"The godless seek for God outside of his own self, and the Christless sectarians seek for a personal Christ in history; but the man of God and the true Christian know God and Christ within their own soul. We surely believe in a personal and historical Christ, but only after Christ has become personal in a man will he realize the true nature and vocation of Jesus, the son of Jehovah." —(Boehme.)

A distinguished surgeon wrote to the author some time since, "It has long been evident to me that it is impossible that the Central Figure of history should draw all men unto himself by the same path."

Occultism, agnosticism, and orthodoxy are certainly widely enough separated as pathways of mind. Let us then hear what occultism in the person of the esoteric mystic Harris, orthodox Christianity in the person of the Episcopalian Tracy, and agnosticism in the person of Professor Clifford, have to say touching that Central Figure, the Incarnate One of Microcosmic religion, or the worship of Deity immanent in humanity.

T. L. Harris writes: "The charm and delight of existence; its honor, grandeur, dignity, and power; its beauty, sweetness, and exquisite agreeableness, are found, where hitherto mankind has denied or dreaded—in the most infinite and confidential relations between God and man. God is both the One Man to all men, and the Every Man to each man. He is to every man his own Infinite Otherness; the Man of the man specifically, being the Man of all men universally; the Each in each, and thereby the All in all. The human world is coming home to God: this is the significance of the hour!"

Says Rev. U. T. Tracy: "Every man has a limit in his vision of the Son of God, and the limit is the measure of his own spiritual stature. He can see in the spirit only to the height of his own level. He can, therefore, see, beholding the spiritual man, only himself transfigured. His own capacity

* "Parsifal." A. R. Parsons.

is the limit of the revelation to him of the Perfect One. He will find, therefore, on introspection, that in figuring to himself the divine man as a distinct and individual Person among other persons, he is conceiving only of himself made perfect, and this upon his own ideal of perfection. It is his own longed-for ideal of perfection which is realized before him in the Lord Jesus Christ. Here, so far as definitions may be reached in the sphere of the spirit, is a definite vision. Beyond it all is cloudy, inefficient, unimpressive. To draw the line still closer; in every man's heart there is a conception, which he either cherishes or flies from, a something which he ought to be, a something which in his better moments he dreams or has dreamed that he might be, or higher still than this, a something which, when his soul has been on fire with the noblest aims, he has expected to be—nay, a something which he has not yet given up, but which far down in his heart of hearts, even at his faintest and worst moments, he believes that by some marvellous working of God *he yet shall be.* This conception, *projected out of himself* and appearing as the vision of a living man coming to him, in personal form, empowered, enwrapped, and clothed with God—this is his Lord, his Redeemer, his God, to whom he gives his soul away in worship. This to him is Jesus Christ."

Says Professor Clifford: "Far be it from me to undermine the help and strength which many of the bravest of our brethren have drawn from the thought of an unseen helper of men. He who, wearied or stricken in the fight with the powers of darkness, asks himself in a solitary place, Is it all for nothing? Shall we indeed be overthrown? he does find something which may justify the thought of such a Helper. In such a moment of utter sincerity, when a man has bared his own soul before the immensities and the eternities, a presence in which his own poor personality is shrivelled into nothingness arises within him, and says, as plainly as words can say, 'I am with thee, and I am greater than thou.' Many names of gods, of many shapes, have men given to this presence, seeking by names and pictures to know more clearly and to remember more continually the guide and helper of men. No such

comradeship with the Great Companion shall have anything but reverence from me, who have known the divine gentleness of Dennison Maurice, the strong and healthy practical instinct of Charles Kingsley, and who now revere with all my heart the teaching of James Martineau. . . . The dim and shadowy outlines of the superhuman deity fade slowly away from before us; and as the mist floats aside we perceive with greater and greater clearness, the shape of a yet grander and nobler figure —of Him who made all gods and shall unmake them. From the dim dawn of history, and from the inmost depth of every soul, the face of our Father Man" [macrocosmic and microcosmic] "looks out upon us with the fire of eternal youth in his eyes, and says, 'Before Jehovah was, I Am!'"

"Christianity is a venerable creed, like a dawn on the peaks of thought, reddening their snows from the light of another sun"—the ancient worship of Bacchus = Osiris, the Sun of Righteousness brought forth by Virgo = Isis, whose veil no man has ever lifted. "Christianity is the substance of immemorial religions, the comfort of brave simplicity, but the doubt of to-day, and the abyss of science falsely so-called." *

Man is all symmetry;
Full of proportions, one limb to another,
And to all the world besides,
Each part may call the farthest, brother,
For head with foot hath private amity,
And both with moons and tides.

Nothing hath got so far
But man hath caught and kept it as his prey;
His eyes dismount the highest star,
He is, in little, all the sphere.
Herbs gladly cure our flesh, because that they
Find their acquaintance there."

To mercy, pity, peace, and love,
All pray in their distress;
And to these virtues of delights
Return their thankfulness.
For mercy, pity, peace, and love,

* Wilkinson.

Is God, our Father dear;
And mercy, pity, peace, and love
Is man, his child and care.
For mercy has a human heart,
Pity a human face;
And love, the human form divine,
And peace, the human dress
Then every man, of every clime,
That prays in his distress,
Prays to the Human Form Divine,
Love, Mercy, Pity, Peace.
And all must love the Human Form,
In Heathen, Turk, or Jew;
Where Mercy, Love, and Pity dwell
There God is dwelling too.

The indication in the present work of the existence, and mutual relations, of both a Macrocosmic and a Microcosmic Christianity, centering upon, respectively, a cosmical Christ (the Lamb slain from the founding or "renovation" of a world), and a personal Christ, Jesus the Nazarite, for the first time offers an explanation, at once adequate and worthy, of the relations of historic Christianity to "Paganism" at large the world over, and of the real meaning of passages such as the following:

> "There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under the tents, or wander about in crowded wagons, among whom prayers are not offered up in the name of a crucified Saviour to the Father and creator of all things."—(Justin Martyr, "Dialog. Cum Typho.")
>
> "That, in our times, is the Christian religion, which to know and to follow is the most sure and certain health, called according to that name, but not according to that thing itself, of which it is the name; FOR THE THING ITSELF WHICH IS NOW CALLED THE CHRISTIAN RELIGION REALLY WAS KNOWN TO THE ANCIENTS, NOR WAS WANTING AT ANY TIME FROM THE BEGINNING OF THE HUMAN RACE UNTIL THE TIME WHEN CHRIST CAME IN THE FLESH, from whence the true religion, which had previously existed, began to be called Christian; and this in our days is the Christian religion, not as having

been wanting in former times, but as having in later times received this name."—(Opera Augustina, p. 12.)

"Christ is the Word of whom the entire human race are partakers; THOSE WHO LIVE ACCORDING TO REASON ARE CHRISTIANS, THOUGH ACCOUNTED ATHEISTS, WHILE THOSE WHO LIVE WITHOUT REASON ARE ENEMIES TO CHRIST; each man of the heathen writers spoke well in proportion to the share of the Word of God he had in him."—(Justin Martyr.)

"The Son of God is never displaced; not being divided, not severed, not passing from place to place; being always everywhere, and being contained nowhere; complete mind, the complete paternal light. Christ is called Wisdom by the prophets. This is he who is the teacher of all created beings, the fellow-counsellor of God, who foreknew all things. THERE WAS ALWAYS A NATURAL MANIFESTATION OF THE ONE ALMIGHTY GOD AMONG ALL RIGHT-THINKING MEN. HE WHOM WE CALL SAVIOUR AND LORD GAVE PHILOSOPHY TO THE GREEKS. HE HAS DISPENSED HIS BENEFICENCE BOTH TO GREEKS AND TO BARBARIANS. For the image of God is his Word, the genuine Son of Mind, the Divine Word, the archetypal light of light."—(Clement of Alexandria.)

"As the heart of God the Father, the Son of God is at the same time the heart of the world, through whom the Divine Light streams into creation. As the Logos of the Father, he is at the same time the eternal Logos of the world, through whom the Divine Light shines into creation. HE IS THE GROUND AND SOURCE OF ALL REASON IN THE CREATION, BE IT IN MEN OR ANGELS, IN GREEK OR JEW. He is the principle of the law and promises under the Old Testament, the eternal light which shines in the darkness of heathenism; and all the holy grains of truth which are found in heathenism were sowed by the Son of God in the souls of men. . . . It was the Divine Logos himself who imaged himself beforehand in elect sons of men under the Old Covenant, who moulded human personalities to a limited extent after his own holy nature, and thus realized beforehand some features of the image whose entire Divine and human fulness he purposed to express in his revelation as the Christ. Nay, more IN THE SONS OF THE GODS * OF HEATH-

* It is often said that either Jesus was a "mere man" [which is preposterous in the face of history!] or else that he was the Supreme Being (*i.e.* Jehovah-Elohim); and that if he was not the Supreme Being, it was blasphemy for him to call himself, or permit himself to be called, "Son of God." Before we decide according to modern usages of language who or what Jesus was, we must first note carefully how the terms applied to him in Scripture are elsewhere used in the same sacred writings. Thus when Jesus was attested from heaven to be "Son of God," the term employed was one

ENDOM, AND IN THE MEN WHO STOOD FORWARD AS WITNESSES OF A NOBLE, GOD-RELATED HUMANITY, WE MAY TRACE INDIVIDUAL FEATURES OF HIS IMAGE, WHICH HE STAMPED ON THEM, although the heathen misapprehended them, and did not lay hold on the promise they contained."—(Bishop Martensen, "Christian Dogmatics.")

A generation ago, such views as the foregoing, though they are all cited from the most orthodox of ancient and modern Christian doctors of divinity, would have seemed anti-Christian teachings, and with reason; for they are practically identical with what now comes to us from pagan priests of Japan. Thus Kinza Minamota Hirai writes to the Boston ARENA.

"Religious antagonists, who insist upon their own truths and oppose others, may be compared to persons who, viewing a circular

that had previously been applied to the whole Jewish people: "Thus saith the Lord, Israel is my son, my first-born." Those who received Jesus were endowed with a new power, the capabilities of their nature being so enlarged as to enable them to become participators in the divine nature. He gave them the "power to become children of God." Again, it is written: "And we beheld his glory . . . as of an only-begotten from a father." To modern ears such an expression conveys but one meaning But in Hebrews xi. 17, we read of Abraham "offering up his only-begotten." Obviously, then, only-begotten does not mean "unique" or even "first-born," for before the birth of Isaac Abraham had a son whom he loved, namely Ishmael. "Only-begotten" then must have been a technical term meaning first in legal rank, as representative of the family. Concerning the words "Son of God," as used by the Centurion, we note that the plural form used in the Old Testament widens the significance and application of the words. Thus "The sons of God came to present themselves before the Lord and the Adversary came also in their midst." "All the sons of God shouted for joy." "Ye are the sons of God." It suited the Scribes and Pharisees to accuse Jesus of making himself equal to God. Against the exaggerated sense which they with evil intent attached to the expression, Jesus himself protested. "According to our law," said they, "he ought to die because he made himself Son of God." The argument of Jesus in reply was very striking: "If he called them gods to whom the word of God came . . . do ye say, Thou blasphemest (Greek, 'speakest evil') because I said, Son of God am I?" Or, in other words, God's servants have been called gods; surely I as one of them may be called Son of God. (See, "The King and the Kingdom.") Of the Adam Kadmon, or Macrocosmic incarnation it was affirmed by the mystics: "The Universe is the body of God; Humanity is the soul of God; God himself is the Spirit of God." As the consciousness of man is independent of the millions of cells which compose his body, so the consciousness of God is independent of the molecules of the Universe and of man which form his body and soul." To seek to apply all of these attributes to one who was not cosmic, though he came as cosmic, is to create unwarranted confusion, where otherwise everything is at once simple and sublime.

flat substance from different situations, pronounce it round or oval or even straight, according to the point of view. Each conception is correct, and to recognize that fact is synthetical, the complete understanding, the attainment of Nirvana. To attain Nirvana, is interpreted by Western nations as the actual annihilation of human desire or passion; but this is a mistake.

"Nirvana is nothing else than universal reason, and the misunderstanding comes from the literal or exoteric interpretation of its attributes. It is very unwise to judge or study the Buddhist doctrine from those temporal codes or ethics, made for ages long past, when Gautama lived, at the same time neglecting his pure philosophical principles, which will be unchangeable through eternity. Drive away Gautama from the brain, and strive to understand universal truth, which was his desire. He does not claim that his doctrine alone is truth, but any theory which even opposes his own is claimed as Buddhism, because each person has a different mental sphere, and his every notion is truth well grasped by him. The word "Buddhism," meaning understanding, applies to any religion or philosophy by which one gets a comprehension of some truth; or, as Christ appealed to the understanding, Christianity, properly understood, may be the name of any belief which conveys some truth to the believer. Some may argue that these doctrines are atheistic, and will never coincide with Christianity, which teaches God. But the word "atheistic" means something or nothing, according to the conception of God. If God can be personalized into the form of man, image, or picture, I am constrained to say that the existence of such a being is denied by Buddhists and Shintoists. But God is not limited; and if He is spirit, or the real essence of universal reason, the connecting link between cause and effect—truth is God. According to this conception the word "atheist" does not mean anything, for no one can deny the existence of truth. Another objection to be expected is that God existed before this truth or reason, which was made by Him; but that this implies contradiction is clearly shown. First think what the expression "to make" means. It is to create something. But how is it created? It is created by some existing reason or truth; that is, "to make" is itself a reason, therefore to make a reason means to create a reason by an already existing reason, and the reason made by God is superfluous, which implies uselessness of God—an awful blasphemy! If God is spirit or truth, then, as I said before, there is no difference between Christianity and Buddhism.

"Western nations generally understand the word "Buddh," as Gautama himself. It has a triple meaning: First, truth or reason, or cause and effect; second, the human consciousness of it; third,

the one who is conscious or has the potential consciousness of it. This title of Buddha is applied to Gautama, but any person who understands universal reason is a Buddh. Again, not only the person who understands, but every human being in the world is a Buddha; for notwithstanding his unconsciousness of reason, he has its highest potency and is governed by it, the only difference being that the one understands well and the other does not. In the latter case, every kind of obstruction blinds him from seeing truth, while in the former, all circumstances are very favorable to his understanding. Again, not only man, but each lower animal is a Buddh, for he has the same potential consciousness of the highest reason, and acts or moves according to the same truth. I admit that the boundary of understanding is very limited in the latter case, and that those in the lowest class have only dim consciousness in its embryotic state. Still again, each plant is a Buddh; for though it has not the same consciousness as the higher animal, yet it grows, reproduces, and decays according to the same natural reason which governs us, and it has the potential consciousness of this universal truth. Finally, each inorganic thing is Buddh; for though it is not conscious as higher organic beings are, yet it is equally governed by the same natural law or reason; and as not only the lower organic, but human beings are composed of the inorganic in good order, we must conclude that each inorganic thing has the potential power of the same consciousness which we have, because if it has no minimum of potential consciousness, the human being made out of these accumulated non-conscious elements cannot be conscious—no accumulation of zero can make one. Thus we understand that all the beings in the universe are Buddh; that is, actually or potentially conscious of universal reason or truth which governs them, which, having neither beginning nor end, is therefore eternal life. The image of Amida-butsu is the symbol of this eternal universal truth. This symbolization of truth must seem ridiculous to those minds whose mental capacity is developed enough to comprehend it without a symbol; but if they think a moment, they will understand that no human intellect can master a complex idea without the aid of some temporal sign representing it. For instance, the mathematician cannot count nor measure anything unless he uses numerical figures. Suppose he wishes to estimate the distance in miles from the sun to the planet Neptune, he will adhere from first to last to the numerical and symbolical figures. Is it not strange, that though his final aim is to find the true distance and not the figures, yet the result gained, the mean distance from the sun in miles, is again represented by symbols, as 2,745,998,000; and again, if his problem is to find the weight of the earth, he will give the result

in round numbers, as 6,000,000,000,000,000,000,000 tons, which is only 1-300,000 part of the weight of the sun. No human conception, even that of the mathematician himself, can grasp such vast numbers; we but behold the series of the figures. In the mind of nearly every worshipper a picture or image exists which for practical purposes is not far removed from a material idol. This is a necessary result of mental process that truth must be symbolized in order that the average mind may comprehend what one of high intellect may understand and remember without any sign."

Similarly writes the Theosophist Dr. Franz Hartmann:

"Christ means Spiritual Consciousness, Life and Light. The divine element in humanity, which manifested in man becomes the personal Christ in individual man. Christ therefore means an internal, spiritual, living, and conscious power or principle, identical in its nature with the Logos, with which the highest spiritual attributes of each human being will become ultimately united, if that human being has developed any such Christlike attributes." [This is salvation from eternal death.] "The misconception of the original meaning of the term Christ has caused many bloody wars and cruel persecutions. Christ signified originally a universal spiritual principle, the 'Crown of the Astral-Light,' coexistent from all eternity with the Father, *i.e.* the divine source from which it emanated in the beginning. This principle is said to have on many occasions penetrated with its light certain human beings, incarnated itself in them, and thus produced great heroes, reformers, or Avatars. Those who cannot rise up to the sublimity of this conception look upon 'Christ' as being *merely* an historical person.

The apostle Paul writes: [of the true Light of the World] "Our Lord Jesus Christ . . . that blessed and only potentate . . . the King of kings and Lord of lords—the only one possessing immortality, *inhabiting light inaccessible; whom no one of men has seen nor is able to see*, to whom be honor and might eternally. Amen." (1 Timothy vi. 14-16.)—(Dr. Franz Hartmann: "Secret Symbols of the Rosicrucians.")

A comparison of such utterances of modern pagans and theosophists with the theology of the early church, suggests that through the agency of the telegraph, the increased facilities for travel, and the dissemination of literature, the leaven of Christianity may be leavening the whole lump, so that ere long the whole Eastern world will have come to the Christ of

the ancient Christian doctors, not only independently of the machinery of our churches and missionary organizations, but actually in spite of it.*

Once the acute and uncompromising logic and metaphysics of the Sixteenth Century Confessions of Faith and Articles of Religion were exalted above all historic theology and even above Scripture itself: for it was not for one moment conceded that the Bible itself could possibly contain any other teachings, knowledge, or meanings than those which had been distilled from it into the standard Confessions and Articles. This positive and dogmatic spiritual theology, was subsequently confronted by an equally positive and dogmatic materialistic science. Now, however, we seem to be on the eve of a complete transformation — not, perhaps, of science and theology — but certainly of our scientific and theological methods.

"Materialism has given us all that we can expect from it, and inquirers, disappointed as a rule, hope for great things from the future, while they are unwilling to spend more time in pursuing the path adopted in modern times. Analysis has been carried, in every branch of knowledge, as far as possible, and has only deepened the moats which divide the sciences. Synthesis becomes necessary; but how can we realize it? If we would condescend to waive for one moment our belief in the indefinite progress and fatal superiority of later generations over the ancients, we should at once perceive that the colossal civilizations of" [prehistoric] "antiquity possessed Science, Universities, and Schools. The dominant character of their teaching was Synthesis, which condenses in a few simple laws the whole of the acquired knowledge. Among the ancients, knowledge was transmitted only to men whose worth had been proved by a series of tests. This transmissal took place in the temples, under the name of Mysteries, and the adept assumed the title of priest or Initiate. The Initiates

* Should this happen, history would repeat the situation at the advent of Christianity in Judea, when the Light of the World unexpectedly appeared outside the pale of constituted ecclesiastical authority, which, not being sufficiently elastic to adjust itself to an unanticipated situation, could only resist and be overwhelmed.

made strenuous efforts to save the law of Synthesis from oblivion. Three great methods were used for this purpose:

"1. Secret societies, a direct continuation of the Mysteries.

"2. The Cultus, a symbolic translation of the higher doctrines for the use of the plain people.

"3. Lastly, the people themselves became the unconscious depository of the doctrine.

"1. THE SECRET SOCIETIES.—The school of Alexandria was the principal source from which the secret societies of the West arose. The Gnostic sects, the Arabs, Alchemists, Templars, Rosicrucians, and the Freemasons form the Western chain in the transmission of the secret science. To the vulgar common-sense of the lawyer or grocer—the actual modern representatives of the profound doctrines of antiquity—the elaborate ceremonials of the secret ritual appear ridiculous. Hence the sole surviving representative of the ancient secret societies, Freemasonry, has almost entirely lost the meanings of the traditional symbols, which constitute the trust which it ought to have transmitted through the ages.

"2. THE CULTUS.—While the secret societies transmitted in their symbolism the scientific side of primitive initiation, the religious sects developed the philosophical and metaphysical aspects of the doctrine. Every priest of our ancient creed was one of the Initiates; he knew perfectly well that only one true religion existed, and that the cultus merely served to translate this religion to the different nations according to their particular temperaments. A priest, no matter under what name he served God,* was received with honor and allowed to offer sacrifice in all other temples. The Jewish High Priest in Jerusalem received the Initiate, Alexander the Great, into the Temple, and led him into the Holy of Holies, to offer sacrifice.

* Says CHRISHNA: "Even those who being worshippers of other divinities, worship with faith, worship me only, albeit *ignorantly*. . . . Those who worship me with devotion dwell in me and I too in them."—(Bhagavad-gita, ix.) Says CHRIST: "Other sheep I have which are not of this fold. . . . No one comes to the Father except by me. . . . I am in my Father, and you in me and I in you."—(John x 16. xiv. 6, 20.) "Whom, therefore, *ignorantly* you worship, Him I announce to you."—(Acts xvii. 23.)

The ancient Initiate priests never supposed that intelligent men could ignore the unity of all creeds in one fundamental religion. Sectarianism was the cause of the loss of the secret doctrine, which gave the key to Synthetic Unity. The Bible, as written in Hebrew, is marvellous from this point of view, for it contains all the occult traditions, although its true sense has never yet been revealed. Every cultus has its tradition, its book, its Bible, which teaches those who know how to read them the unity of all creeds, in spite of the difference existing in the ritual of various countries. The Sepher Bereschith of Moses is the Jewish Bible, the Apocalypse and the Esoteric Gospels form the Christian Bible, the Legend of Hiram is the Bible of Freemasonry, the Odyssey the Bible of the so-called polytheism of Greece, the Æneid that of Rome, and lastly, the Hindu Vedas and the Mussulman Koran are well known to all students of ancient theology. To anyone possessing the key, all these Bibles reveal the same doctrine, but this key which can disclose Esoterism is lost by the sectarians of our Western creeds.

"3. THE PEOPLE.—The sages were under no illusions respecting the possible future of the tradition which they confided to the intelligence and virtue of future generations. 'Moses chose a people to hand down through succeeding ages the book which contained all the science of Egypt.' [See in the present work the chapter entitled, 'Sidelights on the Science of the Bible;'] 'and before Moses, the Hindu Initiates selected a nation to hand down the primitive doctrines of the great civilizations of the Atlantides.' THE PEOPLE HAVE NEVER DISAPPOINTED THE EXPECTATIONS OF THOSE WHO TRUSTED THEM. UNDERSTANDING NONE OF THE TRUTHS WHICH THEY POSSESS, THEY HAVE CAREFULLY ABSTAINED FROM ALTERING THEM IN ANY WAY, AND HAVE TREATED THE LEAST ATTACK MADE UPON THEM AS A SACRILEGE. IT WAS A GREAT THING TO GIVE THE PEOPLE A BOOK WHICH THEY COULD ADORE RESPECTFULLY AND ALWAYS GUARD INTACT; BUT TO GIVE THEM A BOOK WHICH WOULD ENABLE

THEM TO LIVE WAS YET BETTER."—(Compare Papos; "The Tarot.")

This is not a treatise on dogmatic theology. Nevertheless, having studied the transformation of macrocosmic into microcosmic religion, there is forced upon the attention the question, What is the precise meaning of the New Testament terms, sin, repentance, and atonement? The original Greek words for these theological terms are full of light. Sin is a destructive infestation, a moral microbe, which has invaded the atmosphere of the earth and fastens itself upon every one born into this earthly existence, in one or both, of two ways: (*a*) by the law of heredity; (*b*) by the influence of the environment. Repentance, so-called, is truly change of knowledge. Thus the natural man, judging from appearances, holds that the sun rises and sets. Not, however, until he learns that this is a mere illusion caused by the revolution of the earth which carries him daily, first toward, and then away from, the sun, is his scientific knowledge at one with the truth of natural things. Thus, also, to the natural man it appears that the way to overcome evil is by opposing to it more evil; and it is not until he learns that evil can only be overcome with good that his ethical knowledge is at one with the truth of spiritual things. The conversion or reversal of view, by means of which human ideas come to conform to divine truth, is the change of knowledge ("repentance"), and the consequent at-one-ment between the creature and the Creator with which the New Testament is everywhere concerned.

Ignorance is recognized in Scripture as extenuating misdoing:

> "And now, brethren, I know that in ignorance ye did it, as also your rulers."—(Acts iii. 17.)
>
> "Having overlooked the times of ignorance, Deity in the present time is charging all men, everywhere, to change their minds."—(Acts xvii. 30.)

It is also a ground for pardon: "Father, forgive them, for they know not what they do!" Even the Church of Rome makes allowance for invincible ignorance. Hence, evidently,

"Where ignorance *is* bliss, 'tis folly to be wise." On the other hand, "knowledge is power," and the measure of one's power is the measure of one's liberty, truth alone releasing from bondage and making free indeed.

The conclusion of the whole matter is presented as follows in the Upanishads:

> "Now, therefore, it would seem to follow that both he who knows this [the true meaning of the syllable Om]" [compare, "I am . . . Omega"] "and he who does not, perform the same sacrifice. But this is not so, *for knowledge and ignorance are different.* The sacrifice which a man performs with *knowledge, faith*, and the Upanishad (the doctrine of the *secret meaning* of Om) is *more powerful.*"—(*Khandogyd-Upanishad*, I., 10.)

Eusebius (Chap. XVII.) cites from Philo (A.D. 50) a description of the Therapeuts of Egypt:

"Their whole time, between the morning and the evening, is a constant exercise; for as they are engaged with the sacred Scriptures, they reason and comment upon them, explaining the philosophy of their country in an allegorical manner, for they consider the verbal interpretation as signs of a secret sense communicated in obscure intimations. *They have* (A.D. 41-54) *also commentaries of ancient men, who, as the founders of the sect,* have left many monuments* of their doctrine in allegorical representations, which they use as certain models, imitating the manner of the original institution." (Compare resurrection of Lazarus, pp. 184-190.)

Whereupon, Eusebius adds: "*It is highly probable that the ancient commentaries which he* (Philo, A.D. 50) *says they have, are the very gospels and writings of the Apostles*, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews and many other of St. Paul's Epistles.

It is well known that the monogram of Bacchus was I. H. S., and that he rode upon a panther. This reminds us of the words of Higgins ("Anacalypsis," I., 444):

"In a casual notice of Jesus in two Jewish works, we find

* The Therapeuts had then existed for "a thousand generations," Moses being said to have been one of them.

proof of his existence which, if it be not the evidence of unwilling witnesses, is that of disinterested ones. This is in the Midrashkoleleth: 'It happened that a serpent bit R. Eleasor ben Domah, and James, a man of the village of Secavia, came to heal him in the name of Jesus ben Panther.' This likewise is in the book called Abadazara, where the comment upon it says: 'This James was a disciple of Jesus the Nazarene.' *Epiphanius*, Haeres 78 Antidic, S. VII., says: 'Joseph was the brother of Cleophas, son of James surnamed Panther.' Here we have both Jewish and Christian authority that the surname of Jesus was Panther."

> "In his panther-skin, the priest
> Wine to thee outpouring,
> Cakes of bread and staves of song
> Will be thine; elected
> Stand before god Ra, the throng
> Of thy friends protected.
> While in hell" [helios] "the lost ones burn,
> Glorious shalt thou waken."—
> (Egyptian-Song of the Harper, B.C. 1700–1400.)

That the religious significance of the name of Panther, the sacred animal of Bacchus-Pan, was by no means unfamiliar to the Jews, is shown by a passage from Plutarch ("Symposiaes," iv., 6, quoted in Wilder's "Knight's 'Ancient Art and Mythology'"), in which he seeks to show that IAO, or Adonis (see p. 169 *ante*) of the Jews was identical with Dionysus, or Bacchus, the god celebrated in the mysteries. "The time and manner of the greatest and most holy solemnity of the Jews is exactly agreeable to the holy Orgies [*i.e.*, secret rites] of Bacchus, for that which they call the feast they celebrate in the midst of the vintage, furnishing their tables with all manner of fruits, while they sit under booths or tabernacles made of vines and ivy; and the day which goes before this, they call the day of Tabernacles. Within a few days afterward they celebrate another feast, not darkly but openly, dedicated to Bacchus; for they have a feast among them called Kradephoria, from carrying palm branches, and Thyrsophoria, when they enter into the Temple carrying thyrsi. What they do within, I

know not; but it is very probable that they perform the rites of Bacchus. First, they have little trumpets, such as the Grecians used to have at their Bacchanalia to call upon their gods withal. Others go before them, playing upon harps, whom they call Leuites [Levites]—whether so named from Lusios, or rather from Evios, either word agrees with Bacchus. And I suppose that their sabbaths have some relation to Bacchus; for even at this day, many call the Bacchi by the name of Sabbi, and they make use of that word at the celebration of the orgies of Bacchus. Their high-priest, on holidays, enters their temple with his mitre on, arrayed in the skin of a hind, embroidered with gold, wearing buskins, and a coat hanging down to his ankles (see "sistrum," p. 300, *note*); besides, he has a great many little bells hanging at his garment, which make a noise as he walks along the streets. So in the nightly ceremonies of Bacchus, amongst us, use is made of musical instruments."

All this does not mean that the Bacchic religion was to be restored by Jesus. Old things having passed away and all things become new, the new wine was not put into old bottles. Hence at the next great Judgment day, the sheep (Aries) alone will stand at the right hand; the goats (Capricornus = Bacchus) will go to the left hand. That is also the position of the constellations. Facing toward the north, out of which cometh judgment, Aries is on the right hand or to the east, Capricornus on the left hand or toward the west.

Ezekiel's vision disclosed living creatures at the four quarters of the Zodiac, or path of living creatures, namely, Taurus, Leo, Aquilla, and Aquarius. These creatures were religious emblems. The range of Peter's vision was more comprehensive, embracing all the constellations, birds, beasts, reptiles, men, etc., let down from the skies from the four quarters of the heavens. Peter's vision has usually been regarded as a divine authorization to make converts from among the Gentiles. Yet, how could he really have been averse to preaching the gospel to the Gentiles? We have the Lord's own testimony to the proselytizing zeal of the Pharisees. "Alas! for you, Scribes and Pharisees, hypocrites! because you compass the sea and

the dry land to make one convert." When, however, it came to taking the emblems of all religions into his own system, Peter might well hold back, and exclaim, "By no means, Lord!"

However, the command was not to revive or prolong the life of these "animals" or religions; but instead, to slay and eat them, thus feeding the new system from the vital elements of the old ones.

This was evolution, not theft, unless in Shakespeare's sense of the word:

> "The sun's a thief, and with his great attraction
> Robs the vast sea; the moon's an arrant thief,
> And her pale fire she snatches from the sun:
> The sea's a thief, whose liquid surge resolves
> The moon into salt tears: the earth's a thief,
> That feeds and breeds by a composture stolen
> From general excrement: each thing's a thief."

Most rightly we are taught to sing:

> "Eternity, with all its years,
> Stands present in thy view;
> To Thee there's nothing old appears—
> Great God! there's nothing new."

IX.—AQUARIUS, PISCES.

FROM 60° to 30° west longitude falls to **AQUARIUS**, the St. Januarius of the Roman Catholic Calendar, Ganesha of the Hindus, and Ganymedes of the Greeks. Ganymedes was carried off to Olympus *by an eagle*, to be the cup-bearer of Jove. "His being the cup-bearer means," says Anthon, "that he was the distributor of the waters between heaven and earth, and consequently a distinct personification of that attribute of Jehovah which is signified by the epithet Pluvius." (See Jupiter Pluvius, Aquarius, St. Januarius, Reuben, "unstable as water," etc., on map at end.) The connection of Ganesha = Canex with America has already been shown (see page 61).

Between the meridians of Aquarius = Ganymede = Januarius we find the river known as the Rio Janeiro. Beneath this sign in the North Atlantic Ocean is the site of the lost continent of Atlantis, destroyed, according to Plato, in one dreadful night, over nine thousand years before his era. Here we find the constellation Pegasus, the winged horse (or upward coursing sun), which sprang from the blood of Medusa after Perseus had cut off her head. Pegasus, or the sun, helped Bellerophon to conquer the chimera, that monster of fire and water, whose offspring, the sphynx, we found keeping guard under the signs Virgo and Leo over the lost continent of the Pacific Ocean. Here, too, is found Piscis Austrinus, representing the transformation of Venus into a fish, while fleeing from Typhon the Destroyer.

From 30° to 0° west longitude falls to **PISCES**, said by the Greeks to represent Venus and Cupid, the God of Love, fleeing from the giant Typhon. A whole chapter on the demoralizing tendency of "art for art's sake" alone lies in this Greek notion. Thus did Virgo-Isis and the fruit she brought forth, the Sun of Righteousness with healing in his

wings—a type of the woman of Revelation, who, having brought forth the man child, was given the two wings of the great eagle—become degraded to the symbol of lust!

This identification is complete in Parkhurst's Hebrew Lexicon, where the Hebrew word Samel, rendered idol, figure, image, is shown to be "equivalent to *The Blesser*, perhaps Venus, goddess of love and pleasure, as well as the mother of the expected Saviour, the *Desire of all nations*. In Hebrew the word Samel is always a noun, but in Arabic it occurs as a verb signifying pacificatrix, peacemaker. It would seem that as the idolaters had different Baals, *i.e.*, the idol of the Bull (Taurus), represented under different insigniæ, so they had also divers Samels, even as the Egyptians had their different Isises, and as the Greeks and Romans afterward had their different Venuses. From the Hebrew Samel it is very probable that the Greeks had their Semele, the mother of Bacchus, whom she bore to Jupiter,* and many of whose characters have a very striking resemblance to those of the Messiah. Apollodorus says that Semele's son Bacchus descended into hell, fetched her from thence, and ascended with her into heaven."

> She who in thunder died,
> The loose-haired Semele.

These close analogies between certain mythological personations of celestial powers, and the history of the Blessed Virgin, suggest that as with the person and history of the Lord Jesus Christ, so with the person and history of the Blessed Virgin, there is a mingling of the celestial and the terrestrial, the astronomical and the human. BUT SINCE THE UNIVERSAL AND THE PERSONAL CANNOT POSSIBLY EVER BE OUTWARDLY IDENTICAL, IT IS OBVIOUS THAT EITHER THE UNIVERSAL MUST BE TAKEN AS THE FIGURE OF THE PERSONAL (!) OR ELSE THE PERSONAL MUST BE TAKEN AS THE

* Of Jupiter, the father of Bacchus, Parkhurst writes:

"Varro, cited by St. Austin, says that Jove was the God of the Jews, and from Jehovah the Etruscans seem plainly to have had their Juve or Jove, and the Romans their Jove or Jovis Pater, Father Jove, afterward Jupiter."

FIGURE OF THE UNIVERSAL, THE NON-COSMIC THUS REPRESENTING BEFORE MEN THE COSMIC.*

The indications are that the transformation of the prehistoric macrocosmic religion of the celestial Adam, which became necessary when it had everywhere lapsed into idolatry, into the historic microcosmic religion of the terrestrial Christ Jesus, necessitated a terrestrial microcosmic counterpart of the celestial Macrocosmic Virgo. Hence, here, too, the Gospel narrative follows as closely as possible that which was written aforetime of the celestial Virgin, Mary, Star of the Sea.

We here face the problem of the virgin birth, the factors of which still await a grouping that shall reverently, yet frankly, seek to harmonize all the given details, and render them mutually self-consistent and self-explanatory. Bishop Martensen ("Christian Dogmatics") writes: "The virgin birth of Christ has continually been looked upon as a myth, the usually adopted description of the birth of genius. For genius has an earthly mother, but as to its spiritual source it is without father, without genealogy. According to this view, the birth of Christ is regarded as a miracle in history, but not a miracle in nature: it is ranked as one of a class of historical miracles occurring at creative epochs in history. The criticism which refuses to recognize the apostolical symbol, 'conceived of the Holy Ghost, born of the Virgin Mary,' falls inevitably into either Docetism or Ebionitism. To ward off both of these opposite errors, the birth of Christ must be conceived both as a miracle and as a true human birth." Justin Martyr, in his celebrated "Apology," A.D. 141, addressed to adherents of the still extant classical pagan religion, wrote: "If we hold some opinions near of kin to the poets and philosophers in greatest repute among you, why are we thus unjustly hated? By declaring the Logos the first begotten of God, and our Master Jesus Christ to be born of a virgin without any human mixture, and to be crucified and dead, and to have risen again, and ascended

* That a clear recognition of this truth underlies the symbolism of the Church of Rome is further shown by the obviously cosmic and astronomical details of the Madonna, facing this page, which is copied from a Roman Catholic almanac.







into heaven, we say no more in this, than what you say of those you style the Sons of Jove. As to his being born of a virgin, you have your Perseus to balance that."

Both Bishop Martensen and Justin Martyr are suggestive; neither, however, enters into an analysis of the scripture statements of the phenomenon of the virgin birth itself, or its sacred and historic accessories and connotations. That Justin Martyr's *argumentum ad hominem* was a point well taken is clear from the fact that the idea of a virgin birth was not peculiar to the Hebrews. Thus, Plutarch, commentating upon Plato, acknowledges his acceptance of the then widespread opinion, that the universal generative principle, or its subordinate emanations, might act in such a manner as to produce a virgin birth. Men supposed to have been produced in this way would, of course, advance in life with confidence and generally realize their views. "Such men," says Knight ("Symbolical Language of Art"), "were the founders of almost all the families distinguished in mythology." Both the Old and the New Testaments declare a virgin birth. Hence, both Jews and Christians recognize the occurrence of at least one such event in history. With reference to this article of belief, therefore, the sole difference is, that while Christians claim that the virgin birth which the Gospels record is the one intended by Isaiah, Jews affirm that the virgin birth announced by Isaiah occurred some centuries before the Christian era. Accordingly, the question usually discussed is as to the *time* of the occurrence. The history of twenty centuries does not indicate that Christianity will be able to bring its contention in this matter to bear upon Hebrew intellect with anything like the convincing power of either a mathematical or a logical demonstration. Instead, when a Hebrew accepts the Christian belief on this point, it is usually on account of his prior acceptance of the Christian system of which that belief forms a part; just as Christians themselves hold to their belief as to the time of the virgin birth, not because of any direct bearing which it has upon the spiritual life, but instead, because it is a part of a sacred record, in which hitherto every attempt at critical discrimination and excision has threatened

greater harm to the "good grain" than is to be feared from the presence of the "tares" alleged to be intermingled with it.*

The occurrence of a virgin birth, at one time or another, being agreed upon by both Jews and Christians, the real question at issue is as to the nature of that birth itself. The scriptural declaration upon which both sides rest is clear and explicit, viz.,

> "Lo, the Almah is conceiving
> And is bringing forth a son."—(Isaiah vii. 14.)

In Hebrew Almah signifies: (1), a bundle or sheaf of grain;† (2), concealment, silence, passed over unnamed, an unmarried female, isolated, forsaken, widowed; and, (3), secret chambers, symbolically "arched and vaulted," and formed of stones "closely bound together."—(Parkhurst, Fuerst.)

Almahs were maintained in the temples of Isis, like the *Kadeshoth* (Kadesh = set apart for a higher purpose, compare Gal. i. 15, Jer. i. 5; Parkhurst) at the shrines of Astarte or Venus Erycina, and the *Deradisi* (*i.e.*, "given to God") of India. Parkhurst is of the opinion that similar consecrations were in practice among the Canaanites as early as the days of Judah, and no doubt had gained ground among the Israelites before they came out of Egypt. (Compare Genesis xxxviii. 21, 22, 15.)‡

The word almah, translated "virgin" in the English Bible, is rendered by "young woman" in Jewish translations of the Old Testament, the Hebrew word for virgin being Bethulah (compare Gesenius: Hebrew Lexicon). The root of the word almah appears in certain names of Deity, as Alheim, Elohim

* "And they say to him, Dost thou wish then that we should weed them out? And he said, No; lest in weeding out the tares, you also tear up the wheat. Let both grow together till the harvest."—(Matt. xiii. 28–30.)

† Compare the wheat ear in the hand of the constellation Virgo, from which her zodiacal house is called Beth-lehem, *i.e.*, booth or temple of food—lehem meaning food, pestilence, to destroy, ravage, etc.—ideas all associated with Virgo as daughter of Chimera, a monster of fire and water, which, of course, destroyed all vegetation.

‡ Parkhurst supplies a further connecting link between the Hebrews (Aperus), the Peruvians and the North American Indians, by indicating the existence of precisely similar ordinances in ancient Peru and America.

("Eli Eli, why hast thou forsaken me?") and Allah. It is also found in the Arabic Alim, a learned man, a religious teacher, (from *alima*, to know). In Arabic, we find alma, almah, alme, or almeh, meaning learned, knowing, with reference to the instruction received by the alma in music and dancing. In the East, and particularly in Egypt, the name alma is now given to girls whose occupation is to amuse the company in the houses of the wealthy, and to sing dirges at funerals. That this is a secularization of a once high religious function, is shown by a reference to classic literature. Thus Lucian ("Concerning the Dance") calls dancing "a science of imitation and exhibition, which explains the conceptions of the mind and certifies to the organs of sense things naturally beyond their reach. The choral dance of the stars" (says he) "the orderly concert of the planets, their common union and harmony of motion *constitute the exhibition of the Dance of the First Born.*" (The first Christmas or Easter; compare Pueblo dances, page 128.) Similarly, Homer writes: "The Muses, answering with melodious voice, *sing the gifts imperishable of the gods and the sufferings of men.*" With Homer, *even* "*Phœbus Apollo strikes the harp, taking grand and imposing steps.*"

The idea of the Almah of Isaiah and of the Gospels, being a young woman learned in religious song and dance and consecrated to the temple service, is undeniably shocking to uninformed modern religious prejudices; but the world was not always modern, and the facts of ancient religion cannot be altered at will to suit modern ideas.* As there is something here which cannot be ignored without impugning either the accuracy or the honor, to say nothing of the "verbal inspiration" of the sacred record, perhaps in the absence of any discoverable authoritative explanation of the facts in detail, a

* How little edification the study of the problem of the almah of Isaiah affords to certain ultra conventional Protestant modern religious teachers, is shown by the standard Hebrew lexicon of theological seminaries, viz., that of Gesenius, in which, apparently in the interest of ideal "truth" as opposed to unprofitable fact, not only is all reference to Isaiah vii. 14 suppressed, but also in the index, under Virgin, the reader is referred exclusively to such texts as Gen. xxiv. 16, where an entirely different Hebrew word (bethulah) is employed!

conjecture may be permitted, viz., that the custom of devoting young women of special beauty, gifts, and training to the temples of Deity for certain periods of time, may originally have been based on the same idea which still maintains the laws, both written and unwritten, governing royal and aristocratic marriages the world over, namely, the recognition of a law of heredity determined by both natural and artificial selection. In respect to human offspring, too, it is not expected to gather grapes from thorns, nor figs from thistles. Given, however, for instance, generation after generation of musicians in a family, say, by the name of Bach, and the eventual appearance among them of a musician of a greatness almost without a parallel, such as John Sebastian Bach, surprises no one acquainted with the antecedent facts; or, again, given several generations, say, of devout Scotch-Irish covenanters, ready at all times to die, if necessary, in defence of liberty to worship Deity according to the dictates of conscience, and the advent in such a family of a preacher of extraordinary moral force, personal magnetism, earnestness, practical sense, and widespread influence and usefulness, far from being something to be wondered at, might confidently be predicted as most likely to occur. Similarly, given in ancient times and Oriental mental surroundings, an order of young women of special gifts and training, whose sex-life was early consecrated to Deity, not by a brief ceremony once administered, but instead, by daily temple rites and ministrations, to them of profoundest truth and impressiveness, and where else, within the entire sphere of the Reign of Law, but from the union of such consecrated women with priests representing in their own persons all the wisdom, and learning, sacred, scientific, and secular, of the then world would one look in those times, for the advent of a veritable incarnation of the religious and philosophic genius of humanity? Such an event would, as nearly as is humanly conceivable, meet the requirements of the Apostle's Creed, as stated by Bishop Martensen; viz., a true human birth, and yet a miracle otherwise not to be looked for under even the most favorable conditions of secular domestic life, particularly at a period in history when all higher knowledge, both scientific

and religious, and the peculiar order and quality of intellect developed by constant occupation with such subjects, were the exclusive possession of the priesthood.* It cannot be pretended that this ideal relation of temple maidens to priests and worshippers had everywhere been maintained in its purity down to the time of the birth of Christ Jesus. On the contrary, so corrupt was the institution even in the earliest times, that the Old Testament condemns it in unmeasured terms, and prohibits the setting apart of men and women to the rites as was done; but the practice existed in Israel nevertheless, and the study of the circumstances attending the birth not only of the Nazarites, Samson and Samuel, but also of Jesus the Nazarite (not *Nazarene*, as it is mistranslated, see Parkhurst), reveals the fact that all these births were closely connected with it. The particulars given in the Scriptures may be tabulated as follows:

Samson.	*Samuel.*	*Christ Jesus.*
His name is etymologically connected with Sanscrit Svar, "luminous ether," also with Cura, Cyrus (the Sun), Osiris, Kyrie, Lord.	His name is etymologically connected with Sanscrit Svar, "luminous ether," also with Cura, Cyrus (the Sun), Osiris, Kyrie, Lord.	His face shone like the sun on the Mount of Transfiguration, his title is Kyrie, Lord. The North American aborigines called the Sun both Cristeque and Geezis.
His birth was *announced in advance* to his mother (who was *barren*†) by one whose appearance was "very fearful," and whose name was "Wonderful" (Heb. Pele, com-	His birth was *announced in advance* to his mother (who was *barren*, and was a *prophetess*) by Eli ("Eli, Eli, why hast thou forsaken me!").	His birth was preceded by that of John, whose birth was *announced in advance* to his mother (who was *barren*, and was a *prophetess*, while his father was a *priest* who

* Surely Bishop Martensen would not object *in toto* to the co-operation under any and all conditions, of a human father, as necessarily fatal to the *miracle* which the creed requires; because without human fatherhood in some sense or manner, a *true human birth* would be wanting. There is no Christian who would not resent as false the blasphemous representation of Inman, to the effect that the orthodox doctrine of the Incarnation involves on the one hand, Father, Son, and a carpenter's betrothed overshadowed by a dove. Every Christian instinctively recognizes that the Incarnation is not an affair of Jewish peasant life, but instead a temple mystery of the sublimest order!

† This barrenness, also affirmed of Paravati (see *note*, page 93), may have something to do with Bishop Martensen's "birth of genius" from an earthly mother, but as to its spiritual source, without father, without genealogy.

Samson.	*Samuel.*	*Christ Jesus.*
pare Pleiades, the Heavenly Dove, etc., page 28).		was stricken *dumb* by a wonderful vision) by the angel Gabri-El. The birth of Jesus was announced in advance by the angel Gabri-El, and was prophetically anticipated by El-izabeth, the mother of John.
	His mother's name was *Hannah, a prophetess.* whose husband was a polygamist, the name of his other wife being *Phenna.*	At his circumcision were present *Anna, a prophetess of great age,* and the daughter of *Phanuel.*
		He was blessed in the temple by the aged *Simeon,* whose name is etymologically connected with *Samson* and *Samuel,* and who had been divinely told that he should not die until he had seen the Christ of the Lord. (The nativity occurred B.C. 6, and the Crucifixion A.D. 29, when the Sun left Aries and entered Pisces. Pisces was the tribal emblem of *Simeon* and Levi. When the Sun entered the Fishes, with fishermen apostles, Tribute money in a fish's mouth, miraculous draughts of fishes, walking on the water, and the eating of broiled fish after the resurrection, the stars of the fishes were blotted out by the superior solar radiance, hence *Simeon* and Levi, with the Levitical economy, disappeared.)
	The advent of Samuel was celebrated by a song, in which were recounted the *wonders and judgments of Jehovah,* with an allusion to his *exalting the horn of his Messiah.*	The advent of Jesus was celebrated by a song, in which were recounted the *wonders and judgments of Jehovah,* with an allusion to his *exalting a horn of Salvation.*

Samson.	*Samuel.*	*Christ Jesus.*
It was the custom to consecrate the offspring of the temple, if males, to the service of Deity in the temple; if females, to educate them in the profession of their consecrated mothers. Diligent search fails to disclose in the Old Testament any foundation for the popular "orthodox" view of the Virgin Birth declared by Isaiah. That view would seem to rest wholly on pagan speculations, to which indeed the early Fathers directly appealed. See p. 293.	With the name of Samuel is etymologically connected the name of a garment, concerning which Parkhurst (Heb. Lex.) observes, that the reason why the interchange of dress by men and women in certain temple ceremonies was forbidden, was that it was an "idolatrous custom" practised in the worship of Isis, the Moon (whose "angel" among the Hebrews was Gabri-El) "to set forth the all-generative nature of the heavens, or air, that it was both male and female." The name Gabriel comes from the same root as the English gable, *Latin* fornix, i.e., vaulted room, from the architectural symbolism and ancient customs connected with which comes the English fornication. (Parkhurst: Heb. Lex.).*	The Incarnation was announced to the Blessed Virgin by Gabriel, the angel of the Moon (whence the English gibbous), in whose rites in Egypt men and women mutually interchanged dresses because, as Luna and Lunus, the moon, was both male and female. It would have been an incongruity for the angel of the *Sun*, Ra-pha-El, to have made the announcement to the human representative of Virgo = Phirgo = Durga = Isis = Astarte, all of whose rites were lunar.
Samson was dedicated to the temple from his youth.	Samuel was dedicated to the temple from his youth.	Jesus grew daily in wisdom and astonished the doctors in his Father's house (the temple) with his understanding.

Whether all the scriptural details above be wholly of God, as the dogma of verbal inspiration affirms, or wholly of man, as agnostics hold, or of God in man, as less extreme thinkers would deem, the artistic unity of the method running through the entire Nazarite series, is patent at a glance. The important thing is the fact that the Messianic prophecy and history of both Jews and Christians is directly connected with an Al-

* That the connotations of the Latin fornix as an established religious ordinance were once very different from what they are now goes without saying. The dance, likewise, once sacred to Deity, has become secularized and degraded into an immoral adjunct of degraded theatres and dance-halls, and the ancient sacrament of Bacchus now survives in the doubly strong Bock ("Goat") beer brewed every spring as a beer-saloon intoxicant, and in so-called Bacchanalian excesses.

mah, in sacred writings full of denunciations both of temple-women and of all the religious practices with which they were associated. This is a fact which would seem totally inexplicable save upon the assumption of a subsequent degeneracy into



ISIS OMNIA OF EGYPT, INDIAN ISA, GRECIAN CERES; VIZ.: VIRGO — MYLITTA.*

gross abuses, of an original usage which, at least according to its intention, was accepted by Jehovah, else how could the prophet, speaking in the name of Jehovah, declare:

> *I cannot* inflict punishment on your daughters . . . *for* . . . *with Kadeshoth* (*i.e.*, Almahs, Devadisi, etc.) *do they sacrifice.*—(Hosea iv. 14.)

* Observe the emblem of the moon (Gabriel), the walking on the sea ("Star of the sea"), the robe of stars, and the sistrum, or instrument of bells with which Virgo drove off Typhon.

This view is supported by such opinions as the following, cited from two modern writers, viz., Hindu and Roman Catholic:

"It is probable that this custom was first introduced in times of simplicity [see p. 40, *ante* 'Promiscuity'], for it is impossible that depravity would ever have led among any people to the establishment of religious ceremonies, nor would depravity select fanes dedicated to the worship of God, as the appropriate place for its manifestation. Besides, vicious propensities, as such, have in India been everywhere and at all times emphatically denounced, and there is no creed known which does not denounce them as hateful."—(Baboo Ragendrala Mitra: "Antiquities of Orissa.") "No religious rite is founded upon intentional depravity, no matter how gross its practice may have become, or may appear to the notions of modern conventionalism."—("Keys of the Creeds.")

History informs us that the Amazons made most extraordinary provisions for the perpetuation of their race and institutions, maintaining their peculiar and separate existence by no less heroic a means than the murder of the fathers of their unborn children. It is inconceivable that the ancient priesthood should have taken no effective measures for the perpetuation, not only of their caste, but also of their genius, both natural and acquired. Modern America has shown what can be achieved by scientific breeding of horses. The ancient Egypt of history shows what had previously been accomplished in pre-historic times by a scientific rearing of priests in accordance with temple marriage laws and regulations. Just as the fallen stones of their pyramids now supply building materials for insignificant surrounding villages, so the fragments of their religious and ethical science (although Christ Jesus and his Apostles did seek to proclaim the hitherto hidden mysteries from the housetops, to a world not having ears to hear) which have fallen to the modern world, constitute our spiritual Bread of Life. Nay, more, what they wrought out by sheer force of human genius, carefully bred and nurtured, is to us so hopelessly impossible of human performance, that

our sole explanation of its source is the *Deus ex machina* of degenerate Greek art.

The Hebrew word for virgin, Bethulah, occurs forty-six times in the Old Testament. The word Almah occurs but four times. Of these four times, two are in the Song of Solomon:

> "For fragrance are thy perfumes good. Perfume emptied out—thy name, therefore have almahs loved thee!"—(i. 3.) "Sixty are queens and eighty concubines, and almahs without number. One is my dove, my perfect one, one she is of her mother, the choice one she is of her that bore her. Daughters saw and pronounce her happy; queens and concubines, and they praise her."—(vi. 8. 9.) See p. 291, "The Blesser."

A third occurrence of the word is in the famous passage from Isaiah, "Behold, an almah shall conceive and bring forth a son."—(vii. 14.)

The fourth, and only other time, is in Genesis xxiv. 43, where almah is used in reference to Rebekah at the well. The name Rebekah means captivating, enticing; also cord or halter. (See Davidson, Young, and Parkhurst.) We are thus reminded that in the rites of Succoth-Benoth * (see p. 35, *note*), "the generality of the women sat near the temple, having crowns of cord upon their heads."—(Herodotus, quoted by Parkhurst, Hebrew Lexicon.)

That Rebekah was no "mere woman," in the secular sense, but, like Virgo, was intimately connected with the mysteries of religion appears in many ways. Thus, when Abraham sent his servant to select a wife for Isaac, he told his messenger that Jehovah would send his angel before him to guide the way to the proper person; and when Abraham's servant had been thus guided to Rebekah, and then conducted by her to her father, Laban received him with the salutation, "Come in, O blessed One of Jehovah."

Again, Rebekah was the grand-niece of Abraham (see

* "And ye bare Succoth your king, and Chiun" (Saturn = Remphan) "your images, the star of your god that ye made for yourselves."—(Amos v. 7; Acts vii. 43.)

"Saturn," "Circumcision," pp. 170–172) whose history comes to us in many ways. Thus:

Hebrew.	*Hindu.*
ABRAHAM (Saturn) has wives—	BRAHMA, has wives—
SARA, *i.e.*, Seraph, burning rock, princess.	SARASVATI, from whom are descended the spiritual nobility of India.
KETURAH, whose sons were sent with gifts to the eastern country.	KSCHATRI, from whom are descended the military nobility of India.
HAGAR, *i.e.*, wanderer, planet, who according to St. Paul, was Mount Sinai in Arabia (*i.e.*, the destruction and fall of a meteoric ring. Perhaps the origin of some of the present moons of Saturn).	

It only remains to close this study of the Old Testament particulars, and the data of learned Christian hebraists (Young's Concordance, and the Lexicons of Parkhurst, Fuerst, and Gesenius) with the simple Gospel narrative:

> "Now the genesis of Jesus the Christ was thus: Mary, his mother, being espoused to Joseph, before they came together, she was found pregnant by a holy spirit. Joseph, her husband, being a just man, and not willing to publicly expose her, was inclined secretly to release her. But while he was thinking of this, lo, an angel of a lord (Kyrie) appeared to him in a dream, saying, Joseph, son of David, thou shouldst not fear to take Mary thy wife, for that being formed in her is by a holy spirit. She shall bear a son, and thou shalt call his name Jesus; for he shall save his people from their sins. This, and all, was done so that the word spoken by the lord (Kyrie) through the prophet, might be fulfilled, saying, Behold! the virgin (Isaiah: *almah*) shall conceive, and shall bear a son, and they shall call his name Emanuel; which is, being translated, 'a God with us.'"—(Matthew i. 18-23. Compare Wilson's "Emphatic Diaglott and Notes.")

But to return to the meridians of Pisces. Here we find Andromeda, whom Perseus rescued from leviathan, and made his bride. Perseus presides over Persia, the land of Zoroaster, and the religion of celestial polarity of light and darkness. Pisces was one of the most malignant signs in ancient astrology. The constellation indicates violence and death. Both

Syrians and Egyptians abhorred fish-eating, save on the anniversary of a catastrophe, when it was the custom to broil and eat a fish in great haste out of doors. (Wilkinson.) Astrology originated in the custom of methodically watching the heavens, and taking note of certain quarters for signs of either present safety or impending evil. The ancient bishop was an astronomical seer and dwelt in a see-house. The Pueblo Indians still keep watchmen on the ramparts of their stone dwellings and safe retreats to tell them of the night, what its signs of promise are; and they rejoice at the reappearance, night after night, of stars whose visibility indicates continued freedom from peril. When the Master comes, aside, perhaps, from some poor, unlettered Pueblo Indian, will he find a solitary watcher upon earth?

Watchman, tell us of the night,
What its signs of promise are,
Traveller, o'er yon mountain's height,
See that glory-beaming star;
Watchman, *does its beauteous ray,*
Aught of joy or hope foretell?
Traveller, yes; it brings the day,
Promised day of Israel.
Watchman, tell us of the night,
Higher yet that star ascends.
Traveller, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveller, ages are its own;
See! *it bursts o'er all the earth!*
Watchman, tell us of the night,
For the morning seems to dawn.
Traveller, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, let thy wanderings cease;
Hie thee to thy quiet home.
Traveller, lo, the Prince of Peace,
Lo, the Son of God is come!

But Pisces particularly interests us as the constellation under which our Christianity has arisen. The equal measure-

ment boundaries for the constellations fix the time of the Vernal Equinox in the first point of Aries at 2123 B.C., and in Pisces at 29 A.D., or the time of the crucifixion.

Says Didron (Christian Iconography, "Jesus figured by the Fish"):

"The fish, in the opinion of antiquaries in general, is the symbol of Jesus Christ. A fish is sculptured upon a number of Christian monuments, and more particularly upon the ancient sarcophagi. It is seen also upon medals bearing the name of our Saviour and also upon engraved stones, cameos, and intaglios. The fish is also to be remarked upon the amulets worn suspended from the neck by children, and upon ancient glasses and sculptured lamps. Baptismal fonts are more particularly ornamented with the fish. The fish is constantly exhibited placed upon a dish in the middle of the table, at the Last Supper, among the loaves, knives, and cups used at the banquet."

St. Clement of Alexandria, writes: "Let the dove and the fish, the vessel flying before the breath of the wind, the harmonious lyre used by Polycrates, and the marine anchor sculptured by Seleucus, be signs unto you." Tertullian adds: "We are little fishes in Christ, our great fish."

A glance at the celestial planisphere shows us to-day, as in the time of Clement and Tertullian, the ship (Argo navis, whence the nave of the church), Noah's dove (Columba Noachi), the harp (once of Polycrates but now of King George), and the great fish Cetus, in direct succession from Cancer, the sign of Satan; through Gemini, or the sign of Cain and Abel; Taurus, the sign of the cherub with the flaming sword in Genesis; and Aries (which sign remains to be treated immediately hereafter), to the sign of Pisces, the constellation of the Christian dispensation.

X.—ARIES.

FINALLY our journey ends with the sign of ARIES, 0° to 30° east longitude. Aries is the station of the planet Mars, and here, to the north of the *arid* wastes of the African desert, we find Morocco and the Moors; while across the Mediterranean, in Greece, were the Areiopagus and the Temple of Ares, and to the west the towns of Arles (Are-la-tum) and Toulon (Tele Martius). Between the meridians of Aries we further note Marmarica, whose inhabitants were called Marmaridæ. Here was also Marsa-Labeit, a considerable city, and Carthage, with its famous temple to Baal, or the sun in Aries. To the west is Aræ Philænorum. Mauritania was the country of the Mauri, a nomad branch of whom gave the name Numidia to the region they occupied. The capital of Numidia was Cirta, known to the Phœnicians as Rusgadi, that is, promontories of Gad. Baal-Gad being the god of fortune, the Insulæ Fortunatæ may not unlikely have been the modern Canary Isles. Here too in Spain we have Gadiz (Cadiz).

Ares was also worshipped in Egypt as one of the twelve great gods (zodiacal signs). Forlong gives Mars = Mers = M-eres = Maha = Ars = Ars = Aries. But above all things, here, beneath Aries (or the Ram), we find Rome, the Eternal City, more anciently known as Roma.

O Rome! my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead empires, and control
In their shut breasts their petty misery.
What are our woes and sufferance? Come and see
The cypress, hear the owl, and plod your way
O'er steps of broken thrones and temples, ye!
Whose agonies are evils of a day.
A world is at our feet as fragile as our clay.

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe,
An empty urn within her withered hands,
Whose holy dust was scattered long ago.
The Scipios' tomb contains no ashes now,
The very sepulchres lie tenantless
Of their heroic dwellers. Dost thou flow,
Old Tiber, through a marble wilderness?
Rise, with thy yellow waves, and mantle her distress.
The Goth, the Christian, Time, War, Flood, and Fire
Have dealt upon the seven-hill'd city's pride.
She saw her glories star by star expire
And up the steep barbarian monarchs ride,
Where the car climbed the capitol; far and wide
Temple and tower went down, nor left a site.
Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, 'Here was or is' where all is doubly night?
The double night of ages and of her,
Night's daughter, Ignorance, hath wrapt and wrap
All round us; we but feel our way to err.
The ocean hath its chart, the stars their map,
And Knowledge spreads them on her ample lap;
But Rome is as a desert, where we steer,
Stumbling o'er recollections; now we clap
Our hands and cry, 'Eureka! it is clear,'
When but some false mirage of ruin rises near.

Rome is also associated with *groma*, that is, "cross-roads." When the Vernal Equinox was in the sign of Rom or the Ram, that was of course the place of the cross-roads, or intersection of the celestial equator and the ecliptic, or apparent path of the sun through the constellations. There appears no occasion for classifying Rome of the cross-roads with Lutetia, or "mud-town," as has lately been done.

Remus is always in Greek Romus, while Romulus was sometimes expressed Remulus. Livy derives *Ram-nenses a Romulo*. Rama and Roma, like the Hebrew Rom and Rum, signify strength and also height, as of hills. The seven hills or heights of Rome correspond to the seven stars of the Pleiades, at the point of the solar passover from Taurus to the Ram. Anciently, the Ram appears to have been figured as

facing toward Taurus; for the Ram's horn is called both G D (whence the name of God) and also the ox-goad (also G D) in allusion to the adjacent Taurus. The *rôle* played by rams' horns in Hebrew wars and worship is familiar to all Bible students. The Taurus goad or celestial ruler enthroned in the Pleiades constellation, or the Ram's horn, also yields the letter Lamed of the Hebrew alphabet, and the divine titles of El and Elohim, Elijah, Elias., etc., while in Revelation the seven stars are held in the right hand of the First and the Last, the Alpha and Omega.

The name of the ancient engine of war, known as the battering ram, would indicate that the sign Aries, or the Ram, was so called because under that sign the nations were dashed to pieces with a rod of iron, literally a sidereal,* *i.e.*, an iron = meteoric rod.

"They call the siderite stone the bone of Horus."—(Plutarch: "Isis and Osiris.")

> "Cursed be the man that obeyeth not the words of this covenant which I commanded your fathers in the day I brought them forth out of the land of Egypt, *from the iron furnace.*"—(Jeremiah xi. 3, 4.)
>
> "Shall [terrestrial] iron break the northern iron and the steel?" [Out of the north cometh destruction.]—(Jeremiah xv. 12.)

"*None of the hypotheses hitherto advanced will afford a satisfactory explanation of the genesis of iron outcrops.* The current theories have been in vogue for more than three hundred years, and it would seem as if no essential progress in the philosophy of ore deposits and vein formation had been made since Agricola in 1546." — (Columbia School of Mines Quarterly, April, 1891.)

> "In Ramah" (Ram = Aries) "was heard lamentation and weeping and much mourning, Rachel (Hebrew, *i.e.*, lamb) weeping for her children."—(Matthew ii. 18.)

Mars = Aries, the god of war, violence, brutality, confusion, and destruction, was assigned by the dying patriarch Jacob

* Greek: *sideros* — iron. English: *sideral* — affecting unfavorably by the influence of the stars, baleful; "*sideral* blasts" (Milton): *siderated* — blasted by stars, planet-struck: *siderite* — magnetic iron or loadstone: *sidereal* — relating to stars.

to Gad. "Gad! a troop assaulteth him, but he assaulteth last." (Genesis xlix. 19.) Aries, then, led the zodiacal signs; conformably to this astronomic fact, we read of Gad, Deuteronomy xxxiii. 20-21:

> "And [Gad] hath torn the arm, also the crown. And he provideth the *first part* for himself, for there the portion of the lawgiver is covered, and he cometh with the heads of the people; the righteousness of Jehovah hath he executed, and his judgments with Israel."

The constellation of Cepheus the lawgiver, wearing the crown, is within the meridians of Aries, while one of the nearest stars to Cepheus is still called by the Arabians Gadi. In Arabic Raym signifies a grave, and Rumm, mental disquietude; in Swahili, we find Ramm, sadness; in Egyptian Rem, Remi, to weep; obsolete English, Rame, to cry or sob; Reem, Reme, to cry or moan; Persian, Ram, angel, messenger, ministering spirit, flame of fire (Hebrews i. 7); in Persian and Turkish also Rahmani means divine; Hindu Ram, the seventh incarnation; Assyrian, Rammanu, Rimmon, an air-god; Sanscrit, Rama, a deity; Hebrew, Ram or Rum, high, Ab-ram, father of height.

This connection of the Lamb of God, who cometh to judge the world with righteousness, with Mars, the god of brutality and violence, recurs in the Anathema Maranatha of St. Paul, the Greek maranatha being taken directly from Hebrew, where it signifies both a "curse," and "the Lord cometh." The Hebrew name Mordecai means dedicated to Mars. Its close relation to the German Mord and the English mortal, murder, etc., is obvious.

"There is one symbolic figure which has been given to Christ from the very earliest period of Christianity; it is that of the Lamb. By a most unaccountable anomaly in the cathedral at Troyes is a sculpture of the Lamb of God as a Ram." (Aries.) (Didron, Christian Iconography: Sec. "Jesus Christ as a Lamb.")

The several meanings of the Hebrew G-D are: (1) Kal, to assault, attack, or rush upon. (2) n. fem. plur. banks of a river

continually *beaten upon* by its waters; (3) n. masc. sing., a kid (Gid), a pushing or butting animal; (4) n. Gad, name of a god; (5) chald, to cut or hew down; (6) the divinity of fortune, God = Baal, who brought down precious stones and metals from the skies, the planet Jupiter, whence the worshippers of Baal cut themselves with knives; Baal-Gad, denoting the destructive troops of the heavens, thus worshipped that they might be propitiated and induced to inflict no further injury; Icelandic, Godi = priest, Gud = God, Gaelis, Guth = a bard; Persian, Hindu, and Turkish, Khuda = God; German, Gott = God. See also Mikado, Koto, Cadi and Khedive, as titles of rulers or governors, powers that be ordained of Gad. Hence, "Behold the Lamb* of Gad," "to whom cherubim (cherub = Kireb or Taurus) and seraphim (the burning ones) continually do cry. Let the whole earth stand in awe of him. For he cometh to judge the earth, with righteousness to judge the world."

Crown him with many crowns,
The Lamb upon his throne;
Crown him the Lord of love!
Behold his hands and side,—
Those wounds, yet visible above,
In beauty glorified.
Beyond the starry skies,
Far as the eternal hills,
There in the boundless world of light
Our great Redeemer dwells.
Around him angels fair
In countless armies shine;
They saw him on the cross†
While darkness veiled the skies
And when he burst the gates of death
They saw the conqueror rise,
They thronged his chariot wheels
And bore him to his throne.

* Lamb — lambent — licking up as by fire; — agnus — agni — fire; "Jehovah is a consuming fire." Agni, the Hindu deity of fire.

† The intersection of the celestial equator and the ecliptic, or place of the sun in the zodiacal tree, bearing a fruit (or astronomical sign) every month. This place of the cross dates from the catastrophe in the solar system by which the plane of the earth's equator was caused to diverge from that of the ecliptic.

In the Book of Enoch, Chapters lxxxvii. and lxxxviii., is a very clear allegorical description of the deluge; and a star is said to have fallen from heaven. The allegory is carried on through several chapters till it comes to a being called a white cow (Taurus), who is said to have brought forth a black wild sow (Typhon) and a white sheep (Aries). With the production of the white sheep (the change of the point of the Vernal Equinox from Taurus to Aries) the allegory of the bull (Taurus) ends; and although many other animals are named continually, the beeve is never once named afterward till the conclusion, when the bull is said to return (25827 years, or a grand zodiacal year later), but the sheep (Aries), which was never once named before, takes the lead. The distinction between the beeve and the sheep is marked in a way that is most extraordinary, and the change from the bull Taurus to the ram Aries is so clear that it cannot be mistaken.

This change occurred B. C. 2123, or above four thousand years ago. Baron Cuvier was convinced that the world had been destroyed several times before the creation of (the present race of) man; and he further held that geology taught that the last great catastrophe must have occurred less than five thousand years ago. The Aztec and Toltec sacred chronology says that in the year 1 Tochtli the sky and earth emerged out of chaos, and that when this had occurred thrice previously, life had been manifested again, and thus man had appeared for the fourth time. The Quiches name three such creations.

Latch writes to the author: "A woodcut denominated Egyptian Symbols of the Heaven and the Earth, which has come to my notice, unfolds a clear though brief record of the creation substantially as set forth in the first chapter of Genesis. Of man's race, four creations are clearly indicated, three of which are pointed to as being larger than the fourth, even as called for in Genesis vi."

The indications of time in the Old Testament scriptures, as computed by Latch ("Review of the Holy Bible"), may be compared with the signs and periods of the vernal equinox with the aid of the following table:

Latch.	Astronomy.			Notes.
B.C. 29739. Creation of the White, or Euphratic race.	B.C.	32256	Gemini.	War in Heaven.
	"	30103	Taurus.	
B.C. 23017. Creation of the Red, or Hiddekelic race.	"	27951	Aries.	
	"	25798	Pisces.	
B.C 21414. Destruction of the Euphratic race.	"	23646	Aquarius.	
	"	21494	Capricornus.	
B.C. 13465. Creation of the Black, or Gihonic race.	"	19342	Sagittarius.	1st Destruction.
	"	17189	Scorpio.	
B.C. 12098. Destruction of the Hiddekelic race.	"	15037	Libra.	
	"	12885	Virgo. } Sphynx.	
	"	10732	Leo. }	2d Destruction.
B.C. 3897. Creation of the Pale, or Pisonic race.	"	8580	Cancer.	
	"	6428	Gemini.	
B.C. 2241. Deluge of Noah; Destruction of the Gihonic race.	"	4275	Taurus.	
	"	2123	Aries	3d Destruction.
	"	29	Pisces.	
A.D. 3808. Era of Destruction.	A.D.	2181	Aquarius.	4th Destruction.
	"	4333	Capricornus.	

The birth of the black wild sow simultaneously with the white sheep (Aries) reminds us that Typhon, the Great Boar, was the emblem of the terror-striking, paroxysmal frenzy and lunacy-producing power of destruction and disorder. Hence the beauty of the symbolism in Matthew viii. 28–34; Mark v. 1–20; and Luke viii. 26–39, where the demons are commanded to return to the swine (the Boar Typhon) whence they originally issued. Thus, as the Great Fiery Dragon, or Leviathan, was once cast out of heaven, and fell into the sea, causing it to boil like a pot, so these demon-infested swine are now cast into the sea, whereupon the victims of nervous shock and mental disorder are seen sitting, clothed and of sound mind once more.*

That precious stones and metals had fallen from the skies was so familiar to the ancients that the fact was used to emphasize moral truths. Thus Plutarch writes ("On Isis and Osiris," C. W. King): "The Godhead is not blessed by reason of silver and gold. . . . but on account of knowledge and intelligence." †

* "He whom God hath cursed, and with whom He hath been angry, *having changed some of them into apes and swine.*"—(Koran: Chap. v.) See p. 205, note.

† Compare pages 121, 122.

In the Persian Bundehesh it is said:

> "The serpent, corrupt in seed, will perish in the boiling metal."

Again, we read:

> "The sport of Leviathan [Lucifer] and the ox [Taurus] upon a thousand hills, when they close with each other and engage in battle, behemoth goring with his great horns, and the fish darting forcibly against him with his fins. His creator will then approach him with his mighty sword, and prepare a banquet and a feast for the righteous. These will sit round on chairs of jasper and carbuncle."—(Morning prayer for the first day of Pentecost.—Talmud.)

The Peruvians held gold as sacred to Deity. They called it the tears of the sun.

Perseus was the son of Danae by Jupiter, who won her in a shower of gold. The Ram's Horn, or Pleiades cluster in Taurus, (Aries) also supplies the cornucopia, or horn of plenty.

> Sweet are the uses of adversity
> Which, like the toad, ugly and venomous,
> Wears yet a precious jewel in his head.

A connection may yet appear between Shakespeare's toad and the plague of frogs in Egypt, and the gold and silver spoil which the escaping Israelites secured in their flight.

In the Veda we find the Maruts, literally the smashers. The Vedic poet sees them approach with golden helmets, with spotted skins on their shoulders, brandishing golden spears, whirling their axes, shooting fiery arrows, and cracking their whips amid thunder and lightning.

Aman, to stay, to support, to be firm, true, faithful, whence artificers; also Amon, an Egyptian idol.

"He cometh with clouds. Yea, amen." (*Nai, amen*) Nai=yea, German ja=English yes, Hebrew Jah=Jehovah=to be, from Haveh, Arabic for ether. Jahve signifies luminous ether, thus coinciding in meaning (not etymologically) with Deus, Jupiter. Hence, *Yea, amen*, in Revelation corresponds to *Jupiter Amon*, the ram-headed deity of the same constellation as the Lamb of Gad. (See Meier, Furst, Mahn.)

"Let your communication be yea, yea (Jehovah), nay, nay (ou, ou, negative). Thus Aristotle derives Ouranos or Heaven (Hava=Yehovah) from Ouron-ano, that is, the boundary of things above." "Yehovah, he is Elohim, there is none else beside him." (Deut. iv. 35.) The Semitic language of Babylonia read the sign of the star, Ilu, the divine principle. This word Ilu or El is the name of deity in all Semitic languages, ancient and modern. It is the Arabic Allah and the Hebrew singular El ("El, El, why didst thou forsake me?"), and plural Elohim, that is the Galaxy.

> "I am he that liveth, and was dead; and behold I am alive for evermore. Amen."—(Rev. i. 18.)

The writer of Revelation knew that the constellation of Aries, or the Lamb, with the seven Pleiades, was called by the Egyptians, god Ammon. We also ought to know it when we sing:

> Here we feel our sins forgiven
> While upon the Lamb we gaze.
> At the Lamb's high feast we sing,
> Praise to our victorious king,
> Who hath washed us in the tide
> Flowing from his wounded side.
> Where the Paschal blood is poured,
> Death's dark angel sheathes his sword;
> Israel's hosts triumphant go
> Through the wave that drowns the foe.

In English we further note (suggestive of the shower of gold and jewels from the Ram's horn cornucopia in the Pleiades) gaud, an ornament, piece of finery; gaudy, a feast or festival; Latin, *gaudium*, joy, gladness.

The diamond, as we have already seen, is found in the catastrophic "drift" gravels alone. It is not found *in situ* in any rocks of an earthly origin. It was formed in space. The question of "diamonds falling from the skies" was investigated at the Paris Academy of Sciences in the spring of 1893, by M. Berthelot, under very peculiar circumstances. M. Maubree, the geologist, read a letter received from Mr. Nordenskjold, in

which the illustrious Swede described experiments tried on meteoric iron, which was found to contain a certain quantity of diamonds and which could not be worked into any tool by the best Stockholm blacksmith. This circumstance reminded the learned perpetual secretary of a story narrated by Avicenna, about Mahmoud, the Mussulman conqueror of India. A large lump of iron having fallen from the heavens, it was decided to present to the prince a sword made out of it. According to the Eastern nations, the arm should have been possessed of secret virtue. Unfortunately, it was impossible to work it, because diamonds were included in the meteoric mass.

The author is indebted to his friend Dr. J. N. Tilden, of the Peekskill Military Academy, N. Y., for the following facts:

"Traces of diamonds in meteorites were found in 1887, when two Russian mineralogists found traces in a meteoric mixture of olivine and brurzite. The presence of diamonds was first demonstrated in the Cañon Diablo meteoric iron found in Arizona by Dr. A. E. Foote, of Philadelphia, in 1891 or 1892. The genuineness of the diamonds found by Dr. Foote cannot be questioned."

The aërolite that struck John Brown's statue in the spring of 1893, was recovered after some difficulty, as it was heated to an almost melting condition. It was of a dark slate-color, irregular in shape but smooth, as a greater part of it had probably been burned by friction against the air in its rapid flight. Its weight was fourteen pounds and four ounces. Some portions were broken off by Professor Joplin, United States Assayer, and analyzed hurriedly. Some wonderful results were ascertained. It was composed of *over half igneous rock and iron*, and other metals that will take time to determine their identity. The microscope shows *minute particles of either graphite or possibly fossil animalculæ.* About one-fourth of the mass is an unknown metal, whose *specific gravity is nearly four times greater than that of gold*, and which, under the burnt crust, is composed of minute crystals, perfectly white, and resembling snow in appearance. It is both malleable and ductile, but requires great power, as it is very tough. Burned by electricity after it was placed before the spectroscope, it showed in the

spectrum the same lines that are seen in the spectrum of helium, the unknown metal in the spectrum of the sun.

With jasper glow thy bulwarks,
  Thy streets with emerald blaze;
The sardius and the topaz
  Unite in thee their rays.
Thine ageless walls are bounded
  With amethyst unpriced.
Oh, for the pearly gates of heaven!
  Oh, for the golden floor!
Oh, for the Sun of Righteousness
  That setteth nevermore!

In Ezekiel xxviii. 12–19, occurs a most remarkable passage:

> "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

It is generally agreed that the real person addressed in this extraordinary utterance can be no other than LUCIFER.

Shakespeare's pun on the etymologically and historically related words, "gad, God," and "gawd," is calculated to fill the mind with amazement when we fully grasp the deep significance of the lines in which it occurs and their context. What is the one touch of nature that makes the whole world kin? Consult Troilus, Act III., Scene 3, and we shall learn.

Ulysses, to whose journey to Hayti and the Caribbees, the modern Leeward Islands, we have already adverted, there says to Achilles, who, as we have learned from Virgil, always urges

on to the capture of Troy at each crack of doom and renovation of the world:

> "Time hath, my lord, a wallet on his back
> Wherein he puts alms for oblivion,
> A great-sized monster of ingratitudes.
> Those scraps are good deeds past, which are devoured
> As fast as they are made, forgot as soon
> As done . . . to have done is to hang
> Quite out of fashion, like a rusty mail
> In monumental mockery. . . .
> For honour travels in a strait so narrow
> Where one but goes abreast; . . . if you give way
> Or hedge aside from the direct forthright,
> Like to an entered tide, they all rush by,
> And leave you hindmost;
> Or, like a gallant horse fallen in first rank,
> Lie there for pavement for the abject rear,
> O'errun and trampled on. Then what they do in present
> Though less than yours in past, must o'ertop yours.
>
> . . . . . .
>
> *One touch of nature makes the whole world kin,*
> *That all with one consent praise NEWBORN GAWDS,*
> *Though they are made and moulded of things past.*"

Thus a participant in the celebration of the centennial anniversary of the inauguration of the first President of the United States of America, might have felt great interest in Benjamin Harrison, the then veritable President of the United States, and yet have been conscious of but little real interest in the events of the inauguration of the first President, the ceremonies attendant upon which greater occasion supplied, nevertheless, the model for everything appropriate to the centennial celebration. Thus, also, the Christian of to-day may forget the war in heaven, when the devil was first conquered by the blood of the Lamb (Aries), and think only upon the subsequent victory over the devil after his fall to earth. The result is that the scholar who, being instructed by the pulpit to piously abhor the religions whence Christianity derived all its elements, precisely as the incarnate Lord derived his physical frame from a human ancestry reaching back to Adam, yet knows that if the physical bodies preceding the body of the

Lord were not genuine bodies, then the Lord's own body was not genuine; and in like manner, that if the religion of Bacchus = Osiris was false, then, in its reproduction in Christianity, it must still remain false—such a scholar, we repeat, if he accept the verdict of the Christianity of the day upon the Christianity of the past, can, in the light of his knowledge and the admonitions of his conscience, in the presence of Him who reads the heart, do nothing but pronounce all Christianity false.

Thus circumstanced, the educated Christian, who, knowing something of all Christianity, both prior to and during the present era, would hold fast the faith once delivered to the saints in most ancient times, cannot do otherwise than fall back upon the diplomatic counsel given by Him who spake as never man spake:

> "The Scribes and the Pharisees sit in the chair of Moses; therefore *all things which they command you to do, do and observe; but not according to their works*, for they say and do not perform. *And they prepare heavy and oppressive burdens for other men's shoulders, but they will not move them with their finger.*"—(Matt. xxiii. 2–4.)

The idea of associating disasters, such as encounters between the earth and meteoric masses, the deluge, etc., with divine retribution for moral evils, was an ancient enlargement upon what is with us moderns the germ theory of disease. Sin, according to the New Testament, is an infestation, coming from a superterrestrial seat of disorder. The divine measures of stamping out the plague of sin on earth are only part of an attack upon sin at the celestial seat of disorder. The theory of the universal relations of "sin" and evil is plainly exhibited in the following passage from the Initiations of Hermes, the Egyptian, which contains a vivid prophecy of an agnostic era to come:

"Since sages ought to foresee all things, there is one thing thou must know. A time will come when it will seem that the Egyptians have adored the gods so piously in vain, and that all their holy invocations have been barren and unheeded. Divinity will quit the earth and return to heaven, forsaking Egypt, its ancient abode, and leaving the land widowed of religion

and bereft of the presence of the gods. Strangers will fill the earth, and not only will sacred things be neglected, but—more dreadful still—religion, piety, and the adoration of the gods will be forbidden and punished by the laws. Then, this earth, hallowed by so many shrines and temples, will be filled with sepulchres and with the dead. O, Egypt! Egypt! there will remain of thy religion only vague legends which posterity will refuse to believe; only words graven upon stones will witness to thy devotion. The Scythian, the Indian, or some other neighboring barbarian will possess Egypt. Divinity will return to heaven; humanity, thus abandoned, will wholly perish, and Egypt will be left deserted, forsaken, of men and of gods.

"To thee I cry, O most Sacred River, to thee I announce the coming down! Waves of blood, polluting thy divine waters, shall overflow thy banks; the number of the dead shall surpass that of the living; and if, indeed, a few inhabitants of the land remain, Egyptians by speech, they will in manners be aliens.

"Thou weepest, O Asclepios! But yet sadder things than these will come to pass. Egypt will fall into apostacy, the worst of all evils. Egypt, once the holy land, beloved of the gods, and full of their worship" ["In that day Egypt has been first, Israel my people third"], "will become the instrument of perversion, the school of impiety, the type of all violence. Then, filled with disgust for everything, man will no longer feel admiration or love for the world. He will turn away from this beautiful work, the most perfect alike in the present, the past, and the future. Nor will the languor and weariness of souls permit anything to remain save disdain of the whole universe, this immutable work of God, this glorious and perfect edifice, this manifold synthesis of forms and images, wherein the will of the Lord, lavish of marvels, has united all things in a harmonious and single whole, worthy forever of veneration, of praise, of love! Then darkness will be preferred to light, and death will be deemed better than life, nor will any man lift his eyes to heaven. In those days the religious man will be thought mad; the impious man will be hailed as a sage; savage men will be deemed valiant;

the evil-hearted will be applauded. The soul and all that belongs thereto—whether born mortal or able to attain eternal life—all those things which I have expounded to thee will be but matters for ridicule, and will be esteemed foolishness." [St. Paul.] "There will even be peril of death, believe me, for those who remain faithful to religion and intelligence. New rights will be instituted, new laws, nor will there be left one holy word, one sacred belief, religious and worthy of heaven and of celestial things. O, lamentable separation between the gods and men! Then there will remain only evil demons who will mingle themselves with the miserable human race; their hand will be upon it, impelling it to all kinds of wicked enterprise—to war, to rapine, to falsehood, to everything contrary to the nature of the soul. The earth will no longer be in equilibrium, the sea will be no longer navigable, in the heavens the regular course of the stars will be troubled. Every holy voice will be condemned to silence; the fruits of the earth will become corrupt and she will be no longer fertile; the very air will sink into lugubrious torpor. Such will be the old age of the world—irreligion and disorder, lawlessness and the confusion of good men. When all these things shall be accomplished, O Asclepios, then the Lord and Father, the sovereign God who rules the wide world, beholding the evil ways and actions of men, will arrest these misfortunes by the exercise of his divine will and goodness. And in order to put an end to error and to the general corruption, he will drown the world with a deluge, or consume it by fire, or destroy it by wars and epidemics, and thereafter he will restore it to its primitive beauty, so that once more it shall appear worthy of admiration and worship, and again a chorus of praise and blessing shall celebrate him who has created and redeemed so beautiful a work."

Says Hawken: "We note the occurrence of stupendous disasters which befall portions of our race from time to time as, in some degree at least, accidental and pitiable; oftener, hardly decided in our own minds whether to attribute them to an insufficient Providence, a neglectful Providence, a retributive Providence, or a no-Providence. But all such feelings are

unworthy of man. All is ordered, foreseen, and arranged with infinite precision and inevitability. The spontaneous life that actuates an insect embraces the solar system as an omniscient, all-pervasive Mind. *Natural disaster has always been the outcome of some corresponding change in regions more or less remote from our observation.* In the realm of cause we learn what effect must be (prophecy). *Wars, pestilences, famines, floods, earthquakes, civil revolutions, must outwardly mark with melancholy regularity the procession of epochs corresponding with the more interior changes which the descending life must effect.**

"Man's organism comprehends a solar sphere, and it also includes a sidereal one; else he would not be a microcosm. The stars represent or coincide with planes in the organism of the 'humanity' of our orb; in other words, they are human psychic entities within us. Consequently, the vital essences by which we live descend through them as distributive organs. The zones of tribal life around us correspond, to a certain extent, with the zones of stellar existence. A true astrology is thus based on the cosmic constitution of human nature. As the heavens descend in the Renovation, astral influences must assume much of the importance which has mythically or blindly been attributed to them."

"And the Pharisees and Sadducees, coming near, tempting, requested him *a sign out of the heavens* to exhibit to them. But he, answering, said to them, When evening comes ye say, Fair; for fiery is the heaven. And at morn, To-day a storm; for fiery, though sad, is the heaven. The face of the heaven, indeed, ye learn to distinguish; *but the signs of the seasons ye cannot.* An evil and adulterous generation is seeking after a sign, and a sign will not be given it save the sign of Jonah."—(Matthew xvi. 14.)

"Let all who read this work endeavor to reconcile all their old opinions with this fact, that ALL SCRIPTURE STATEMENTS PERTAIN TO THE SPHERE OF SOLAR RADIANCE, and that it is in that sphere likewise that the semi-divine actors severally perform their work."—(Harris.)

A remarkable resemblance is observable between Chris-

* See "Doctrine of Sympathy," pp. 240–247.

tianity and Japanese religion — the Japanese representing the Messiah as emerging, like the Hindu Vishnoo, and the Hebrew Jonah, from a fish, and as such they call him Canon (see Index, Can-ex = Ganesha = Ganymedes = Januarius), and make his spirit repose on twelve cushions, thus showing the solar significance of the matter. Solomon's laver represented the twelve zodiacal signs by twelve oxen, Taurus being the ruling one of the twelve at the time of the deluge. As Christianity is the dispensation of the Fishes, twelve fishermen apostles are chosen by the Lord to represent the twelve "signs," "houses," or "mansions" in the skies.

In the Holy Catholic religion of the macrocosm THE COSMICAL IS THE SYMBOL OF THE ETHICAL.

"Whether the nature-symbol or the ethical idea be regarded as the first, *the fact of a universal revelation of a continuity of divine influences* everywhere and at all times remains as the anchor of the soul, as the Rock of Ages on which Christ's church is built."—(Bunsen.)

It is not unlikely that Swedenborg's doctrine of the sun may reflect the most ancient religions' idea of the solar orb.

"There are two suns by which all things were created from the Lord, the sun of the spiritual world and the sun of the natural world. All things were created from the Lord by the sun of the spiritual world, and the sun of the natural world was created as a medium or substitute. The history of the soul of the man regenerate corresponds to that of the sun, as the vitalizing centre of the physical system, and has accordingly been described in terms derived from the solar phenomena as indicated in the zodiacal planisphere. Thus the soul's history is written in the stars; and the heavens are her chroniclers, and tell the glory at once of her and of God. A Bible is always a hieroglyph of the soul, and the Zodiac is simply the first and most stupendous of Bibles—a Bible, which, like all other Bibles, was written by men who, attaining to the knowledge of their own souls, attained to that of all souls, and of God, who is the life and substance of souls."—(Kingsford, "The Perfect Way.")

The fact that in the Old Testament deity is designated

solely by the names of El, Elohim, Jehovah, Adonai, and Messiah, and the name Gad or God occurs only in connection with either a heathen deity or the constellation Aries, or the Ram or Lamb of Gad, and the Hebrew tribe to whom Jacob assigned the constellation, does not militate against Christian terminology. The debt of Christianity to St. Paul is universally recognized. Paul was brought up at the feet of Gamaliel, and as a Pharisee of the straightest sect he persecuted the Christians. At his conversion, when the Lord, whose face on the Mount of Transfiguration had shone like the sun, spoke to Saul from the midst of a great light above that of the sun at noon-time, he was directed to go into Damascus to receive from the disciples instruction, obviously not in Judaism, but instead in Christianity. His sojourn in Damascus was followed by from one to three years in Arabia, after which he announced that he had been made a minister of a gospel, not about for the first time to be preached, but which already had been preached in all the creation which is under the heavens; even the mystery which had been hid from ages and generations beneath a mass of idolatrous corruptions. "The riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory."—(Matt. xvii. 1-2; Acts xxii. 6; Col. i. 25-27.) This mystery the Jews as a race have never accepted to the present day.

Thenceforth St. Paul was devoted to guarding what was committed to him, turning away, not only from Judaism, but also from the profane babbling and opposition of science falsely so called, which some professing have erred concerning the faith. Science, falsely so called, has for several thousand years past rested upon the doctrine of the orderly course of nature. What Christianity has steadfastly affirmed over against this doctrine is thus stated by St. Peter:

> "For there shall come in the latter end of the days scoffers, going on according to their own desires, and saying, Where is the promise of his presence? For since the fathers did fall asleep, all things so remain as from the beginning of the creation; for this is willingly unobserved by them, that the heavens were of old, and the earth out of water and through water standing together by

the word of God, through which the then world, having been deluged by water, was destroyed; and the present heavens and the earth are preserved by the same word, being kept to a day of fire for a day of judgment and destruction. And the day of the Lord will come as a thief in the night, in which the heavens will pass away with a rushing noise and the elements be dissolved, and the earth and the works in it shall be burned up. The heavens being on fire shall be dissolved, and the elements with burning heat; and we do wait for a new heaven and a new earth."—(2 Peter iii. 4-7, 12, 13.)

Compare this with the "imagery" of St. Paul in the Epistle to the Ephesians:

"PUT ON THE PANOPLY OF DEITY TO EMPOWER YOU TO STAND AGAINST THE WAYS OF CHANGING PLACE*

*Methodeias, from *meta*, change of place, and *odos*, a way. The orderly planets change place in the narrow way of their orbits, a mere hairline through space, while the broad path of destruction of the remnants of the celestial outcast and "wanderer" (planet means wanderer) called Cain, is 200,000 miles wide. Dr. Olbers first held that these bodies, known as the asteroids, might be the fragments of a former world.

"It was a world as fresh and fair
As ere revolved round sun in air;
Its course was free and regular,
Space bosomed not a lovelier star.
The hour arrived: and it became
A wandering mass of shapeless flame,
A pathless comet, and a curse,
The menace of the universe;
Still rolling on with innate force,
Without a sphere, without a course,
A bright deformity on high,
The monster of the upper sky,
The burning wreck of a demolished world,
A wandering hell in the eternal space."—(Byron's Manfred.)

"Not only if the planets were to run their heads together, but even if anyone of the actually appearing perturbations of their course, instead of being gradually balanced by others, continued to increase, the world would soon reach its end. Astronomers know upon what accidental circumstances—principally the irrational relation to each other of the periods of revolution—this depends, and have carefully calculated that it will always go on well. We will hope, *although Newton was of an opposite opinion*, they have not miscalculated."—(Schopenhauer: "World as Will and Idea," IV., xlvi.) "The law of continuity does not preclude the occurrence of strange, abrupt, unforeseen events in the history of the universe, but only of such events as must finally and forever put to confusion the intelligent beings who regard them."—("The Unseen Uni-

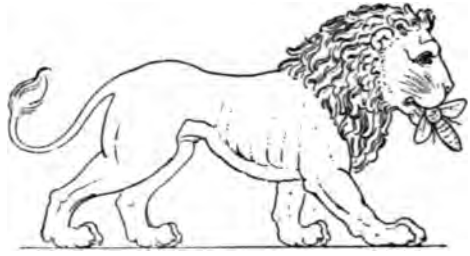
verse.") "It would be possible to design and construct a machine which, after having worked for a long time according to a particular mode of procedure, should suddenly manifest a single breach in its method, and then resume and forever afterward keep to its original law."—(Charles Babbage, designer of the calculating machine, in the Ninth Bridgewater Treatise.) "If such occurrences can be designed and foreseen by a human artist, it is surely within the capacity of the divine artist to provide for similar changes of law in the mechanism of the atom or the construction of the heavens." —(Jevons: "Principles of Science," vol. ii., p. 438.) "The scientist Bode entertained the opinion that the planetary distances above Mercury formed a geometrical series . . . but this law seemed to be interrupted between Mars and Jupiter. Hence he inferred that there was a planet wanting in the interval, which is now supplied by the discovery of the numerous star-form planets occupying the very place of the unexplained vacancy. . . . Many eminent astronomers are of the opinion that these celestial planets are the fragments of a large celestial body which once revolved between Mars and Jupiter, and which burst asunder by some tremendous convulsion. . . . From this discovery, Dr. Olbers first conceived the idea that these bodies might be the fragments of a former world. . . . Dr. Brewster attributes the fall of meteoric stones to the smaller fragments of these bodies happening to come within the sphere of the earth's attraction."—(Burritt's "Geography of the Heavens," revised by Mattison, 1873.)

The Qabbalistic doctrine of equilibrium of balance is connected with a fiery serpent (like that of Job which made the sea to boil like a pot) and a flood of waters mitigating the severity of the fiery ordeal. That, in the passage from Ephesians which we are here newly translating and annotating, St. Paul had in mind the selfsame catastrophe is rendered very likely by the facts (1) that the Gemini, one of whom was said to have been banished to the earth, were anciently known as Quan and Habel, and subsequently as the Dioscouri or Castor and Pollux;

> Nature's concord broke,
> Among the constellations war was sprung;
> Two planets, rushing from aspect malign
> Of fiercest opposition, in midsky
> Did combat, and their jarring spheres confound.

while (2) in Chapter xxviii. of Acts, in the shipwreck of St. Paul, a fire is kindled, there is falling rain and cold, a serpent comes out of the heat and fastens itself upon the hand of Paul (as Apollo or the sun is attacked by a dragon in heathen mythology); whereupon, as if to render the identification complete, Paul sails away in a ship called the Dioscouri, or Castor and Pollux. (A further connection between St. Paul, "the apostle to Great Britain," before missionaries from Rome had ever visited the British Isles, is found in the circumstance, that castors and chesters abound in England, while Castor and Pollux adorn the great church of St. Paul's in London.) In the Argonautic expedition (compare Argo, Noah's Ark) flames of fire were seen to play around the heads of these brothers. Now all this took place on the island of Melita (Acts xxviii. 1.) Melita or Mylitta was the Assyrian name of the goddess-mother Virgo. Melita was also the name of the bee. When the sun (Samson signifies sun) reappeared after a great catastrophe, the Arabian astronomers inform us that it was by the star Denebola, at the overlapping of Virgo and Leo, from the union of which signs arose the sphinx. We now understand Samson's riddle. The overlapping of Virgo (Melita or the bee) with Leo places the honey in the body of Leo, the lion.

OF THE CLAY THROWER,*



Out of the eater came forth meat,
And out of the strong came forth sweetness.
What is sweeter than honey?
And what stronger than a lion?

In the Great Sphynx, the Lion's body has the head of, not Virgo — Isis, but Osiris — "Horus on the horizon," victorious over Typhon. The Algonquin name for the sun was *Gheezis:* the Sphynx of Horus, Sun of Righteousness, stands at *Ghizeh*. The Flight of *Gesu* into Egypt fulfilled the saying, "Out of Egypt have I called my Son."

* Dia-bolus, from dis-ballein, to throw across. Bolus signifies clod or lump of earth; it also means both dart and plummet. In English, bole signifies clay; bolides, meteoric masses. *Dai-ballo* signifies to dart through, whence *belos* and *bolis* are translated darts. Dai-Bolus is the devil. In Hebrew BL signifies to mix, mingle, confound, destroy; again, it stands for the mechanical mixture of elements in the heavens by means of which all the operations of nature are carried on, as in equilibrium of balance. The Hebrew BOL signifies the god Baal in the form either of a heifer, an ox, or a cow, thus connecting the clay-thrower with the constellation Taurus, B.C. 4275, or about the period of ruin and chaos at the beginning of the Book of Genesis, where the cherub (kireb, or ox of Taurus) guards with flaming sword the gate of the lost paradise. In English, we further note ball and bullet, as objects projected through the air, and bull, an edict presumably backed up by the balance-preserving power symbolized by the Pleiades in Taurus.

"Diabolus," as clay-thrower comes out in still another way. The name of the month of the Gemini, or the Fratricide (Castor and Pollux, Quan and Habel) was Sivan, or the month of brick-making. Aramaic, Seyan, "dirt, clay." The Hindu Siva is the destroyer. The connection between the building (rather the rebuilding) of the "first city" and a murder between brothers, Lenormant states, is an idea of strictly primitive origin, which is common to most nations, and is anterior to the dispersion of the great civilized races. Hence, the ancient custom of laying the foundation of cities in the blood of human beings. "Both Greeks and savages bedaub the initiated with dirt or white paint or chalk, because when the Titans attacked Dionysus and tore him to pieces, they painted themselves first with clay or gypsum" [see "Lime" in Index]. This ceremony Andrew Lang calls a "dirty trick." It was, however, a good reminder of the single dreadful night in which the heavens played this dirty trick on the people of the mighty empire of Meru = America = Atlantis! A connection of Virgo and Deborah with the great catastrophe survives in the Australian notion that if ever a

woman is allowed even to see the sacred instrument which is used to produce the roar of a mighty rushing wind in the Australian mysteries, "the earth will open" [Peleg-Gomorrah] "and water will cover the globe; the earth will crumble away, it will be all water, and everyone will be drowned."—(Andrew Lang: "Custom and Myth.")

According to Geikie, the lowest member of the so-called drift deposits of the "glacial age" is invariably a tough, stony clay, called hard pan. The solution of the whole stupendous problem of the glacial epoch is heat, not cold. The ice was not the cause of the cataclasm; it was one of the secondary consequences. These points are clearly established by Donnelly in "Ragnarok": 1. The Drift marked a world-convulsing catastrophe. 2. It was sudden and overwhelming. 3. It fell upon inhabited lands basking in perpetual summer in the midst of an Edenic age. Trunks of trees, animals, everything upon the surface of the hemisphere visited by the catastrophe, were swept into the mass of clay and gravel. In sinking a shaft in Illinois, pieces of wood were found buried one hundred and twenty-three feet below the surface. The evidence is irresistible that the clay, which, remarkable to state, is unfossiliferous, fell upon and enclosed the trees while they were growing.

A recent issue of the San Francisco Chronicle says:

"F. B. Schermerhorn, mineralogist and geologist and assistant World's Fair Commissioner, has just returned from an extended trip to Lemhi and Custer Counties. He spent four months in looking up matters of curiosity and returned with over nine hundred specimens. Near Gibbonsville he discovered the bones of some antediluvian men. He saved enough of the bones to make a classification. His report on the discovery of a fossil forest near the centre of Custer County adds greatly to Idaho's natural wonders. This forest covers an area of three square miles, and the condition of the ground shows that at one time an enormous flow of clay which worked in from the northwest had buried the tree-trunks to a great depth. This clay has turned to stone, and no one can ascertain its true depth without going to great expense. All of the trees in this forest have their tops broken off and stand from ten to forty feet above the ground, averaging about twenty-eight to the acre. Mr. Schermerhorn took the exact measurement of some of the trees and found them to average twelve feet in diameter at the top and sixteen feet in diameter at the surface of the ground. How far the trunk reached through the clay-stone to the soil he had no means of ascertaining. A branch which had become detached from the tree, and was lying about sixteen feet from it, was three feet in diameter. From the size of the trees and their branches, Mr. Schermerhorn found them to be a species of redwood, such as is found in California, and attributes their fossilization to the clay which, bearing a large part of mineral and presumably coming from some volcano" [the 'crater' of the Pleiades cluster], "has turned the living trees into monuments of stone to stand for all time as wonders of God's creation.

On the northeast of this fossil-forest tract lie the Custer County coal measures, fifteen miles long by thirty wide, as far as discovered, and covering an area of five hundred square miles. The coal therein is of the first quality "Laramie," and is used by settlers, miners, and others for domestic purposes, and as a blacksmith's coal it is without an equal. Although these coal measures are comparatively undiscovered, enough work has been done to show that not far distant lies a body of coal second to none in the West. Another discovery of no small moment, and which upon development may prove a source of great wealth, is that of a large deposit of tin somewhere in this country. Mr. Schermerhorn discovered some fine specimens of float tin and is going into that section to prospect further for that metal. Among the specimens secured from Lemhi and Custer Counties are gold, silver, lead, copper, iron, tin, zinc, and

BECAUSE OUR CONFLICT IS NOT WITH BLOOD AND FLESH, BUT WITH THE DISPOSERS,*

platinum, used in fine electrical and surveying instruments. Antimony was found largely in the seafoam district of Custer County, and tellurium from Garden Creek in Custer County."

From the diabolic or clay-throwing horrors of the great catastrophe the ancients seem to have drawn many conclusions as to the contents of nature's laboratory. Thus to Hermes, the Chaldean, the following paragraph is ascribed:

"In the beginning of time the great invisible one had his holy hands full of celestial matter, which he scattered throughout the infinity; and, lo, behold! it became balls of fire and balls of clay; and they scattered, like the moving metal, into many smaller balls, and began their ceaseless turning; and some of them, which were balls of fire, became balls of clay, and the balls of clay became balls of fire; and the balls of fire were waiting their time to become balls of clay; and the others envied them, and bided their time to become balls of pure, divine fire."

The clay-throwing, or diabolic power would naturally be the sole object of worship if the universe were regarded as produced by an arbitrary and capricious, if not malevolent Power, who was directly responsible for all the evil in it. Hence would arise all cruel propitiatory rites and sacrifices. But if, on the other hand, the Zoroastrian conception were attained, of assuming two primitive causes, which, though opposite, were united in an inscrutable divine polarity—a beneficent aspect, the Father of Lights, and a hurtful aspect, the Prince of Darkness, then men would detest the productions and the works of the destructive power, whether manifested in the great and strong wind, rending mountains and shivering rocks, or in the shaking earthquake or the fire; and would seek by imitation to ally themselves with the polarity manifested in the still small voice, the Source of order, harmony, and the peace which passeth understanding—the polarity which re-establishes equilibrium wherever it is impaired. Hence would arise the prophets, declaring that sacrifices were an abomination to Jehovah and that men should return good for evil. "Arrived at this stage of sacred initiation," said Apollonius, "here the neophyte praises God, utters no injurious words, inflicts no more pain." A priest who has really arrived at this stage of initiation will not be likely henceforth to seek to please the clay-thrower by stoning the prophet who would substitute mercy for sacrifice.

In the Book of Numbers, we find associated fire and ice, as in the glacial epoch. Korah signifies ice, Krh being directly allied through the Greek to the English crystal. Moses, M-sh-h, who hates disorder, and whose authority is supported by fire from the Lord, is identical with the Messiah, also M-sh-h, the Anointed, who, as it is stated in Hebrews, was anointed beyond his fellows because he did love righteousness and hate lawlessness; and who further appeared before St. John in Patmos with hair "white as white wool, as snow; and his eyes as a flame of fire, and his feet like the fine brass glowing with fire as in a furnace; and his voice as the voice of many waters." Thus will Scripture, rightly understood, ever be found to agree, not with the science falsely so-called of Paul's day, but with the true science and history of this globe. Whoever seeks to remove a "miracule" from the Scripture, ignorantly seeks to destroy a landmark and a clew to antediluvian, perhaps to pre-glacial, history.

*Greek, ΑΡΧΗ, from the Hebrew equivalent of the Latin disponare. The disposers were known to the Chaldeans as the Maskim, or the seven planets. The famous

so-called "Incantation of the Seven Maskim" is more graphic than any known description of disaster to be found anywhere outside of Holy Writ, not excepting even the best accounts of the earthquake at Lisbon or of the Johnstown flood:

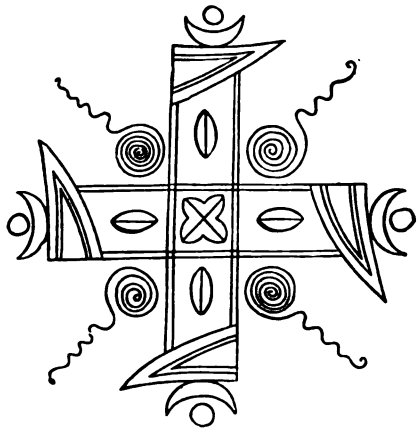
"Seven are they, they are seven;
In the caverns of ocean they dwell,
They are clothed in the lightnings of heaven,
Of their growth the deep waters can tell.
Seven are they, they are seven.
Broad is their way and their course is wide,
When the seeds of destruction they sow,
O'er the top of the hills where they stride
To lay waste the smooth highways below,
Broad is their way and their course is wide.
Fear is not in them, nor awe,
Supplication they heed not nor prayer;
For they know no compassion nor law,
And are deaf to the cries of despair,—
Fear is not in them nor awe.
Cursèd are they, they are cursed,
They are foes to wise Ea's great name;
By the whirlwind are all things dispersed
On the paths of the flash of their flame,—
Cursèd are they, they are cursed.
Spirit of Heaven, oh, help! Help, O Spirit of Earth!
They are seven, thrice said, they are seven.
For the gods they are Bearers of Thrones,
But for men they are Breeders of Death,
And the authors of sorrows and moans.
They are seven, thrice said, they are seven.
Spirit of Heaven, oh, help! Help, O Spirit of God!"

The Maskim are seven spirits of the abyss. Although their seat is in the depths of the earth (rather, the antipodes), yet their voice resounds on the heights also; they reside at will in the immensity of space, welcome neither in heaven nor earth. Their greatest delight is to subvert the orderly course of nature, to cause earthquakes, inundations, ravaging tempests. They are not submissive to their lord and ruler, but are like the spirits of rebellion, who, being originally heaven's messengers, secretly plotted a wicked deed, rose against the heavenly power, obscured the moon, and all but hurled the sun from his seat.—(See Ragozin, "Chaldea.")

Epicurus thus describes the deposers:

"They lie beside their nectar, and the bolts are hurled
Far below them in the valleys, and the clouds are lightly curled
Round their golden houses girdled with the gleaming world,
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights and flaming towns, and sinking ships and praying hands."

WITH THE WICKED FIRE-BALLS,*



HINDU ASTRONOMICAL CROSS, WITH METEORIC FIRE-BALLS AND THE CRESCENT MOON IN THE INTERSECTIONS OF THE ECLIPTIC WHERE ALL ECLIPSES OCCUR.

WITH THE COSMIC POWERS OF DARKNESS,† WITH THE DESTRUCTIVE WINDS‡ IN THE HEAVENS. THEREFORE TAKE UPON YOU THE PANOPLY OF DEITY, THAT YOU MAY BE ABLE TO RESIST IN THE DAY OF EVIL, AND HAVING ACHIEVED ALL THINGS, TO STAND. STAND, THEREFORE, HAVING YOUR LOINS GIRDED WITH TRUTH, AND . . . ABOVE ALL THINGS HAVING TAKEN UP THE SHIELD OF FIDELITY, BY WHICH YOU WILL BE ABLE TO QUENCH ALL THE IGNITED DARTS§ OF WICKEDNESS.

* Greek, aggeloi, angels, "created agents of fire, light, etc., by which Jehovah acts and becomes visible."—(Parkhurst: Greek Lexicon.)

† Greek, kratoras, from kera, a horn; see also crater, the mouth of a volcano. Aries — Gad executed judgment from the ram's horn, or Pleiades, one of whose stars wandered to the North and fell to earth when "Troy was taken."

‡ Greek, *Pneumatica.*

§ Greek, bele; English, Baal, baleful things; Irish, Beltane fires, etc. "The existence of a ring of diffused planetary matter or planetary fragments, whose orbit, at least partially, from time to time intersects or impinges upon the orbit of the earth, is proved by the periodical return of the maximum showers of the November meteors every thirty-three or thirty-four years, which was remarked and predicted by Olbers;

The question may be asked, might not the foregoing passage from St. Paul be translated quite differently? The answer is, Certainly, it not only might be, but it always has been, differently translated. To a person unacquainted with the great truths of primitive religion and of subsequent mythology, and of the relation of those truths to the historic facts of geology and astronomy, such a translation as the one here offered must necessarily be rejected as nonsense. But from the point of view of the truths and facts aforesaid, one failing to translate the passage in question more or less closely on the lines here indicated would fail to do so purposely. This is but to state the obvious truth that every translation is determined by the extent of the translator's knowledge, and the nature of his belief touching the facts affirmed or implied in the original. And particularly as long as prejudiced, inaccurate, and superficial views are held in relation to the wisdom of the Egyptians, in which Moses was learned; of the Persians, which St. Paul seems to have learned in Arabia; and of the Peruvians, whose ordinances are curiously like those of the Aperus, as the Hebrews were called by the Egyptians, so long we shall have no translation of the Bible which will afford us the point of view and the literal intention of its ancient writers.

Says Harris: "The literal experiences of one era become embodied in commemorative rites which in remoter epochs give rise to religious myths. These myths subsequently give rise to grotesque or terrible superstitions; these in times yet following give rise to popular religions; assuming new forms, new colors, with changes of culture and the lapse of generations. Long afterward, when faith has faded away, they are made into romance and opera; they serve as themes for art; at last comes the adept of the primeval science who retraces them to their origin."—(Harris.)

The etymology of Bible words will take science out of the realm of conjecture, and establish it on the hard pan of fact, as soon as scientists learn to go to the Bible in the original tongues

a prediction conspicuously verified in the years 1866 and 1867; while a still greater and denser fall is calculated as probable to occur at the close of this century," *i.e.*, A.D. 1899-1900.—(Galloway: "Physical Facts and Scripture Record.")

for the facts of pre-glacial and early post-glacial history. In the Bible we find hidden, like a treasure in a field, the great facts upon which the cunningly devised fables of mythology were founded. The Old and the New Testament yet remain untranslated, because the guardians of the sacred books still lack the knowledge of a science not falsely so-called which is requisite to explain to them what they read in the original. Hence it is as true in A.D. 1892 as it was in B.C. 1200, that "the same things uttered in Hebrew (or Greek), and translated into another tongue, have not the same force in them; and not only these things, but the law itself and the prophets and the rest of the books, have no small difference when they are spoken in their own language."

Müller clearly traces the origin of verbal roots to the sounds associated by man with his acts of various kinds. The sound "mar" in Sanscrit originally accompanied the act of rubbing, polishing stones, sharpening weapons. Soon the sound, *mar*, would become, not only an indication that one was going to work, to rub or polish stones himself, but pronounced with a certain unmistakable accent, it would become an imperative. Further, by means of change of accent and different tone of voice, as in Chinese and other monosyllabic languages, it would become possible to distinguish between "Mar," "Let us rub stones," and "Mar," "Now, then, stones to rub."—(Max Müller: "Origin of Religion.")

Language once invented, in the opinion of some it was soon seized by the microbe of mythology. Man concentrated his entire powers of thought and language upon the phenomena of the darkness, dawn, daylight, sunset, and storm.

"Do you see that cloud that's almost like in shape to a camel?"
"By the mass, and 'tis like a camel indeed."
"Methinks it is a weasel."
"It is backed like a weasel,"
"Or like a whale."
"Very like a whale."

What could be plainer than that, whenever and wherever we encounter either camel, weasel, or whale in Shakespeare, always and forever only a cloud is meant!

Mythology once reduced to this simple formula, it is, of course, relegated to the same shelf with Mother Goose. But a difficulty arises here. Christians have come to deny the kinship of other religions. Christianity is but a superior form of the ancient universal religions, all of which are the offspring of Hades (Hayti) and the inspiration of the genius of horns and hoofs (Bacchus = Goat). Now, if the remnants of the Catholic cosmic religion descended to heathen nations are absolutely false, then the same things in Christianity are equally false. If all heathen religions deal with phenomena of dawn and darkness in the orderly course of nature, then the same holds true of the Bible. But the Bible can be proved to be scientific; therefore the elements of heathen religions are true also. Therefore we may not justly condemn our distant cousins and brethren of the Orient so ruthlessly to the Hayti, or place of death, just off our own coasts, whence so much of our own religion sprang ages ago, simply on account of our differences, when we all have so much in common. How much we have in common appears at once upon examining the religious ideas of any of the great races. Take, for instance, the Greek and Roman classics:

CLASSIC AND CHRISTIAN.

Classic.	*Christian.*
1. TITAN, eldest of the children of heaven, yielded to Saturn the kingdom of the world, provided he raised no more children [the formation of moons by disruption of rings disturbed the solar harmony]; on the birth of Jupiter, Titan rebelled and raised war in heaven, but prevailed not. He and all his host of rebel angels were cast out and imprisoned under mountains heaped upon them, "Deep in the dark TARTAREAN gulph" (Homer).	1. SATAN, the first-born of heaven, rebelled upon the birth of Messiah. He raised war in heaven, but prevailed not. He and all his angels were cast out (Rev. xii. 8). And the angels which kept not their first estate were reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6). God spared not the angels that sinned, but cast them down to TARTARUS (see original Greek word in New Testament). (2 Peter ii. 4.) Compare Tor. Taurus.
2. LATONA was driven out of heaven and being got with child by Jupiter without knowledge of a man, she	2. EVE was driven out of Paradise, and in her representative, MARY, "seeing she knew not a man," brought

Classic.	*Christian.*
brought forth Phœbus Apollo, who was the brightness of his Father's glory. She was, at the time of her delivery, refused a place where to bring forth, and was persecuted all her life by the dragon Python.	forth her Son. She laid him in a manger, because there was no room in the inn. "And the dragon persecuted the woman which brought forth the man child." (Rev. xii. 13.)
(Another version is that Jupiter transformed himself into a swan—the constellation of Cygnus-Canaan, of the starry cross—and thus overshadowed Leda.)	The Holy Spirit appeared in bodily form like unto a dove—the Pleiades cluster, on the meridian in the halcyon days, modern Christmastide—and thus overshadowed the Blessed Virgin.
3. The son, thus begotten, slew the Python, and was taken up into heaven by Jupiter with great triumph.	3. And the seed of the woman bruised the serpent's head, "and her child was caught up to God, and to his throne." (Rev. xii. 5.)

In that remarkable book, "Upa-Sastra," published in Madras, in 1877, by an Englishman long a resident of India, we find these incisive and luminous paragraphs:

"In the realm of myth there is seen but one human family, and the voice of but one Teacher heard; for there that family has not yet reached Babel or experienced the confusion of tongues.

"It is a vulgar idea which regards mythic as synonymous with vague, illusory, fantastic, baseless, imaginary, and so forth. All mythic utterances are poetic, and all true poetry is a mythical utterance or production. All mythic utterances, hence all true poetry, are spontaneous. That so-called poets write to order in no way impugns the truth of what has been said. In true poetry the will or mind of the poet does not control the form and matter of the utterance, as is usual in ordinary cases, but the subject-matter, during its actual delivery, holds in control, as though it were a positive force, the natural mind of the poet. He hears with an inner ear, not thinks, during the process. This is the distinguishing trait respecting the production of genuine poetry; hence of all real allegories, parables, legends, fables, in fact, of all mythic literature, whether esteemed sacred or otherwise. It remains as an inevitable conclusion that the person who thus passively hears and utters is not the poet at all, in its proper sense. A poet

is literally a maker, but we need only attend to what has been said to see that he that thus utters poetry is not, on that account, a whit better able than others to explain its real drift and essential meaning. If the reader can receive it, the Mythic Principle, personified, is the real and true poet; the external agent or writer is represented by the oaten pipe, and the melody produced is the poem.

"Following upon what has been said, it is most suitable to limit sacred literature to those holy writings which by popular consent are known to be consecrated to religious and divine service; while mythic literature will denote all that which is deemed to have come forth spontaneously, the result of an afflatus. To set forth in a true light the claims of real poetry is unavoidable, because the alternative presents itself, that if the writer of true poetry is the poet, the real authors of sacred literature were mortal men like ourselves. In ancient, unsophisticated times, the muse or mythic power was invoked to inspire the poem, and honor was thus, in form, accorded to whom honor was due; but now, as a rule, such practices are pretended to be scouted. 'Pretended' is the word; for everyone of any experience in the poetic line knows full well that he is practically dependent for his effusions upon influences which he may invoke, but over which he has no control.

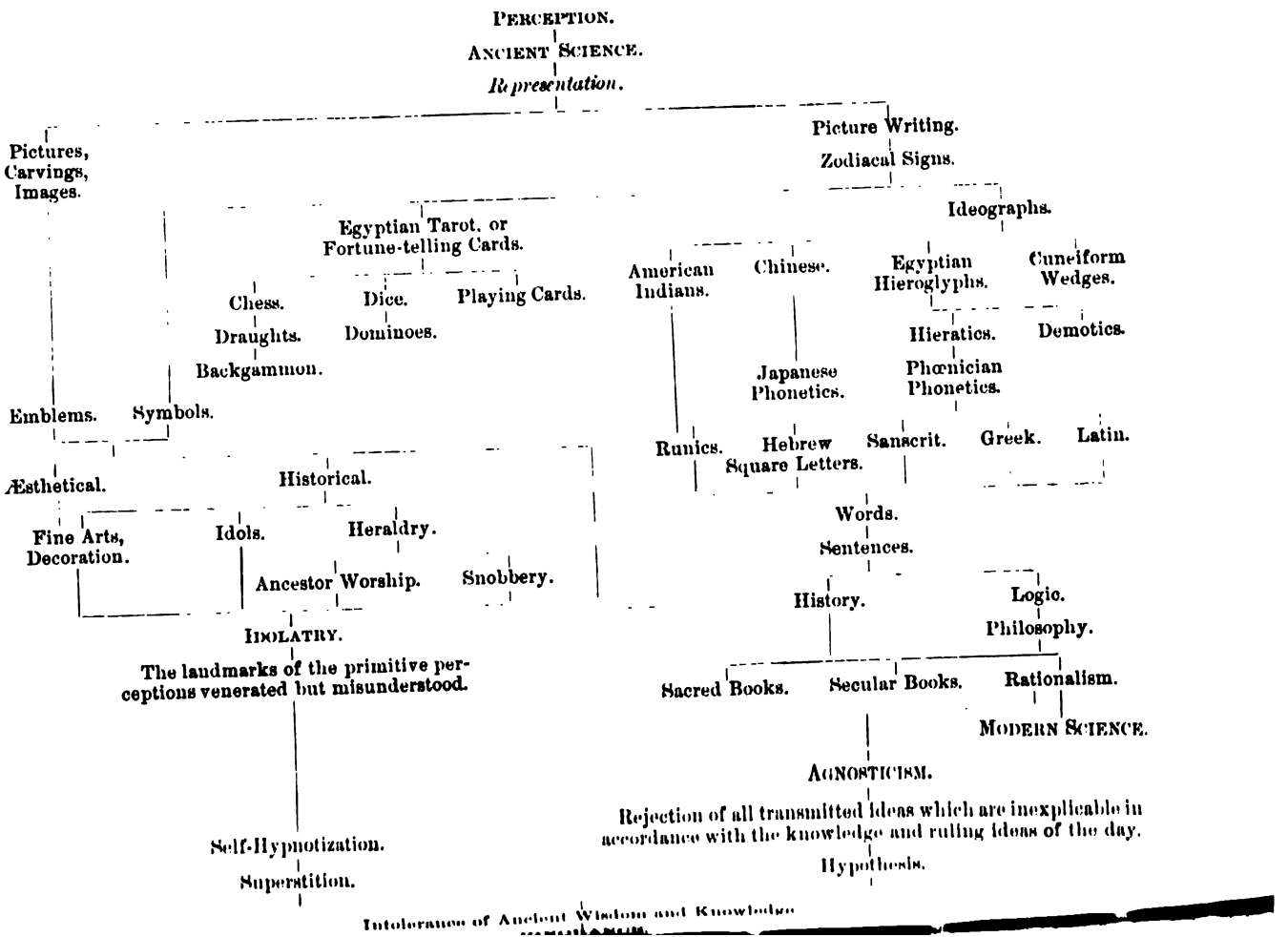
"Taking it for granted that the statements made in mythic or God-given writings must be absolutely true, however anomalous and irreconcilable with the facts of modern science and the deductions of enlightened reason they may appear to the natural mind, we affirm that *the sacred Scriptures are true in their own domain, the soul; and further, that they are equally true in respect of physical science;* that through them the Deity speaks to men, who may thus learn, if their comprehensions will allow them, the secret nature of things, whether pertaining to the life of earth or of heaven. The science of divinity embraces the occult and mysterious principles of every science, sacred and secular; for it is the science of divine action in the works of creation, the science of universal existence, both active and passive.

"The Bible is an integral part of the truly mythic or inspired literature of the world, but we may accept it as more: it appears destined to occupy a place, relative to that literature, which shall correspond to the place which the English race holds in relation to the other nations of the world. There is no doctrine in the Bible which is not to be found in some figure or other in every other holy book, nor do these contain any doctrine which is not to be found also in the Bible. But as one compact book of doctrinal reference, it has come to possess infinite advantages and collateral conveniences compared to anything of the kind that any other collection of sacred writings is ever likely to attain to. THE BIBLE THUS TRANSCENDS ALL OTHER SCRIPTURES IN COMPLETENESS AND VALUE."

The superiority of the Bible over all other sacred scriptures is easily accounted for if, having learned from Philo (A.D. 50) and Eusebius (A.D. 300) the derivation of the Old and New Testaments from the ancient writings of the Egyptian Therapeuts, we at the same time remember "that the chronological progress of the origination of civilization is from west to east. Egypt possessed a higher civilization at least twelve centuries before our earliest record of a Chinese emperor. Babylon was a centre of light while the fathers of the Hindus still tended their flocks in Iran. The Sanscrit was a perfect literary language by 1500 B.C., yet the Vedas are not the oldest literature. One part of the Egyptian papyrus 'Prisse,' comes from before 3000 B.C., and hieroglyphical writing is older than history. This papyrus is an ethical document. The Great Sphinx of Ghizeh and the temple near it antedate history and are the oldest creation of man. Scientific astronomy goes back in Egypt *at least* to 2234 B.C., in China only to 1200 B.C." *

To the whole tenor of the foregoing paragraphs, the opponents of both comparative mythology and comparative religion must inevitably object. Keightly, in the following extract from his "Classical Mythology," shows himself a fair representative of the ostrich-school of writers, who eliminate from the landscape all things not dreamt of in their philosophy by

* Compare Andrews' Institutes of History.


KNOWLEDGE.
PERCEPTION.
ANCIENT SCIENCE.
Representation.
Pictures, Carvings, Images.
Egyptian Tarot, or Fortune-telling Cards.
Chess.
Draughts.
Backgammon.
Dice.
Dominoes.
Playing Cards.
Emblems.
Symbols.
Æsthetical.
Historical.
Fine Arts, Decoration.
Idols.
Heraldry.
Ancestor Worship.
Snobbery.
IDOLATRY.
The landmarks of the primitive perceptions venerated but misunderstood.
Self-Hypnotization.
Superstition.
Intolerance of Ancient Wisdom and Knowledge
Picture Writing.
Zodiacal Signs.
Ideographs.
American Indians.
Chinese.
Egyptian Hieroglyphs.
Cuneiform Wedges.
Hieratics.
Demotics.
Japanese Phonetics.
Phœnician Phonetics.
Runics.
Hebrew Square Letters.
Sanscrit.
Greek.
Latin.
Words.
Sentences.
History.
Logic.
Philosophy.
Sacred Books.
Secular Books.
Rationalism.
MODERN SCIENCE.
AGNOSTICISM.
Rejection of all transmitted ideas which are inexplicable in accordance with the knowledge and ruling ideas of the day.
Hypothesis.

burying their heads in the fallen leaves around their feet, and calling the artificial solitude thus created, peace:—

> "G. J. Voss endeavors to show that the fables of heathenism were only a distortion of the revelations made to mankind by the true God. . . . This whole science is founded on accidental resemblances of names and practices. . . . Against this system we are most anxious to warn and guard our readers. In our eyes it is disgusting from its indelicacy as well as its absurdity; it approaches the confines of impiety, and at times seems even to pass them. . . . *If the theory of these men (the mystics) be true, the necessity for Christianity becomes a question.*"

Which is as much as to say that if Keightly's personal pedigree can be traced, the necessity for Keightly becomes a question. Keightly must be either the latest and most renowned member of a long family line bearing similar names, or else he must himself be the beginning, middle, and end of his line. The human mind is quite capable of arriving at a choice between such alternatives. Keightly further objects that the study of comparative mythology leads many into "popery," by which he doubtless means symbolical religion as opposed to verbal religion.

Historically, the matter stands thus: The science of divinity, as we have seen, is the science of divine action in the works of creation—the science of universal existence, both active and passive. The original foundation of this science was not speculation, but instead, perception. Its subsequent evolution may be tabulated, as shown opposite.

Following the course of development downward from the direct perceptions which constitute the only true knowledge, to the practices and speculations whose end is ignorance, we are reminded of a great saying of Wagner:

"Those who float with the stream may fancy they belong to the party of continual progress. It is easy to be borne along by the current, and they do not notice that their destiny is to be swallowed up in the ocean of the commonplace. To swim against the stream must seem ridiculous to all who are not irresistibly impelled to make the enormous effort which is required to do it. Who that has once reached the source

could ever find pleasure in again plunging into the current? From blissful heights (of primitive perception) he looks down upon the distant ocean (of ignorance) with its mutually destroying monsters" [superstition, fanaticism, bigotry, intolerance, unbelief, vice, agnosticism, etc.].—(Richard Wagner.)*

"Popery," whether at Rome or in Thibet, is certainly preferable to rationalism, because it at least preserves, if it does often misunderstand, its own landmarks. Its fault lies, not in having done this, but rather in having done irreparable mischief by a ruthless destruction of the landmarks of others in its propagandistic zeal. In America we have had to learn to distinguish between public organizations for public ends, and private combinations of individuals formed for the purpose of operating the machinery of such organizations. So, too, we have to distinguish between the venerable unreformed Church of Rome, and the political and semi-military organizations within her pale, which would prevent the internal reforms for which many of the foremost of her clergy have eloquently pleaded through centuries past.

As to the relations of Rome and Protestantism to each other, and to the Church of God in Man, Harris writes:

"The religion of the Roman Catholic Church retains in its theological system a survival of the ancient solar cult. It is thus the legatee of the surviving, almost extinct, properties of those proud old faiths in which men drew inspiring vitalities from the diffusion of the solar essence. It is logical to think of God both as from without and from within, and the Augustinian theology, which is that of Rome, was based upon the former concept. Perhaps it was this which caused the wisest of seers to aver that man could not be saved in the Roman Catholic faith, because it denied the Lord; that is, the doctrine of God from within, the Divine Humanity. But the doctrine of the Lord in this sense is pre-eminently denied by the followers of Moses and the Jewish religion, in that stream of historical tendency which flows through their priesthood and doctors of the law, and which is also a survival of the solar cult. It is the concept of a God who 'sitteth upon the circle of

* Parsifal; or, The Finding of Christ Through Art. By A. R. Parsons.

the earth and to whom the inhabitants thereof are as grasshoppers.'

"The ancient poem of Job is a reminiscence of the hereditary faith into which Abraham, the alleged ancestor of the Jewish tribes, inherited. But this fiery nebulous cloud of antique religion is seen to have all originated through the solar luminary. In the coal formations we see blocks of anthracite, in which are impressed the leaves of the vegetable growth from which that drew its origin. The solar religion is thus imprinted into the fossilized strata of the faiths that have hardened in the lapse and pressure of ages. But the human constitution, also impressed with lines of immemorial heredities, bears stamped within it the final and obscure remains of the same creative splendor.

"Rome is a coal-bed, alike in its theology, its art, custom, pageant, and ritual; it holds the woven-in lines of the cult in which Greece, Persia, and more ancient Chaldea, and still more ancient cultured and heroic peoples, lived, flourished, and passed away. The races into whose faith and custom Rome is most thoroughly organized and deeply imbedded are at the present time the least imbued with the energy of modern civilization, the least disposed to strenuous mental and industrial energy, because of the presence in them of that lingering, waning shadow that was once light. Yet there is another side of the view. The faith of God from within is the faith of Christ Jesus the indwelling; it is a faith of particulars as opposed to the solar faith, which is one of universalism. The tendency of Rome is to orb itself, like the sun from which were derived its primitive splendors; it shines with a proud impartiality upon the just and upon the unjust; it rules outside of them, thence presses in upon them, that it may rule in them. It undertakes the salvation of all who become its subjects to eternal life. Hence the Catholic has no anxiety about the salvation of his soul; for that the Church cares and is responsible. Hence, too, the Catholic logically dispenses with the right of private judgment in matters of faith. The Church is supreme over his reason and from the outside; but hence in imagination he is relieved from a great responsibility. It is not his to

plunge alone into the cold sea of death, and buffet the waves in his lonely swim through the unrealized hereafter; the barque of Peter waits to rescue him; he trusts the ferryman, and doubts not that all will be well.

"To his thought the Church is a divine-natural institution; as much so as an empire is a natural one. If in the empire, he is loyal to Cæsar, in the Church he recognizes the demands of obedience to God. The Church stands to him, in fact, as a solar orb; the constant dispenser of divine vitalities; its power a miracle; its law absolute; its protection safety. The genius of Rome, both among Protestants and agnostics, is never understood. It holds its power in the remains of an old racial consciousness; hence among the more spontaneous, reposeful, and sympathetic races of the civilized world it rules, these races find in it a freedom and ease of unreasoning being which is only realized again among the Dissenters from its communion as they yield themselves to the pleasurable influences of nature and the universe, entering in fine into the movement of the nature play.

"Protestantism began as an assertion of the right of the soul to be a church within itself, to find God within. Rome collectivizes men as subjects of salvation to be worked out for them. Protestantism in its spirit isolates man to work out his own salvation, by a process going on within him. But Protestantism is a process of disintegration; in opposition to that of Rome, which is one of collectivization. The more conservative and orthodox churches are those which have receded least from the mother see. In them faith and reason are like boys who play at see-saw on a beam balanced over an immovable bar. Rome does not see-saw at all, it stands solid on its feet; reason thrust down to a negative attitude and held there.

"The logical trend of Protestantism is to the final particularization of each human monad: the sects decrease in their membership as Rome recedes in the distance; at last each man is his own sect; the individualization is complete; the Church as an objectivity has vanished. Each sect in turn endeavors to make itself a finality, yet each is but a wayside

inn. In the advance of a rounded culture, the man who follows the light of his rational intelligence becomes at last an exile from each outlying province of natural ecclesiasticism. The objective Church may survive to his mind, as a useful system under existing conditions of society, or as a formidable engine that must not be rudely touched lest he suffer the consequences, or as an object of æsthetic value. He finally considers it, however, as entitled to no human respect; it is something that he has shuffled off; a mortal coil that at first projects, but afterward impedes, the flight, and which would finally suppress the being of the intellectual Psyche.

"To this complexion must we come at last. As the spirit dies out of its body to find the freedom of the new existence beyond the grave, so the ripening, quickening, reasoning man must die out of the body of ecclesiasticism, out of its ligatures, out of its alluring promises or threatenings of peril; must look to it with neither fear nor hope; and look upon it simply as a nonentity, which, from the absolute ground it is. THE ONLY ABSOLUTE CHURCH IS GOD IN MAN.

"Yet here again is qualification. Rome has its conformists who are not in its sense Catholics, men who consciously respond in heartfelt allegiance to a divinely human tribunal in the private consciousness. The great humanists among the Catholic saints were of such quality; groping their way, feeling their way through life; advancing, as they thought, or tried to think, into a deeper, richer, fuller unity with the objective Church; while really they were moving on toward the divine door that opens into that city of the soul wherein is no temple, neither light of the sun; for the Lord God is the light thereof.

"So again almost all nominal Protestants, or at least a large majority, are Romanists in disguise. They have merely substituted the authority of some more or less pretentious and powerful sectarian nodule or nidus for that of a universal see. For the great Pope there are popelings; the sect always claims in essence what Rome claims. A novelist tells of a microscopical bear that lives in the hairs of a bear's foot, but that is the exact image of supreme bruin; so with these incon-

ceivably petty animalcular priests, crawling in the hairs of the feet of the gigantic body of priestly authority, each of them exaggerating his self-consequence to the stature of the holy father in the Vatican.

"The conventicle becomes the toy Noah's ark of the child, as against the great floating beast-palace that Noah built. The sects float in the stream of ecclesiastical tradition after Rome, as so many rafts or painted buoys or gigs or yawls, after the towering old galleon. Each captain of a cock-boat assumes that his chart and compass, and insurance against the perils of the deep afford an absolute guarantee for the safety of the passengers whose faith retains them in the divine vessel committed to his charge. Thus the mass of nominal Protestants have simply exchanged the ship for the ship's gig, manned by mutineers; salvation is being paddled out for them or sailed out for them, while their duty is to obey the rules of the vessel and furnish its material supplies. The logical is nowhere; it is all a process of the notional. But bigotry, intolerance, arrogance, and persecuting spirit evolve by logical sequences into every system of ecclesiastical environment. Devout men, sainted women, become persecutors, torturers, alien to the divine instincts engendered in their humanity, by the logical force of the religious environments in which they make their home. They are like the Flathead Indians; every one has the hemispheres of reason distorted, pressed in, by the mental ligatures that are twisted upon the brain from its earliest religious infancy."

Having thus noted the position and the historic significance of the Church of Rome, the position of the Church of England demands a brief examination, since, on the one hand, it is asserted that the established Church of Great Britain and Ireland is a schismatic body, founded by Rome, but subsequently forced to recede from the Roman communion at the behest of Henry VIII.; while, on the other hand, it is affirmed that the British Church was founded before the Church of Rome herself, and centuries before the establishment of the Papacy. A clear statement of the claims of the Church of England is to be found in Trelawney's "Perranzabuloe," where

authorities are duly cited for the aid of any who desire to go into the subject still more fully. Trelawney shows that Cowden, Usher, Stillingfleet, Cave, Gibson, Godwin, Rapin, Parker, and others, after close examination of the subject, confirm the testimony of Clemens Romanus in the first century, of Jerome in the fourth, Theodoret in the fifth, Venantius, Fortunatus in the sixth, etc., that St. Paul was the founder of the Church in Britain. Baronius, the Roman annalist, declares that Simon Zelotes first preached the Gospel in Britain, together with Joseph of Arimathea. Dorotheus, Bishop of Tyre, records the landing of Simon in Britain, and states that he was slain and buried there. Joseph of Arimathea is said to have come over to Britain A.D. 35. Dorotheus states that Aristobulus, mentioned in Paul's Epistle to the Romans, was ordained the first bishop of Britain. Usher cites many authorities to prove that St. Paul did not leave the island before he had appointed the first bishop or bishops, and other ministers of the Church; that Aristobulus was the first bishop; and that the three orders [of the Essenes], bishop, priest, and deacon, were arranged by St. Paul for the future government of the Church. Gildas the Wise, of Britain, who lived in the fifth century, states that Christianity was introduced into Britain before the defeat of the British Queen Boadicea by Suetonius, A.D. 61.

At the time of St. Paul's release from imprisonment in Rome, A.D. 58, Bran, the father of Caractacus, who was a captive at Rome, had become a convert to Christianity, and on his return to Britain carried the knowledge of his faith to his countrymen. That he was converted by St. Paul is rendered likely by the curious fact that at the same time were residing at Rome two illustrious British ladies, Claudia Rufina, wife of Rufus Pudens, and Pomponia Græcina, wife of Aulus Plautius, the lieutenant of Claudius at the time of Boadicea's defeat. Claudio and Pudens are mentioned by Paul in his second epistle to Timothy (chap. iv., verse 21), while Tacitus states that Pomponia was accused of embracing the "foreign superstition," as Christianity was then called.

Trelawney's summing up of the evidence is as follows:

1. The Church of Britain was established by St. Paul.

2. St. Paul says of himself that he had the care of all the churches of his own foundation. The Church of Britain was dependent upon him and not upon St. Peter.

3. The bishopric of Rome was established jointly by St. Paul and St. Peter, after St. Paul's return from Britain. Therefore, the Church of Britain was prior to, and independent of, the Church of Rome.

4. In the fourth century Jerome declared the Churches of Rome and of Britain to be of the same condition, and merit, and pastoral authority.

5. The Church of Britain continued in existence through the sixth century, when Britain ceased to be a part of the Roman empire; and therefore was independent of the Church of Rome.

6. The bishop of Rome derived the title and power of universal bishop from an emperor in the seventh century; therefore the Church of Britain was independent of the Church of Rome prior to the existence of such power.

7. The bishop of Rome attempted to establish a spiritual jurisdiction over the Church of Britain in the seventh century, which the British bishops indignantly rejected. Therefore the Church of Britain was independent of the Church of Rome.

Trelawney further shows that before the Norman conquest, the British and Anglo-Saxons did not believe in transubstantiation, nor indulgences, nor in the invocation of saints, nor in purgatory, nor in restraining the reading of the Scriptures; and that the famous Dunstan, A.D. 959, who was the first to advocate the celibacy of the clergy in England, steadily and dauntlessly asserted the royal supremacy over the Church of England and her absolute independence from the Church of Rome.

The influence of territorial environment upon man has long been recognized. The no less potent influence of different races of men upon the territorial environment, as clearly stated in Wilkinson's "Human Body and its Connection with Man," and Hawkins's "Upa Sastra," has repeatedly forced itself upon our attention in the present work. Accordingly we may see in the struggle between these two ancient forms of Christianity for the control of British soil, the tenacity with which the

mental atmosphere of Greece, yet surviving in the British isles from prehistoric days, has always resisted the mental atmosphere of Rome. Broadly stated, the tendency of Rome is to seek to attain to the metaphysical by physical means; the tendency of Alexandria was to seek to control the physical by metaphysical means. Rome seeks to awaken and expand spiritual consciousness by means of subtle, varied, and overwhelming impressions made upon the physical senses; Alexandria sought to awaken and fortify the moral consciousness, and thus rule the physical senses, by addressing herself directly to the light of the divine Reason which lighteth every man that cometh into the world. The duality of man's nature, as the physical embodiment of a reasonable soul, renders inevitable such a polarity in the Christian Church as that of Alexandria and Rome. The position occupied by the Church of England renders it possible for her to harmonize in her ritual and work the respective polarities of both Alexandria and Rome; owing, however, to the preponderance of the physical over the spiritual in man, among Saxons no less than other races, the tendency of the Church of England, also, is to be drawn in the direction of Rome. This tendency if unchecked, while it is not likely ever to produce Latin fruits on Saxon soil, might unfortunately end in such a spiritual torpor as that in which the venerable and mighty Greek Church has maintained a purely perfunctory existence for ages past, though without ever losing the absolute independence which she has always enjoyed from Apostolic times. Only in case the Broad Church wing of the Church of England succeeds in keeping the intellect of the English Church in touch with the intellectual needs of the more educated members of the Church, by responding sympathetically to intellectual truth, whether coming from new discoveries or from ancient recoveries, will that Church really stand for anything distinctive between the modern Roman and Greek Churches, and the numberless denominations which demand a no less unconditional surrender of human reason to their confessions than Rome does to her Pontiff, and which agree with Rome in allowing to man the use of reason only so long as he undertakes to use it, not to *examine* or to *verify*, but

simply to *defend* the conventional interpretations of truth which they, respectively, represent.

Among all these organizations divine truth is not supposed to exist as a living body whose persistence of form depends upon ceaseless molecular changes and readjustments; but instead, it is supposed that truth can only exist as a petrified body, possessing the supposed perfection of absolute rigidity and unalterability of both internal and external structure.

The need of reformation was felt, acknowledged, and proclaimed in the Latin Church for centuries before the Protestant separation in the sixteenth century. But the movement, in a scholarly and final sense, was premature. In advance of a comprehensive physical science, and adequate revival of ancient learning, and a thorough knowledge of the religious and philosophical remains of the Orient, no real recovery of the ancient universal Christianity, once "published in all creation under the heavens" (Col. i. 23) was possible. The shock generated between the positive and negative poles of reason and tradition by the Lutheran Reformation, doubtless purified the atmosphere ethically. This rationalistic, spiritual, and ethical reform movement, however, was marred by an iconoclastic mania for destroying truly Christian landmarks, just as "Popery" has always destroyed "pagan" landmarks wherever it could get possession of them.

Now all is changed. Where once all was darkness, exploration and archæological research have poured in floods of light. Yet thus far the only new movement in matters of religion is the so-called Theosophical (really anti-*Theo*sophical or a-theistical) Society. Its platform certainly is sound enough as far as it goes. It is, namely, that,

"There is no religion higher than truth."

But with that truism it stops. Without creed, rites, or ceremonies, to connect it with the basic facts of ancient religion, it is the veritable materialization of modern agnosticism, which confronts every creed that rests its case upon the supposed human impossibility of raking sufficiently deep into the past to prove that its affirmations are false, with the defiant

charge that it is impossible for the adherents of any historic creed to prove that its doctrines are true.

"By their fruits ye shall know them," is a text frequently applied to Rome not only by Protestant religious and secular critics, but also by the English-speaking Theosophists, when they triumphantly point to the coincidence between long-continued absolute papal supremacy and the intellectual and political—not to say moral—deterioration of the people under that rule. Laurence Olyphant applies the same rule to Oriental Theosophy. "The light which shines in upon a man who is sitting under a bo-tree, with his eyes on his nose . . . may unfold to him the views of those in another state of existence with whom he is in atomic rapport, about the seven principles of which he is composed, . . . but it gives him no hints as to social reconstruction. By various other corporal disciplines, he may attract from his invisible associates into his organism such powerful magnetic forces as to enable him to make converts by hypnotic suggestion, or raise his body in the air, or suspend his respiration for an indefinite time; but so far from feeding others, as a rule, he makes them feed him; so far from bearing their burdens, they bear his—in spite of his powers of levitation; and the final result of more than three thousand years of this kind of inspiration has been to crowd a greater number of idle, useless monks, of ragged religious mendicants, and of revolting fakirs, upon a given area of the world's surface, than can be found in the same space in any other part of the world."—("Scientific Religion.")

Christians of all denominations will find food for reflection in the fact that it has been left for an exotic Theosophy imported from the distant Orient to recall from a state of absolutely irreligious materialism into an enthusiastic, self-denying, and philanthropic idealism, thousands of intelligent and educated persons in our midst whom the Church of to-day not only has failed to reach, but has actually repelled. It is probable that our clergy little realize the extent to which the idealistic Theosophical movement has already invaded the ranks of formal church-goers in the most orthodox congregations. On the other hand, Theosophy has enabled to attend Christian

services with spiritual edification (though with certain mental reservations), many who had lost all interest in Christianity.

"Meanwhile," says Hawken, "no argument is necessary to assure every observant mind that the human race of our globe is coming under some mighty and unusual influence, which is invading the old, exclusive, and time-honored habits, customs, and opinions of the nations, and compelling them to surrender themselves to the common movement. The race, in short, appears to be tending toward a cosmopolitan condition, by which the benefits accruing from the peculiarities or circumstances of any one class shall be made available to every other. This tendency to intercommunity of interests is a substantial fact, the inevitable result of enormous changes characterizing our era, and making progress deep within man's nature, and beneath and beyond his immediate consciousness. Awakening inquiry is the worldwide attitude of the human mind to-day, betokening interior changes which have had no parallel in the known history of the race."

In seeking to promote such a reunion of all creeds which teach the life to come, and maintain a moral and ethical code, together with historic rites perpetuating the memory of the great experiences from which the inductions of all true religion and metaphysics were derived, the idea is, not to secure a mere external uniformity, or to make over the many mansions in the Father's house all into one room. The Father is not the author of confusion. His law, impressed upon every part of the known universe, is not that of external unity with internal diversity, but instead just the contrary, inner unity with external diversity. The desideratum really is to see each portion of the entire body reunited with the whole in its uses, when the life of the whole will come to the parts, and summon them to live.

"Trace whatever department we will, we find that association is the new word of this century, whose symptoms have been long preparing. The doctrine of the association of ideas, when set in motion, invades every subject with fresh force, and with the new element of breadth of attack. How barren each thing is when it stands upon its own individuality; how

its properties one by one die down, as we cut it off from the influences of the surrounding natures! The association of single similar things with each other in a common knowledge is what brings them under the grasp of a particular science, which is no sooner constituted than we feel that it too is unfruitful in itself; but when conjoined to some other whole science, the two together are always more than twice either; they are three at the very first, and have a progeny which may rise to any numbers. Observe the new light that comes simply and solely by putting things together! This act constitutes the strength of modern attainments. In our days of incoherent views, storms were thought to be gusts more capricious than our tempers are still thought to be. They pitched one ship on its beam-ends to the south, swooped another to the east, and sucked down a third into a perpendicular grave. At length came a man who entertained the notion of putting the bits of a storm together; and he soon found that the pieces fitted. The man found practically that a whole storm was quite different from the conception of separated parts, and that it was made up of associated parts. He began to think that storms 'obey regular laws.' The world is beginning to think that all things do the same; and thus ultimately all men will be enabled to look down from that summit which this one man, by strong efforts, gained."—(J. J. G. Wilkinson: "Human Body and its Connexion with Man.")

And is the time approaching
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold?
Shall Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore?
Shall all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day?*

* The unusual occurrence of a Roman Catholic congregation meeting and preparing to worship in a Baptist church happened in Long Island City, when the parishion-

Cannot His Holiness, the Pope of Rome, the Grand Lama of Thibet, The Primate of the Holy Orthodox Greek Church, His Grace the Archbishop of Canterbury, Mr. F. Max Müller, our great mythologists, our great linguists, our great archæologists, our great astronomers, and our great geologists, come together and co-operate TO REFORM THE HOLY CATHOLIC CHURCH THROUGHOUT THE WORLD IN SUCH A WAY AS TO RESTORE ALL THE ANCIENT LANDMARKS, BOTH SCIENTIFIC AND HISTORICAL, AND RECONSTRUCT THE MIGHTY SCIENTIFIC, ETHICAL, AND SPIRITUAL EDIFICE WHOSE RUINS HAVE SUPPLIED ALL THE BUILDING MATERIAL FOR OUR ENDLESS SECTS AND BITTERLY ANTAGONISTIC FACTIONS THROUGH THE CENTURIES?

The same Power who has kept the Russian from forsaking his Bear, the Chinaman his Lion and Dragon, the Hindu his Tortoise, the Briton his Cross, or the American his Eagle, will, by his ever-living and inspiring spirit, yet guide us into all truth, if we but seek to find it.

Is one tempted to ask, Why should the ancient foundations be explored, instead of seeking a basis from which to cut loose from the past forever, and construct all things anew? the reply may be paraphrased from Gouin's elucidation of the importance of the Greek and Latin languages to modern man:

"As with individuals, so the races also have their name—a name which expresses them and defines them, a name which includes the facts of their life, the archives of their existence; and this name is—their language. It is bequeathed from generation to generation as an entailed patrimony. The language has all the virtues of the family name; the race by whom it is spoken clings to it as a part of itself, and deems it imperishable."

ers of St. Mary's Church, of which Rev. Father McGuire is pastor, gathered in the East Avenue Baptist edifice and discussed plans and the means of raising funds to rebuild the handsome church of St. Mary, which a week ago was destroyed by fire. The priests and parishioners of St. Mary's Church expressed themselves as feeling very grateful to the Rev. L. T. Giffin and the trustees of the East Avenue Baptist Church for their generous offer. The Rev. Mr. Giffin said that his action in surrendering his church to the Catholics in their time of trouble would undoubtedly bring forth criticism from certain quarters, but that he believed his action and that of the church trustees was *a step in the direction of the recognition of the fatherhood of God, and the brotherhood of man, for which the people of this world are all striving.*—(New York World, July 29, 1893.)

Is it possible to imagine a nation decreeing the abolition of the language of its forefathers? As with individuals and races, so too with religions. They love their creeds, rites, and ceremonies, symbols, theology, and metaphysics. They bear also traces of their childhood. Its earliest remembrances are the religious traditions of the world. These traditions constitute the basis of ecclesiastical characteristics. If these were to perish, the churches would perish. These ancient foundations are the source whence the three great arteries of the True, the Beautiful, and the Good draw their sustenance.

For the Christian denominations the Hebrew Bible is the language of their forefathers. It contains survivals of previous Babylonian and Egyptian forms of religion, but it represents the monotheistic section, rather than the whole range of Babylonian religion. Gentile religion is not the language of the forefathers of historic Christianity, but it is that which, added to Jewish religion, made historic Christianity possible.

As has elsewhere been said, Saul of Tarsus was brought up at the feet of Gamaliel. When Saul was converted he passed three years in Arabia before returning to his brethren. Upon his return he affirmed that he was called to declare unto his Jewish brethren, not the true meaning of Judaism, but instead what was the riches, the glory, of the mystery hidden among the Gentiles, namely, Christ in you, the hope of glory.

The eternally true foundations, together with the process of evolution of the revelation of the primitive wisdom religion, from which all the great religions are descended, and to whose spiritual and scientific heights it should behove mankind to seek to reascend, in order that religions again may all be one as Deity is one, are outlined in Skinner's great work, "The Source of Measures," from which citations will be found in the next chapter on the Science of the Bible.

"When the deepest foundations of all the religions of the world have been laid free and restored, who knows but that those very foundations may serve once more, like the catacombs, or like the crypts beneath our old cathedrals, as a place of refuge for those who, to whatever creed they may belong, long for something better, purer, older, and truer than what

they can find in the statutable sacrifice, services, and sermons of the days in which their lot upon earth has been cast. . . . Though leaving much behind of what is worshipped or preached in Hindu temples, in Buddhist vihâras, in Mohammedan mosques, in Jewish synagogues, and Christian churches, each believer may bring down with him into that quiet crypt what he values most—his own pearl of great price: The Hindu his innate disbelief in this world, his unhesitating belief in another world; the Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity; the Mohammedan, if nothing else, at least his sobriety;* the Jew his clinging, through good and evil days, to the One God, who loveth righteousness, and whose name is, "I am;" the Christian, that which is better than all, if those who doubt it would only try it—our love of God, call him what you like, the infinite, the invisible, the immortal, the father, the highest Self, above all, and through all, and in all—manifested in our love of man, our love of the living, our love of the dead, our living and undying love. That crypt, though as yet but small and dark, is visited even now by those few who shun the noise of many voices, the glare of many lights, the conflict of many opinions. Who knows but that in time it will grow wider and brighter, and that the Crypt of the Past may become the Church of the Future."—(Muller: "Origin of Religion.")

* "Islam means the creed of resignation to the Divine will; Mohammed included Jews and Christians among Moslems; for those who believe in God and the last day shall have no fear upon them, neither shall they grieve."—("Religious Systems of the World.")

"Not only are the Moslem converts from Paganism more numerous than the Christian converts, but Christianity, in some regions, is actually receding before Islam; while the attempts to proselytize Mohammedan nations are notoriously unsuccessful. Though quite unfitted for the higher races, it is eminently adapted to be a civilizing and elevating religion for barbarous tribes. It is a step upward, but the step is not too high. The Church of England, with the 39 articles, will not be the Church of Equatorial Africa for many generations. The strictly regulated polygamy of Moslem lands is infinitely less degrading to women, and less injurious to men, than the promiscuous polyandry which is the curse of Christian cities, and which is absolutely unknown in Islam. The four chief evils of Mohammedan lands, polygamy, slavery, servile concubinage, and license of divorce, are no exclusive reproach to Islam." —(Canon Taylor on "The Progress of Mohammedanism," at the Church Congress at Wolverhampton, England. St. James's Gazette.)

XI.—SIDELIGHTS ON THE SCIENCE OF THE BIBLE.

"It appears," says Skinner,* "that nature or God was regarded by the ancients as making use of a certain numerical relation as a law or application of numbers to measures, by which to construct the mechanical properties of the universe; so regulating the times of the planets that the measure of their shapes was obtainable from the numerical system of their motions, motion thus being co-ordinate with size under the same system. The entire system was anciently regarded as the creative design of which creation was the practical application. Now, in the system as set forth, measures of planetary times serve co-ordinately as measures of the size of planets, and of the peculiarity of their shapes, *i.e.*, the extension of their equatorial and polar diameters is expressed in terms of the British system of long and land measures, which system is discovered to contain an occult or obscure system of time calculations based on the factor 6, by which the entirety of the British measures is in fact but a phase of the ancient Hindu system.

"The true study of the Deity by man being in the observation of his works, the discovery in those works of a fundamental creative law in numbers and measures of such a wide and comprehensive grasp, located the substance of such a discovery as the practical real tangible link between God and man, as that by which man can in a degree realize the actually existing working qualities of God, just as, speaking most reverently, he would those of a fellow-man, as say a mason or builder, thus revealing tangible existence, likeness, relationship, and remotely companionship. Such a link once found

* "The Source of Measures."

would constitute a base for superstructures of recognition, praise, worship, and copy. As a fact this system seems to underlie the whole Biblical structure, as a foundation for its ritualism and for the display of the works of Deity in the way of architecture by the use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon. All matters of science are subordinate to anything by means of which man can arrive at definite knowledge of God, hence science is valuable mainly as it leads up to just this kind of knowledge.

"However man obtained knowledge of the practical measure known as the British inch, by which nature was held to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as a means of his realization of Deity; that is, he gained the conception of a being having a mind like his own, only infinitely more powerful, and thus he was enabled to realize a law of creation established by that being, which must have existed prior to any creation based upon that law. The possession and cultivation of this knowledge, as to its origin, interpretation, and use, somehow came to constitute a caste condition. By the members of the caste it was most sedulously concealed, and when it was set forth it was only in a secret or very obscure way. One way of setting it forth was by hieroglyphic writing. This method is the burden of the Hebrew Bible. Another way was by architectural display. The greatest ever made was the great pyramid of Egypt; the next greatest seems to have been the temple of Solomon. It is thought that the restoration of this pyramid agreeably to the designs of its architect will afford the means of the translation of the hieroglyphic meanings of the Hebrew Bible, as it is believed that the one was built and the other written to set forth the same natural problems.

"For the general reader to understand how a numerical or mathematical system may lie closed up in the Hebrew Bible, it may be stated that the Hebrews had no numeral system apart from their literal one, *i.e.*, their alphabet held their numerals, just as if in English our a, b, c, stood for 1, 2, 3, in

lack of the Arabic system of numerals borrowed by us and now exclusively used. The power of expression of the law exactly by numbers clearly defining a system, was not an accident of the language, but it was its very essence, and of its primary organic construction; therefore, neither the language nor the mathematical system attaching to it would be of man's invention, unless both were founded upon a prior language which afterward became obsolete.*

"In accordance with the numerical properties of the Hebrew language, the Hebrew God-names, Elohim and Jehovah, are numerical indices of geometrical relations, Jehovah representing a diameter value and Elohim a circumference value. There are two ratios of circumference to diameter of all circles, known to modern geometry, namely, (1) that of Parker (A.D. 1875), who computes for all circles $20\frac{6}{7}$ parts of circumference for 6,561 parts of diameter, and (2) that of Metius (A.D. 1578?) namely, 355 to 113. Of these ratios, Parker's is exact, that of Metius the closest approximation possible in whole numbers. If 113 be the diameter of a circle, 355 as circumference is $\frac{1}{2\,0\,8\,1\,1\,3}$ too small: while if 355 be circumference, then 113 as diameter is $\frac{1}{6\,5\,6\,7}$ too big.

"Parker, having clearly conceived the opinion that in the construction of the solar system and of the cosmos, all bodies are founded, as to their size, shape, density, motion, relation to each other, and motion relatively to each other, upon an underlying law capable of geometrical exhibition, proceeded to the farther discovery that there was but a single number form through which all these diverse relations could become manifested and known. The base of the law is the relation of the geometrical elements of the triangle, the circle, and the square. The next stage, that of measuring, deals with the relation of the area of the circle, and its rectification in terms of

* The American philologist, Stephen Pearl Andrews, affirms:

"It will be, I think, unquestionably demonstrated in the 'Alphabet of the Universe,' that the Hebrew (Semitic) type of lingual structure (language building) *is prior to the natural order of succession*, not only to the Sanscrit (Indo-European), but even to the Chinese, if not the oldest possible types. If this be true, our scientific world will be compelled to return in this instance to the old theological traditionary belief."

Not the only instance in which rational theories will have to yield to facts!

the square. These relations may be variously set forth, as for example, 1 for diameter to 3.14159 + for circumference. But there is only one numerical form for the expression of these relations, through which all these phenomena may be correlatively worked out, and that is the Parker forms of 6561 : 5153 × 4 = 20612.

"There are two distinct forms of circular use. A point on the equator performs a circle of time through 360 degrees of space, in 5,184,000 thirds of least subdivisions of time; 5184 is the index of this work done and the circular value accomplished. Again, 553 is abstractly the area of a circle inscribed in the square of an area of 6561. The length of one circular day is 5153-000‴; the length of one solar day is 5184-000‴. The difference is 31-000‴, and the differential 31 is a number of great use as a flux between two essentially connected systems. We have seen 31 in the form of 1 : 3.1 + as the equivalent of 6561 : 20612. Now the numerical value of the letters of El, the great Hebrew God-name, is 31.

"This fact reminds us that there are three ways of reading the Bible, viz., narrative, mathematical, and hieroglyphic, all diverse, yet all agreeing in their several ways; thus the narrative being true to its scope, the mathematics well taken, and the hieroglyphic reading equally true to its scope. Read mathematically, the Bible discloses the relations of Parker's form, 6561 : 20612, coupled with the forms of Metius, 113 : 355. The same coupling of these ratios is disclosed in the structure of the Great Pyramid. The foregoing facts enable us to construct the following table of numerical equivalents for the Jehovah-Elohim relations of diameter-circumference:

JEHOVAH	ELOHIM
Diameter	Circumference
1	3.1
113	355
6561	20612

"We next remark that the number 113 expresses the *running* values of the letters of one of the Hebrew words for man

("aish," *i.e.*, fire, as in ashes, Asia, etc. "Vital spark of heavenly flame.") The full value of the same Hebrew letters when added is 113 reversed, or 311. At the same time, the full value of the letters of the Hebrew words "the woman" is also 311. The circumference value to the diameter value 113 (man) is 355, which is contained in the Hebrew word "Shavah," *i.e.*, lunar year; 355 thus represents both an astronomical and an abstract circular value.

"If it is desired to display by a symbol the establishment of a co-ordinating unit of measure for circular, linear, plane, solid, and time values, it would be by the figure of the cube unfolded in connection with a circle whose measure is taken off on to the edges of the cube. But the cube unfolded becomes, in superficial display, a cross proper, and the attachment of the circles to the unfolded cube, or cross, yields the ansated cross of the Egyptians, with its obvious meaning of the origin of measures.

"The two values 113:355 and 6561:20612 are welded together in ancient use, and the attachment of a man (113) to the cross (the unfolded cube of a circumference, 355) is in display the symbol of such welding. In fact, this is a plainer and more perfect symbolization of the ancient use than any other. It was made use of in this form of display by the Hindus. The Hebrews have handed down by Targums Old Testament readings which have been obscured by translation. Thus, Numbers xxv. 4, reads "*crucify them before Jehovah against the sun.*" The very construction of this sentence is mystic. The symbolization of the connection of 113:355 with 20612:6561 by a crucified man is unmistakable.*

"Under the general view of the nature of the number forms of Parker's Quadrature, it becomes a matter of interest as to when and where their existence and their use first became known. It seems, as to the date of its possession by man, to have been further removed in the past from the old Egyptians than the old Egyptians are from us.

"The Easter Isles in mid-Pacific present the feature of the remaining peaks of the mountains of a submerged continent.

* Compare page 118.



These peaks are thickly studded with cyclopean statues, remnants of the civilization of a cultivated people occupying a widely extended area. On the backs of these images is to be found the *ansated cross.* Among the Aztecs, Humboldt found in the pyramid of Papantla, which has seven stories, and three staircases leading to the top, certain hieroglyphical sculptures and small niches arranged with great symmetry, which corresponded in number to the 318 simple and compound signs of the days of their civil calendar. 318 is the Gnostic value of Christ, and the famous number of the circumcised servants of Abraham. 318 is an abstract value, and universal as expressive of a diameter value to a circumference of unity. Its use in the composition of the Mexican civil calendar is manifest. It was also a Hebrew use.

"The values of I H S, the monogram of Christ as given by St. Barnabas, are by adding, 318, and this is the numerical value attributed by St. Barnabas to Christ. If instead of adding the letters they are placed agreeably to the reading of 318, the arrangement becomes S I H, or the Hebrew *shiac*, the pit, or source of the Messias, who descended into hell. Change the breathing, and the H becomes the equivalent of the Latin or Greek E, and there results I E S, or Jesus."

This author elsewhere shows that the rosary and the cross, rightly understood, represent the deepest underlying reading of the Garden of Eden, which is the correct representative symbol of the entire Old Testament ritual and science. Hence, to attack these possessions of the Roman Catholic Church is simply to attack the Bible itself. He concludes his profound work as follows:

"How desperately blinding becomes a superstitious use through ignorance of such emblems, when they possess the power of bloodshed or torture through orders of propaganda of any species of religious culture! When one thinks of all the horrors of Moloch, Baal, or Dagon Worship; correlated blood deluges under the cross baptized in gore by Constantine; of Jewish faith and constancy amid all suffering; and when one realizes that the cause of all this has been simply ignorance of the real root meanings of Moloch, Baal, Dagon, the cross,

and the Jewish T phillin, all running back to a common origin, and being intrinsically a display of pure mathematics of Divine foundation and Divine creative use, one is apt to feel like cursing ignorance and to lose confidence in what are called the intuitions of religion: one is apt to wish for a return of the day when all the world was of one lip and one science. The author believes it to be shown that the elements of the construction of the pyramid, and their use, agreeably to the intention of the architect, have been proved, and that these are shown to be used as the foundation of the Bible structure from the first chapter of Genesis to the closing scenes of the New Testament. But while these elements are rational and scientific, and in the Bible rationally and scientifically used, this in nowise impairs the spirituality of the Bible's intention or man's relation to this spiritual foundation. No house was ever built until first the architectural design of building had been accomplished, no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system which is the creative system of the eternal God, open at all times to man for his advance into its knowledge, just in the measure of his application and brain ability. Free to all as the water we drink and the air we breathe. But spiritually to man the value of this matter is that he can actually bridge over all material construction of the cosmos, and pass into the very thought and mind of God, to the extent of recognizing this system of design for cosmic creation—even before the fiat went forth, Let there be! *It is the realization of the mental workings of the Divine mind,* by means of the little primal cube and its circle, which to us are tangible realities, *that goes to prove to man that his soul lives and will continue to live.* The best and most authentic vehicle of communication from God to man is to be found in the Hebrew Bible. But the secret interpretation of this would have been lost but for the preservation of a monument of the practical application of the Bible's secret. This monument stands on the banks of the Nile. But this monument would have been inscrutable to man

had there not been a preservation of the actual primal measure, namely the British inch (i— nch, Hebrew = "Jah is foundation"). Through the lapse of ages this has been preserved exactly to fit to the solution of the whole. The use of the Bible's method of display of the divine cosmogony is to be found pure and truthful in some of the grandest ritual features of the Roman Catholic Church. There is no gainsaying this, for it is so. That Church uses a ritualistic symbolization in which the idea of life and the predominance of life predominates, while it has also been, and is, perhaps, in possession of the more radical methods of display. On the other hand, freemasonry holds to the elemental working by geometrical display, *i.e.*, by the harder, more exact, and purer outlines of the same system of problems. As between the two systems, in their ultimate, there is no difference at all. Lord God of a common humanity, loosen the shackles from the bodies and enlarge the souls of men! Let freedom be the seed, and let wisdom, love, peace—but above and before all, charity—be the harvest. So mote it be!"

"Hawken, whose long residence in India and close study of the Oriental Sacred Books qualify him to speak with authority upon the subject, says that 'so far as can be judged, the Bible is the only system of sacred . . . literature which furnishes us with a standard alphabet, the alphabet of Universal Being. There may have been, or may now exist, such a system in the East, but it has not come to notice. The Bible thus transcends all other Scriptures in completeness and value.'"—("Upa Sastra.")

"The precise connection between the Hebrew letters and the constellations signified by them respectively has yet to be determined. Two modes of formulating their relations lie before us; one of which may be termed theoretical, the other traditional. The theoretical one is based upon the statement in one of the most ancient books of the Qabbalah, the *Sepher Yetzira*, that 'the three mother letters of the Hebrew alphabet correspond with the three worlds, the seven doubles with the seven planets, and the twelve simple with the twelve signs of the Zodiac.'"

Conformably to this statement, "Papus" in his "Tarot of the Bohemians" (Tarot reversed : Tora, or the Law : Taurus, the seat of government), gives the astronomical equivalents of the Hebrew letters as follows:

Hebrew.	*Hindu.**	*Astronomical signs or Nature.*	
A Aleph	Alef	The Divine World	The Spirit of God
M Mem	Mem	The Human World	The Soul of God
Sh Shin	Shin	The Material World	The Body of God.
B Beth	Be	The Moon.	
G Gimel	Jim	Venus	
D Daleth	Dal	Jupiter.	
CH Kaph	Kaf	Mars.	
Ph Phe	Fe	Mercury.	
R Resh	Re	Saturn	
TB Tau	Te	The World	The Cross
E He	He	Aries	Initiation
V Vau	Va	Taurus	Peg. Nail. Hieroglyph
Z Zain	Ze	Gemini	Weapon
H Heth	He	Cancer	Hedge. Fence
T Teth	Toe	Leo	Serpent. Deification
I Yod	Ya	Virgo	Hand. Power
L Lamed	Lam	Libra	Regent. Guidance
N Nun	Nun	Scorpio	Fish
S Samech	Sin	Sagittarius	Purge. Hieroglyph
GH Ayin	Ain	Capricornus	Eye
TS Tzaddi	Sad	Aquarius	Fishhook
K Qoph	Kaf	Pisces	Asshole

The Hebrew names of the angels, spirits, and intelligences of the planets were:

Planet.	*Angel.*	*Intelligence.*	*Spirit*
Sun	Raphael	Sorath	Sorath, Zazenatho, the Holy Angel of the Sun **
Venus	Hamiel	Hagiel	Bathel, Governing Spirit of Venus
Mercury	Michael	Tiriel	Kokabiel, the Starry Spirit
Moon	Gabriel *	Schadiel	Lilith, the Queen of Heaven

* See "The Secret Doctrine" Vol. II. Page 597.

* Gabriel (Ri is a corruption) was the name given to the Angel of Death by the Assyrians as well as by the Jewish Rabbis. The Angel of Death was identical with the Angel of the Moon. The word of the angel is the magical sign or seal of the Intelligence of the planet applied to the moon. Planets and moon were named after goddesses among

Planet.	*Angel.*	*Intelligence.*	*Spirit.*
Saturn	Zapkiel	Agiel	ShBThAI, Sabbath, rest (Saturn is the slowest moving planet, apparently).
Jupiter	Zadykiel	Sophiel	TzDQ, (Zedeck) righteousness.
Mars	Chamiel	Graphael	MADIM, vehement strength.

SUN of my soul, thou Saviour dear,
It is not night if thou be near.
The MOON above, the Church below
A wondrous race they run,
But all their radiance, all their glow,
Each borrows of its SUN.
Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my SAVIOUR SHINE,
I'd soar and touch the heavenly strings,
And vie with GABRIEL while he sings
In notes almost divine.

The essential difference between the day of rejoicing, or Sun-day, and the day of sacred rest, or Saturn-day, is obvious. The relation of these two days to historic Christianity is exhibited as follows, by Rev. A. H. Lewis, D.D., in "Paganism Surviving in Christianity:"

"The edict of Constantine, 321 A.D., is the beginning of Sunday legislation, and it is not difficult to determine the influences which gave it birth. The power to appoint holy-days rested in the emperor. His famous edict runs as follows: 'Let all judges and city people, and all tradesmen, rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost.' So far as paganized Christianity could do it, sabbathism was slain. A remnant refused to ac-

thus corresponding to El Shaddai, or the Al-mighty. Compare mount (protuberance) mound, French *monde* (world), German mond (moon). The moon is the Eve that was taken from the side of the red earth (Adam). This derivation of the moon from the side of the earth is confirmed by modern astronomy. The Egyptians called the moon the mother of the earth, and the Hebrew root of Eve signifies the manifester, or mother of all that live.

cept the pagan theory, and remained true to the sabbath through all the changes, from the Apostles to the English Reformation. They were not always organized, but they kept the light burning. In that Reformation, the Seventh-day Baptists came to the front, demanding a recognition of the authority of the Fourth Commandment, and a return to the observance of the Sabbath. The Puritan party sought a compromise and invented the theory, first propounded by Nicholas Bownde, 1595 A.D., that the commandment might be transferred to the Sunday. This Puritan compromise has been tested, its fictitious sacredness has gone, and much in the present state of the Sunday question is the fruitage of that baseless compromise. There is no scriptural and therefore no Protestant ground for Sunday observance. The tide of No-Sabbathism, checked temporarily by the Puritan compromise, is now rushing on more wildly than before. The issue is at hand, Christian Sabbathism and the Sabbath, or Pagan holidayism and the Sunday."

Says another writer:

"The first day, or Sunday, was made a holy day and called Lord's Day in commemoration of the resurrection of Jesus Christ, by an edict of the Council of Orleans A.D. 538. The Jewish-Christian communities retained the celebration of the seventh day, but the Gentile converts observed no Sabbath. Justin Martyr, in a dialogue with Trypho, the Jew, said: 'Do you not see that the elements keep no Sabbath and are never idle? Continue as you were created. If there was no need of circumcision before Abraham's time, and no need of the Sabbath, of festivals and oblations, before the time of Moses, neither of them is necessary after the coming of Christ. If any among you is guilty of perjury, fraud, or other crimes, let him turn from them and repent and he will have kept the kind of Sabbath pleasing to God."

Until Sabbatarians and Sunday observers can settle their points of difference, the wayfaring man may perhaps be permitted to fall back upon the ground taken by St. Paul:

> "One indeed esteems one day better than another day, but another esteems every day. Let each one be fully assured in his own mind. He who minds the day minds it for the Lord, and he

> who minds not the day, minds it not for the Lord. . . . But thou, why dost thou condemn thy brother? . . . No longer then we should judge each other; but judge you this rather, not to place a stumbling-block before a brother. . . . The faith which thou hast, have thou to thyself."—(Romans xiv. 5, 6, 13, 22.)
>
> "The sabbath was made because of the man, and not man because of the sabbath, so that the son of the man is a lord even of the sabbath."—(Mark ii. 27-28.)

Perhaps if some people were taught to fear the "Sabbath" less, they would learn to love the Lord's day more. At all events, in the Christian dispensation, the sole rightful appeal is not to the terrors of the law, but to the sincere persuasions of every man's own mind. Certain it is that those who have never experienced the spiritual refreshment of a day kept apart from all secular pursuits and occupations of body and mind, know nothing of the greatest antidote within human reach for the inevitable monotony alike of secular cares and of secular pleasures. So great an institution as the weekly festival of divine worship and spiritual instruction and meditation does not need to be urged upon the people upon mistaken grounds and by mistaken means. The true origin and use of Sun-day observance are clearly reflected in many beautiful hymns:

Again the Lord of life and light
  Awakes the kindling ray,
Unseals the eyelids of the morn,
  And pours unceasing day.
O what a night was that which wrapt
  A heathen world in gloom!
("At evening lo! terror,
  In the morning they were not.")
O what a sun, which broke this day,
  Triumphant from the tomb!
The powers of darkness leagued in vain
  To bind our Lord in death:
He shook their kingdom, when he fell,
(Destruction of Meroz = America,)
  By his expiring breath.
And now his conquering chariot-wheels
  Ascend the lofty skies;

Broken beneath his powerful cross
  Death's iron sceptre lies.
(Dashed to pieces with a meteoric rod.)
This is the day of light:
  Let there be light to-day.
O Day-Spring, rise upon our night
  And chase its gloom away.
This is the day of rest;
  Our failing strength renew;
On weary brain and troubled breast
  Shed thou thy freshening dew.
This is the day of peace:
  Thy peace our spirits fill;
Bid thou the blasts of discord cease,
  The waves of strife be still.
This is the day of prayer;
  Let earth to heaven draw near:
Lift up our hearts to seek thee there,
  Come down to meet us here.
This is the first of days:
  Send forth thy quickening breath,
And wake dead souls to love and praise,
  O Vanquisher of death!
Now that the sun is gleaming bright
  Implore we bending low,
That he, the uncreated light,
  May guide us as we go.
Season of rest! the tranquil soul
  Feels the sweet calm, and melts to love,
And while these sacred moments roll,
  Faith sees the smiling heaven above.

Says Oxley, "We know that several of the Oriental religions had their own saviours, or god-men, all the outcome of immaculate conception.

"It is a significant fact that one and all are born on a date corresponding to our 25th of December. This supplies the key to the solution of the question, as it is found that solar, sidereal, and planetary apparent motions are in more or less strict accord, according to ancient astronomical observations, with the history of these various so-called personal Messiahs as narrated. The sun is the central figure and power, who is the light and life of the world; hence, the invariable title of

the Egyptian kings was the "Son of the Sun," which title, of course, could not be taken in its literal sense, but was meant to convey the idea that what the sun is to our universe, the god-men were to this earth, or so much of it as they possessed the power to influence. When read and studied, not as personal history, but as allegories, representing solar motion, action, and power, they become vested with a beauty and force that cannot but excite our admiration. Many works have, in recent times, been published in which the main incidents of the various scriptural narratives are demonstrated to be astronomical motions personified. It was reserved for the late Henry Melville, himself a freemason, to discover the astro-masonic references and meaning of these allegories, which were written according to the "law of the Medes and Persians which altereth not," and in the light of which they are undoubtedly true. The origin of this marvellous ecclesiastical system is lost in the night of time, but possibly further discourse may tend to lift the veil, and if so, we may be able to trace when and how the language, hieroglyphs, and religion assumed a concrete form. At present, we can go no further back than the fourth dynasty, beyond which there are no monumental or written records; but it were impossible to conceive that such a system could be developed in a short period of time. Nevertheless, we do know that some four thousand years B.C. the language, symbols, and religion were then fully developed, along with arts and sciences that were scarcely improved upon in after ages. Who were, and whence came, those mysterious people that overspread the Nile valley, and, like the Israelites, invaded and incorporated the former inhabitants of this fertile region? There is no trace in Asia, before their advent, of anything in language, writing, or sculpture that shows that they were developed from the Negroids of Africa; therefore, this important question still remains an impenetrable mystery. Important as this question is to the philologist, it has a still more important bearing upon the spirituo-intellectual development of the race. We are informed by scientists who have made a special study of this department that intercourse between human beings at

first was by gestures supplemented by nature sounds, such as those proceeding from animals, etc., but here, in the case of this ancient Egyptian nation, we are brought face to face with symbols, in what is called hieroglyphs, to express ideas, founded upon strictly correct grammatical principles, as perfect apparently as any linguistic art and science of modern times. And what is still somewhat stranger, they appear to have had advanced conceptions of what we understand by the law of correspondence, by which all external phenomena are the outward expressions of an underlying spiritual thought and action. For instance, the symbols which form the name of the Supreme God, Osiris, are "an eye" the all-seeing eye of the Freemasons of to-day—over a throne. The "eye," according to this law, is indicative of intelligence, and by means of the "eye" we are conscious of what surrounds us in the light of day. The throne denotes the seat of power; hence, the two combined are represented in the external universe by the sun, the rays of which are universal in our solar system, and in a more restricted sense, the sun is the "Light or Light Giver to the world;" and occupying the central position, it dominates all the planets, and thus occupies the throne, or seat of universal power."

"Not only is the sun the centre around which the planets describe their orbits; it is also their centre of life. Nothing can breathe or live without the beneficent influence of its rays. Lavoisier gave expression to this idea when he said, 'Organism, feeling, spontaneous motion, and life, only exist upon the surface of the earth and in regions exposed to the light. Without light nature is lifeless, dead, and inanimate. A beneficent Being, in providing the earth's surface with light, endowed it with organism, feeling, and thought.' Speaking generally, the life of every creature is more perfect in proportion to the amount of light it can command, and it even seems that life is not possible without its influence, for we meet with nothing but inorganic bodies in the bowels of the earth, or in the deep caverns to which light cannot penetrate. In them is no sentient or breathing thing. And even upon the earth's surface, if a vegetable or animal substance is deprived

of daylight, it will lose its color and vigor, then stop growing and become stunted, no matter how carefully it may be nurtured and tended. Man himself, when deprived of light, becomes pale, enervated, decrepit, and eventually loses his energy. Heat is not less needful for life, for it alone can develop the first germs of being. It would in fact be hard to say which of the two is cause and which effect; all we know is that wherever there is life there also is more or less heat. Says Radau: 'The influence which the sun exercises upon vegetation is greater than was formerly supposed to be the case. Not only does it supply the heat which hatches the germs deposited in the ground; it also fosters the respiration of the plants and in a certain degree their growth. And as our alimentary and combustible substances proceed directly or by successive transformations from the vegetable kingdom, it may be said that they represent an amount of active power borrowed from the sun in the shape of luminous vibrations, when the elements of which the plants are formed are in the act of grouping and combining together. The forces stored up by this gradual process of chemical affinity reappear, partially at least, in the mechanical efforts which the animal is constantly making, and in which he expends a part of his own substance. They also reappear in the working of machines fed with coal. They are transformed into heat when wood is burned in a fireplace, or a nutritive substance burnt in the blood of a living thing which has the faculty of respiration, but not of motion. Thus it is that light, by making the plants to grow and flourish, prepares their nourishment for the inhabitants of the earth, and provides them with an inexhaustible source of mechanical power.'"—(Flammarion-Blake, pp. 108–110.)

"All the gods of antiquity resolve into the solar fire, sometimes as God, or sometimes as emblem or shekinah of that higher principle known by the name of the Creative Being or God. Of the nature of this Being or God the ancient oriental philosophers entertained opinions which took their rise from a very profound course of reasoning. Their opinions, though apparently well known to the early philosophers of all nations,

seem to have been little regarded or esteemed in later times by the mass of mankind, even if known to them. But still they were opinions which in a great degree influenced the conduct of the world in succeeding ages; and though founded in truth and wisdom, in their abuse they became the causes of great evils to the human race. The opinions alluded to are of so profound a nature, that they seem to bespeak a state of the human mind much superior to anything to be met with in what we have been accustomed to consider or call ancient times. From their philosophical truth and universal reception in the world, I am strongly inclined to refer them to the authors of the Neros, or to that enlightened race, supposed by Bailly to have formerly existed and to have been saved from a great catastrophe on the Himalaya Mountains."—(Higgins: "Anacalypsis.")

"This wasted and withering race has lost the keener attributes of sensation which it once possessed in common with its lowly kindred of the air and field; lost also the higher octaves in each common sense; but still it is able to see that the sun shines. The instinct of the earlier races, not as far divorced from the natural harmonies, taught them that the sun was alive; that it breathed as well as shone. When the Aryan bared his breast and stood with lifted brow turned in the morning to Dayaus, the day's father, and recognized in that luminous image the benignant Creator God, he warmed with more than natural heat; he quaffed for mind and heart, mental and passional exhilaration from the fountain of the day. When, more reverent, more filial, the ancients of Iran, in the rites of their own religious mystery, adored Ormuzd, the Supreme Intelligence, the world's Creator, and the human Father, indwelling, impregnating, and diffusing through his solar luminary, by ever so little, they still felt the pulse-beat, and the brain-thrill and the plexial rhythm renewed; and lifting by contact with their source of human life, their worship touched through them to the fact of God. God was verily present to those who sought the quickening and elevation of their own humanity through the rhythmic motion of the solar fire. It was the living God, and not an idol, to whom their

worship drew. To the hard scientists, the abstract religionists, to the weary, wasted plodders and toilers of this time, the sun is dead; a ball of dry fire, extinct of humanity as if it were a rolling sea of ignited petroleum; this earthly satellite on which they stand is dead also; mere magnetized matter, whirled into compressed coherence, and held to shape by soulless gravitation" (instead of by Newton's "living finger of God"). "The cultured mind of the century has seen God recede and vanish, lost in the unknowable; and with this, religion dies; it lingers as an instinct in the human senses, but it has perished from the apprehension of the brain."—(Harris.)

"It is certain that the Zodiac was the source of very much of the symbolism and mysticism of those ancient cults which their priesthoods associated with the sun, not to speak of those whose priesthoods professedly repudiated sun worship. The representations of the slaying of the lion and the bull by a divine or royal person rest on a zodiacal system of sacred symbolism."—(John M. Robertson: "Mithraism.")

God is our sun, he makes our day;
God is our shield, he guards our way.
O God, our King, whose sovereign sway
The glorious hosts of heaven obey,
Display thy grace, exert thy power,
Till all on earth thy name adore!

"Much has been written," says Robertson, "as to whether Mithra was worshipped as the sun or as the creator and sustainer of the sun. There can be little doubt that the two ideas existed and were often blended. Mithra occupied a singular position between the two great powers of good and evil, being actually named the Mediator, and figuring as a humane and beneficent God, nearer to man than the Great Spirit of Good, a Saviour, a Redeemer, eternally young, son of the Most High and Preserver of mankind from the Evil One. In brief, Mithra was the pagan Christ."*—(Cf. Mithraism, "Religious Systems of the World.")

Among the Jews, Metraton (Mithra) was the first of the

* See Mithra, Mitre, pp. 29, 186, 373.

creatures, and the image of Elohim the Creator. Further, the Matroneethah was the mediatrix between the Deity and Man.

At Chichester, England, there has been found a Mithraic cave, with an inscription: "To the God, the Sun, the invincible Mithra, the Lord of Ages." In the Indo-Iranian religion (see the Vedas) Mithra is the god of the heavenly light, the lord of vast luminous space, the god of the sun. The rising sun was daily hailed by the Jewish Essenes with joy, and the first day of the week, as Sun-day, was from time immemorial consecrated to Mithra. Sunday was thus the Lord's (Mithra's) day long before historic Christianity. Mithra was represented as surrounded by the twelve signs of the Zodiac in a particular order, beginning with Aquarius on the right, and ending on the left with Capricorn. This usage was followed by the Christians, as in the zodiacal arch of the Church of St. Margaret's in Walmgate, York. Aquarius represents Peter; the old zodiacs connect this sign with fishing; and the old festival of Peter coincided with the sun's entering Aquarius (January 18).—("Religious Systems.")

Saturn, the planet of Saturday, or the Sabbath, was considered by the Hebrews and the Chaldeans as the oldest planet. Its spirit was feared by both nations, and it was considered by them a star of ill-omen. The Assyrians call it the "slow moving one," whence its day is a day of rest. Saturn was the planet of the Sephira Ye' sod, which signifies the generative principle. The connection of the process of the generation of worlds by annulation and casting off of rings, with the rite of circumcision, as practised by the keepers of Saturnday, is referred to elsewhere in this work. The wholesome fear of these ancient peoples in connection with everything pertaining to Saturnian processes is easily justified when we reflect upon the inevitable consequences to follow the present changes in the crust of the earth, by which in due time the crust will be projected at the equator into a ring, and that ring disrupted into a second satellite like our moon. After all, our fate will be but that of other races of mankind by whom the earth was probably inhabited while yet the moon was part of the globe,

and that of others who will probably follow us here. (Compare McLennan: "Cosmic Evolution.")

"We know through Pythagoras, who has perpetuated the knowledge of the wise men of Egypt, that they were acquainted with the movement of the earth around the sun, as well as with the position of the latter in relation to its satellite planets. The priests taught astronomy to their disciples by means of small cards, which represented the months, seasons, signs of the zodiac, planets, sun, etc. In this way they imprinted upon the imagination of the students the dates which later on they verified in nature. The small plates engraved with the mysterious figures which formerly taught the most important scientific secrets have since been transmitted from generation to generation as the Tarot, a species of playing cards. Ask some gypsy in Spain or Italy to leave her camp a moment to tell our fortune, and look at the strange cards she draws from her greasy bag! The Universe, the Sun, the Stars, Death, Fortune, Love, are only a few of the names of the eccentric figures. What is this pack? It is the Gypsy Tarot. This Tarot is of Egyptian origin, but has existed in China and India from the earliest antiquity, and is the source of most of the games now known. It is composed of numbers and figures. Lay the numbers aside, and in the figures we have the origin of chess. Lay the figures aside, and in the numbers we have the origin of the game of dice, whence arose the game of dominoes. Replace the figures by draughts, and move them according to the throw of the dice, and we have the game of backgammon. Similarly, chess degenerates into draughts. Finally, in our pack of playing-cards, we have lost the twenty-two symbolical figures, and the sceptres of the Tarot have become clubs, the cups hearts, the swords spades, and the pentacles diamonds."—(Papus: "Tarot of the Bohemians.")

According to Sir William Drummond, "the Chaldaic paraphrase of the sixth chapter of Solomon's Song contains a curious description of the precious stones on the breastplate of the priests, coupled with the declaration that 'these twelve stones, which were typical of the twelve celestial signs, were lucid like to lamps.' In the Targum of Jonathan Ben Uzziel,

the zodiacal sign of the bull is given to Reuben and the man to Ephraim. Aben Ezra reports, however, that according to the traditions the figure of a man was painted on the ensign of Reuben, and that of a bull on the ensign of Ephraim." The indications, as given by Drummond, may be condensed as follows (compare map at end of this work):

"REUBEN. Kircher identified Reuben with Aquarius. The sign of Aquarius is typified by a man pouring water from a pitcher. Reuben is said to be unstable as water. It is said that he had lain with Bilhah. The Oriental astronomers still designate a remarkable asterism in the sign of Aquarius by the name of Bula or Bulha.

"SIMEON AND LEVI. 'Instruments of cruelty are in their habitations.' All the constellations which are considered as noxious are seen above the horizon while the sun is in the Fishes. It is then that Scorpio begins to set, accompanied by tempests; and that Andromeda regards the monster that threatens to devour her. No sign was considered of more malignant influence than the Fishes, whose accompanying emblems were indicative of violence and death. 'O my soul, come not into their fetter' (or shackle; not secret). The Fishes are united by a fetter or bond. 'For in their anger they slew a man.' The period of the fishes nearly corresponds with the time when Osiris was slain by Typhon. 'In their self-will they castrated a bull' (not, digged down a wall). The representation of the catastrophic destruction of the productive power of the sun in Taurus was foremost in the mysteries of the worship of Mithra (whence mitre, Metraton, mediator, etc.). 'I will divide them in Jacob and scatter them in Israel.' His standard was taken from Levi and his tribe divided in the camp of the Hebrews." (The sacrifices of the Levitical worship required "instruments of cruelty.")

"JUDAH. All traditions agree that a Lion was painted on the standard of Judah. The Sun in Leo was adored by the Egyptians as Osiris, by the Syrians as Adonis. 'He couched as a lion.' Leo was represented as a couching lion. 'The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come.' 'Lawgiver' is the transla-

tion of an old Ethiopian word hyk, meaning King. Hyk was pronounced chyk. Cheic and Keiphus are Arabian names for Cepheus, king and lawgiver whose constellation is very low in the horizon when the Sun is in Leo. The lawgiver with the sceptre does not set until about the time when Scorpio rises with among its stars the bright one called by Oriental astronomers Shuleh (Shilo).

"ZEBULON, was said to be 'a haven for a ship' (not, for ships). The ship Argo is one of the most remarkable of the constellations, it sinks beneath the horizon when Capricornus, the sign of Zebulon, rises. 'His border shall be unto Tsidon (Zidon). In Palestine the countries belonging to the tribe of Zebulon, and to the Zidonians, did not border upon each other. Tsidon means 'the great hunter,' or Sagittarius, which sign is immediately next to Capricornus, the sign of Zebulon.

"ISSACHAR. 'A strong ass couching down between two burdens.' The ass was the emblem of Typhon, and we learn from Plutarch that in the month when the sun is in Cancer, the Egyptians baked cakes on which an ass was represented as bound. The Greeks placed two asses in the sign of Cancer, where they still remain, and near to them we find the asterism Præsepe, or the Manger. The Hebrew of the citation above should not be translated *burdens*, but *partitions*, such as separate the stalls in a stable.

"DAN. (The emblem of this tribe has been thoroughly studied in the present work, under the sign Scorpio.) In Joshua xix. and Judges xviii. we learn that the Danites took possession of a city called Laish or Lashem, to which they gave the name of Dan.

"It is very remarkable," observes Drummond, "that there are stars in Scorpio still called Leshad, Leshat, Leshos, etc. The great red star Antares (*i.e.*, rival of Mars), in the middle of Scorpio, was called by the Chaldeans Lesh, or Lesha, and by the Greeks Lesos. The reader may consider these things and then judge for himself."

GAD has also been thoroughly studied in the preceding pages under the sign Aries. Drummond notes that a study of

Genesis xlix. and Deuteronomy xxxiii. "confirms the traditions that Aries was the sign of Gad."

"ASHER. According to Kircher, Libra, the Balance, was the emblem painted on the standard of Asher. Two of the sons of Asher are called respectively Jimnah — he that shall weigh out anything, and Ishuah — he who shall equalize or balance, evidently alluding to the sign of the balances."

"NAPHTHALI. 'A hind set loose; he giveth goodly words,' is unintelligible. 'I have no hesitation,' says Drummond, 'in translating with Bochart (see also the Septuagint) "Naphthali is a tree shooting forth, producing goodly branches."' (Antlers would naturally suggest tree-boughs, hence perhaps the uncertainty as to the original meaning of the words translated 'hind set loose' and 'tree shooting forth.') 'The Egyptians represented a tree beside Virgo.' At Dendera, Virgo is represented with the branch of a palm-tree in her hand. 'O Naphthali . . . possess thou the west and the south.' This address of the sacred historian can be by no means applied to the geographical position of the tribe of Naphthali (*i.e.*, in Palestine. When the Hebrews, as Aperus, occupied Peru, Virgo = Naphthali was to the west from them)."

"JOSEPH. According to the traditions, Taurus was the emblem of Ephraim, who assumed the standard of his father Joseph, whom Moses compares to a young bull. 'Joseph is a fruitful bough by a well, whose branches run over a wall.' The Hebrew words 'fruitful bough' are 'son of a cow.' The word translated well means 'eye,' and the great star Aldebaran in Taurus is called, by the Arabians the bull's eye. It is very strange to translate the Hebrew 'bough' branches, since it really signifies daughters.' The Pleiades were called daughters by the Chaldeans, and the word for wall is really bull, and since they are above Taurus, the literal translation 'whose daughters run over a bull' instead of branches run over a wall, is perfectly intelligible. From thence is the shepherd, the stone of Israel. The Arabians call one of the stars of Orion by the name of Al Rai —the shepherd." (Drummond makes no allusion to the facts that 1. It was from the Pleiades, directly above Orion, that fire and stones fell from the

heavens; 2, that the brilliant pageant of stars from Orion up to the Pleiades was anciently known as Jacob's ladder, which reached up to the heavens. In Jacob's dream, his head rested on a stone which doubtless had fallen from thence when the angels or ministers of fire descended to earth.)

"BENJAMIN. He '*shall ravin as a wolf, in the morning he shall devour the prey.*' Among the Oriental symbols of the sign which we call Gemini, Avenar reckons the Wolf. Among the Egyptians, Gemini was the sign in which the wolf Anubis had his station. Diodorus represents Anubis as hunting for prey."

MANASSEH. Drummond observes only that "Sagittarius alone remains for Manasseh, and if I be right in my former conjectures I cannot be mistaken in this." Upon examination Sagittarius proves strikingly appropriate for the emblem of Manasseh. The name Manasseh means "causing forgetfulness." We have read, on pages 134 and 195, of a forgotten land "far to the west in the ocean wide," the land of Sagittarius. The Scythian Taurica or Bulls, the people of Ephraim, have long been seated in the British Isles, as Scots, Saxons, etc. As Manasseh was the first born, so the land of Sagittarius = Meroz = Amerisque, originally the land of the Amorite, is older than Great Britain, the modern land of the ancient people of Taurus = Ephraim; "*and yet his*" (Manasseh's) "*younger brother*" (Ephraim = Great Britain) *is greater than he, and his seed is the fulness of the nations; and he blessed them in that day, saying, By thee doth Israel bless, saying, God set thee as Ephraim and as Manasseh; and he setteth Ephraim before Manasseh.*" In 1890, the elder brother, Manasseh = United States, possessed an area of 3,602,990 square miles, and a population of 62,622,250; while the world-wide empire of the younger brother, Ephraim = John Bull, possessed an area of 11,257,128 square miles and a population of 379,489,481.*

* This array of undeniable facts connecting Ephraim and Manasseh with historic Britain and prehistoric America must inevitably seem fanciful to any one who, though conscious of his own ignorance of the operation of causation in history, nevertheless assumes that his ignorance represents all the knowledge that exists upon the subject. Others will believe that if by observation man has wrested from Nature a knowledge of

After study of the inner crystallizations and ramifications of scriptural structure and meaning, how petty and wide of the mark seem all conjectures about Elohistic and Jehovistic authorship and the credibility of incidents on the narrative plane. Elisha's iron axe-head floating up stream ("floating" of meteoric iron in the downpour of the aqueous ring?), Balaam's speaking ass, Jonah's whale, and kindred matters in the Old and the New Testament were as irreconcilable with the facts of human perception and the operations of human reason two thousand, four thousand, or ten thousand years ago as they are to-day. That they appear in the pages of the Book of Books, the incomparable Bible of all Bibles, proves that they were placed there with deliberate intent to shock the popular mind out of its tendency to see in the holy Record simply a narrative of objective occurrences, and to forget its hidden treasures.

The savage islander who, finding a ship's barometer, preserves it intact as an idol, is on safer ground than one who should divest it of all the parts for which he could conceive no use, and which accordingly impressed him as superfluous and unintelligible. Similarly, the blindest idolater of the whole text of the Bible renders an inestimable service to future and more enlightened generations, whereas the "higher criticism," despite all its honesty of purpose and its conscientious following of the dictates of nineteenth century human reason, is unwittingly tending to rob those who come after of a treasure whose preservation through the darkness of ages past seems only the more miraculous in proportion as we come to appreciate the plausibility of the considerations which have always threatened to effect the mutilation or the complete destruction of the astonishing volume.

the mathematical laws governing the divine operations alike in stars and planets, and in molecules, atoms, and energids, by diligent observation of the coincidences of history he can also ultimately arrive at the laws governing the divine operations in the province of human history.

XII.—CONCLUSION.

It is the very essence and nature of figurative language to illustrate and explain that which is unfamiliar or abstruse by analogy with something familiar and concrete. Isaiah and Plato would have understood at once the precise source and meaning of the figures employed in Watts' hymn:

> "He dies; and in that dreadful night
> Doth all the powers of hell destroy."

Obviously, the figures used in those lines have come down from an ancient time, when the cosmical events whence they were derived were still so well known that such allusions could reasonably be expected to enable the mind to realize by analogy somewhat of the mystery of the doctrine of redemption through the death upon the cross. Unfortunately, however, for our times, instead of such figures explaining the doctrine of the cross, now it is the traditional form of the doctrine which has to explain the figures.

Or take the stanza of Dr. Doddridge:

> "So Jesus looked on dying men,
> When throned above the skies;
> And mid the embraces of his God,
> He felt compassion rise."

The figure in the third line must strike a modern worshipper as purely poetical, but Plutarch could have sung the stanza intelligently, for he tells us that, "In the sacred hymns to Osiris, the Egyptians called upon the One hidden in the embrace of the Sun." The stanza is thus seen to be beautifully appropriate for a religious service on Sun-day.

In the worship of the present day we find multitudes of words and expressions employed without any definite or ra-

tional meaning, simply because around them cluster associations hallowed by the memory of unnumbered generations of devout souls of whom the world was not worthy. Thus, for instance, to how many churchmen do the words of the Te Deum, "To Thee Cherubim (Taurids) and Seraphim (Burning Ones) continually do cry, Holy (Healing), Holy, Holy, Lord God of Sabaoth (Pleiades)!" suggest the remotest semblance of objective astronomical fact? Yet it is now admitted that no religion was ever founded on fable for the express purpose of deceiving. Religion was at first the highest expression of the facts of life and the universe as those facts appeared to the worshipper, and when religion ceases to correspond to facts as they honestly appear to the worshipper, its days are numbered with all candid men.

Plainly, the continued use of words to which a definite and rational meaning is no longer attached is a cause of stumbling to the non-worshipper, while to the worshipper they are the merest fetishes, however great their devotional power may seem to be. Wherever understanding and reverent emotion are separated, religion must inevitably work mischief by breeding superstition,* which, instead of uniting men in bonds of mutual helpfulness, tends to array them against each other in antagonisms that are bitter and irreconcilable precisely in proportion as they are senseless and unnecessary.

From the Christian point of view, one of the worst signs of the times in which we live is the reluctance of many Bible-readers to express any positive view as to the being, nature,

* Matthew Arnold remarked that a certain amount of superstition, *i.e.*, the addition of elements of extra-belief to what is surely known, is indispensable in the framing of working hypotheses of any sort, from scientific theories to articles of a creed. But extra-beliefs or super-stitions being thus necessary, it follows that they are objectionable only when they are suffered to become sources of contention, and thus to disturb the Peace that passeth understanding. Thus, of superstitions pre-eminently it holds true that "by their fruits ye shall know them." The fruits of the Spirit have been sufficiently set forth for the guidance of all who seek to cultivate them. What is both known and demonstrable, from chemistry and mathematics, to psychology and morals, always draws all men unto it, as fast as it becomes known to them. Whom knowledge thus ever joins together, hypotheses, whether nebular, evolutionary, meteoric, mythological, or theological—no matter how grand, far-reaching, or practically advantageous or even indispensable they may be—should never be suffered to put asunder.

and whereabouts of angels. Yet, in the Bible constant allusion is made to them, and if we erroneously make up our minds that astronomy has disposed of angels, we may as well also conclude that astronomy has disposed of the entire science of cosmic personification which is the very foundation of the religion of the Bible. It is but one step from the sublime to the ridiculous, and it is certain that if the ancient view of the celestial order was wholly without scientific foundation, the Te Deum is merely a collection of empty words, and cannot always survive, either as a devotional or a literary masterpiece. Hence the need of seeking to recover and confirm the ancient perceptions and conceptions which Christianity embodies and upon which it rests.

Even a child hesitates to use language whose exact meaning it does not understand. What wonder then, if churchmen frequently find themselves apparently compelled to choose between blind devotion on the one hand, and mental reservations on the other, as the only discoverable alternatives if church connection is still to be maintained! Hence, while scientific materialism ignores sacred history as the baseless fabric of designing and crafty priests, modern Christianity is so leavened with the prevailing rationalism that, instead of seeking to recover the cosmical and historic facts from which the figurative language alike of scripture, creeds, and hymns was originally derived, it is eliminating them from Hymnology. A comparison of the hymn-books of to-day with those of two or three generations ago shows the change that is being wrought in this direction.

Even the prayer-book of the Protestant Episcopal Church of America leaves it uncertain as to whether or not the Christ descended into hell. It teaches that God is a consuming fire, but permits any one, in saying the creed, to omit the clause affirming that the Sun (or Helios) of Righteousness bore the sins of the world into the purifying fires of Helios or Hell. Thus, in straining out gnats and swallowing camels, must end all concessions on the part of the church, to historically and etymologically ignorant rationalism.

Whose then is the fault if modern agnosticism paraphrases

in reference to Bible Christianity what the learned and pious Rawlinson lightly said of the religion of ancient Assyria:

"It may be questioned whether the veil which hides the inner meaning of the Assyrian religion, *if it had an inner meaning*, is as yet sufficiently lifted to entitle mere conjectures on its true import to much attention."

A religion without an inner meaning! Surely the notion is without a parallel save in President Lincoln's homely story of the terror-stricken Hibernians in the forest who, after vainly seeking to discover the source of a sudden and alarming sound, at last took courage from the conclusion that "*it was nothing but a noise!*"

The time is coming, and even now is, when the origin and value of our faith must be demonstrated by tracing the terminology of the words we use back to the facts which gave rise to the figures of speech which, in one form or another, constitute the circulating medium of all forms of faith.

To look at the matter from another point of view, we may suppose the case of an English coat-of-arms in possession of an American citizen, who is indeed familiar with it as a peculiar object belonging to his own particular family, but is otherwise not distinctly informed as to its precise origin and significance. Obviously, in such circumstances, the coat-of-arms would not be made conspicuous, for, save to the persons directly interested in it, any sign of particular regard for it must appear an ignorant affectation.

Should circumstances, however, lead to particular inquiry as to the original meaning of the coat-of-arms, and it be found that one part signified dignity in the church, and another eminence in war, while the crest symbolized victory over the infidels of Orient, thus designating service in the Crusades, suddenly the dry bones would live and breathe. Thenceforth the coat-of-arms would no longer appear in the light of a family fetish or totem, but instead as comprising bits of history crystallized and condensed as only symbols or, if we please, idols*—can epitomize it.

* Idolatry is possible only to human beings, because no other living creatures can make unto themselves any graven image or likeness of anything in the heavens above,

Similarly, a modern Christian finds himself in possession, perhaps of a prayer-book, certainly of a Bible, a round of rites and ceremonies, and certain symbols and emblems, to which he is strongly attached. This attachment is shared in varying degrees by other Christians, yet it may not be at all times manifested before the world at large, or even before all who call themselves Christians, lest offence should be given or cynical tolerance excited. But let the Christian learn that the farther back he gets from the present day, the profounder, loftier, clearer, and truer becomes the meaning of all he does and values now, and he will at once resurrect his religious genealogical tree, and trace the pedigree of his Bible, his faith, his words, and his rites and ceremonies to their remotest sources.

One may come into the possession of one's own set of religious tenets and practices apparently by the accident of birth at a special time and place and under special conditions; but religion itself did not come into the world or assume any of its forms or conditions here by accident. By gathering up the fragments and thus reconstructing "from the claw the lion" of the past, the Christian will come to realize that his remotest ancestors wrested from the outlying realms of space the secret of the constitution of the universe on precisely the lines toward which modern science is surely working, without having yet reached the full measure of discovery and knowledge to which prehistoric science attained prior to the fall and confusion of hoary traditions upon which the curtain of

the earth beneath, or the waters under the earth, as a sensible sign or reminder of things deemed worthy or important to be kept constantly in mind. Idolatry offers to facilitate the spiritual approach of the worshipper to Deity through the undeniable power of signs and symbols to direct, hold, and concentrate the attention upon definite lines of thought and meditation. Usually, however, among people possessing no high powers of abstraction, the idol, being conveniently concrete and tangible, absorbs all the worship to itself, and instead of uniting men to Deity, divides them from each other by antagonisms of the most savage and murderous bitterness. Small wonder, then, that the Hebrew prophets, surrounded as they were by idolatries everywhere bearing such fruits, should have so relentlessly denounced every form of idolatry. Had they lived in times and places where creeds, confessions, and articles of religion, though derived from Scripture itself, were sowing similar seeds of dissension, hate, and persecution, perhaps they would have denounced the abuse of such verbal helps to holiness no less unsparingly than the reverencing of things fallen from Jupiter (Acts xix. 35).

history rises in the valley of the Nile unknown thousands of years ago; and that those remote ancestors, having grasped the secret of the constitution and order of the universe, succeeded in defining the relations of the globe and man to the universe at large with such nicety of adjustment that thenceforth the Cosmical became the vivid and eternal symbol of the Ethical. He will then realize that, not men or races of men, but Mankind itself is the supreme terrestrial artist whose deathless works on this planet are the highest witness to the being and nature of the one sole universal Creative Spirit in and through whom alone exists all that slumbers in the mineral, breathes in the vegetable, and awakens to consciousness in the animal.

As regards the evidential value of the testimony adduced in the present work, the reader should remember that it is unnecessary to contend that the data are all individually unassailable (though they are firmly believed to be so) if collectively and cumulatively they form a class with identical features pointing to the same explanatory theory, *when no other cause of such obviously significant coincidence can be shown.* "THE BEST—PERHAPS THE ONLY—CRITERION OF TRUTH IS, THAT IT MAKES INTELLIGIBLE THINGS WHICH OTHERWISE WOULD BE UNINTELLIGIBLE. THE MORE PERFECTLY INTELLIGIBLE A MATTER BECOMES TO US, THE MORE CERTAIN ARE WE THAT WE HAVE DISCOVERED THE TRUTH."

Given an hypothesis, it is easy to collect apparent "proofs" in any desired quantity. Such, however, is not the process by which the present work has taken shape. Learned geologists had studied California long before the eventful days of '49, yet it was not a geologist who discovered stores of gold in California soil. So, too, scholars and theologians have worked for ages over the very ground containing the important discoveries made in the present work, yet these discoveries have at last been made unexpectedly and as it were by accident. The evidence not having been sought with a direct view to establish a preconceived result, but instead having accumulated while the author was actually in search of somethin[illegible]e

have here to deal, not with an hypothesis, but with seemingly unavoidable conclusions.

Those conclusions may be summed up as follows:

I. The partial wrecking of the globe by a planetary catastrophe in the solar system, the destruction caused by the collapse of the earth's Saturnian aqueous and fiery rings, and subsequent encounters of the earth with the fiery débris of the original catastrophe, made prehistoric man an attentive observer of the heavens, and especially of those quarters whence destruction had come. Hence, the original watchman to "tell us of the night," and his successor, the bishop, or occupant of the "see-" house,* who was literally an over-seer, whose duty it was to bid the people to flee to the mountains when the signs of danger appeared in the heavens. From him are descended both the ancient scientific astrologer and the modern astronomer, whose inexorable "reign of law" is leading him consciously and inevitably toward a new astrology, in which the face of the heavens will be regarded, not as the cause of events, but instead as their dial, just as the face of the clock, which does not cause morning, noon, or night, is yet consulted for indications of their coming, their presence, and their end. Upon this point may be cited, Proctor, Colbert, and other astronomers.

II. With these prehistoric overseers, the cosmical early became the symbol of the ethical. If man had only terrestrial relations, worldly expediency would be his sole rational guide. But it was perceived that the globe was related to a universal system in which the order producing, restoring, and maintaining power predominated over the forces, temporarily working disorder and destruction. It followed that, as the globe was part of universal order, so the mind of man was part of universal Mind. From man's relation to universal Mind arose ethics, or a code of conduct often rendering the wisdom of this world foolishness as weighed against man's relations and responsibilities as a part of the universe.

* The Hebrew *cohen* — priest, like the Arabic *kahan* — seer, is derived from the prior South American Quicha *kohana* — far-gazing. (See p. 59, Quicha, Aryan, and Semitic tongues.)

III. As a Chinese Emperor, about 2800 B.C., is on record as having on the day of his coronation examined the aspect of the visible heavens "through the movable tube which brings the stars near," there is little reason to doubt that telescopes were known to the original inventors of all the true religion, art, and science the world still possesses. At all events, they described the universe as in the form of a Grand Man. Herschel's soundings of the heavens in all directions yielded as the visible form of the universe the form of a man. Hence, we understand how man is said in Genesis to have been created by Elohim (plural of El or Il = star, deity) in their image. In Herschel's ground-plan of the universe in human form, our solar system is located at the heart of the Divine Man of the skies. Hence, the catastrophe in our solar system, by which the ecliptic was sundered from the celestial equator, was a rupturing or piercing of the heart of the Divine Man. The ecliptic and equator no longer coinciding, they formed a cross upon which the Divine Man was transfixed in space. This idea was familiar to the Hindus and to Plato. Hence arose the prehistoric Christianity, the religion of the lamb slain from the foundation of the world, of the Book of Revelation. This celestial external or objective Christianity is the origin of all the points of striking resemblance to Bible religion which are everywhere found among ancient peoples never as yet Christianized in the modern sense of the term. This was MACROCOSMIC RELIGION.

IV. Nineteen hundred years ago, the fulness of time having come for the revelation to the world, in the person of its perfect exemplar, of subjective Christianity, "Jesus, the Nazarite," a man from God, accredited by mighty works and prodigies and signs, which Deity wrought through him; and who, loving righteousness and hating lawlessness (whether cosmical or spiritual), was anointed or Christ-ened by Deity "with the oil of supreme joy beyond his associates," came preaching the doctrine that the kingdom of heaven was within and not without. The secret subsequently found by the Apostle Paul "*hidden among the Gentiles*," namely, "Christ in you the hope of glory," Jesus *proclaimed openly from the house*

to the Jews, a people whose Messianic hopes were all centred in a restoration of political independence and the acquirement of universal sway. The Law, representing among the Jews the ancient objective Christianity *once preached throughout the world*, Jesus declared that he came not to destroy, but to fulfil. Hence his words and works were said and done with a strict attention to the fulfilling of what was written by the prophets touching former times and occurrences. This is MICROCOSMIC RELIGION. Jesus being rejected by those to whom he came, they in turn inflicted upon Him the punishment which their traditions of the ancient Objective Christianity suggested to them as fitting. As the Divine Man of the skies had been crossified at the time of the solar catastrophe, with the ecliptic spear thrust through his side, so Jesus was crucified and his side pierced by the centurion's spear. Both Jesus and his enemies did everything from their respective, though opposite, standpoints, that it might be fulfilled which was written of old.

V. With this metamorphosis of the ancient Objective true Cosmic religion into a modern Subjective true Human religion, the final step was taken in the history of religion. Schopenhauer has shown that it is only through self-consciousness that we have access to external nature; Herbert Spencer declares that the Power which sustains the Universe, distinguished as material, is the same that wells up in ourselves in the form of consciousness; and the Mystic, Scheffer (1624–1677) sings:

> "Immeasurable is the Highest: who but knows it?
> And yet a human heart can perfectly enclose it.
> Whate'er thou lovest, Man, that, too, become thou must;
> God, if thou lovest God; dust, if thou lovest dust."

VI. Modern science, seeking to derive the origin of all things from the properties and potencies of matter, has unexpectedly resolved matter into a mere congeries of mathematical points, and thus into a mere impression of the physical senses.

> "This world is but a fleeting show
> For man's illusion given."

Thus while modern investigations into the properties of matter have made the half-cultured world deeply materialistic, the men by whom these investigations have been prosecuted, distinctly affirm that matter, as it is popularly understood, does not exist. Thus Huxley declares that he is aware of matter only by the way in which it reacts upon his physical senses, while the only thing of whose existence he has positive knowledge is not his body but his Ego. Thus also Spencer declares that a triple veil of illusion separates us from the reality underlying what we perceive as matter.

"There is nothing great in the world but man; there is nothing great in man but mind."

And now a new psychology has arisen. The French schools of Nancy and Paris, with their wonders of mesmeric and hypnotic healing,* enable us to understand the miracles of healing wrought by Jesus and his Apostles, without drugs and solely by the laying on of hands and speaking the word of power; while the demonstrations of the London Society for Psychic Research in the sphere of Telepathy and Thought-Transference, and the undoubtedly genuine cases of successful "absent" treatment of both bodily and moral ills by metaphysical healers in our own America, coming as they do at a time when by the law of electrical induction electricians have succeeded in sending messages without a wire, from running trains, between ships miles apart at sea, and from shore to shore across miles of intervening water,† all enable us to realize the

* For a clear treatment of the question of the moral aspects of hypnotism as contrasted with the treatment of disease by thought transference, see "The Philosophy of Mental Healing," by L. E. Whipple.

† Mr. W. H. Preece, chief engineer and electrician to the Post Office, has put up a wire a mile long on the coast near Lavernock, and a shorter wire on Flatholm, a little island three miles off in the Bristol Channel. He fitted the latter wire with a "sounder" to receive messages, and sent a message through the former from a powerful telephonic generator. That message on the mainland was distinctly heard on the island, though nothing connected the two, or, in other words, the possibility of a telephone between places unconnected by wire was conclusively established. There is a possibility here of inter-planetary communication, a good deal more worthy attention than any scheme for making gigantic electric flashes. We do not know if we can communicate by telephone through the ether to New York or Melbourne, with or without cables, but we do know that, if we cannot, the fault is in our generators and sounders, and not in any prohibitory natural law. The thought in a man's brain which causes him to advance

faith of the centurion who said, "Lord" (Kyrios, Persian Cyrus = Sun), "I am not worthy that thou shouldst come under my roof; but speak a word and my boy will be healed." Fifty years ago, a Christian physician and surgeon of England * wrote (prophetically it would seem) as follows:

"After all our systems of health, public and private, there is one means remaining which we should be guilty of much base terror as well as historical neglect if we did not dare to bring forth. In all the branches of the new medicine, homœopathy, hydropathy, kinesipathy, mesmerism, phrenopathy, etc., we have seen the united principles of faith and works assuming an additional importance, as we have risen stage by stage from the administration of drugs to the phrenopathic art. In the means to which we have alluded, and which is linked to our common Christian faith, this principle becomes all in all. We

his foot must move something in doing it, or how could it be transmitted down that five or six feet of distance? If it moves a physical something, internal to the body, why should it not move also something external, a wave, as we all agree to call it, which on another mind prepared to receive it—fitted with a sounder, in fact—will make an impact having all the effect in the conveyance of suggestions, or even of facts, of the audibility of words? Why, in fact, if one wire can talk to another without connection, save through ether, should not mind talk to mind without any "wire" at all? None of us understand accurately, or even as yet approximately, what the conditions are; but many of us know for certain that they have occasionally, and by what we call accident, been present to particular individuals, and that, when present, the communication is completed without cables, and mind speaks to mind independently of any machinery not existing within itself.

Why, in the name of science, is that more of a "miracle," that is, an occurrence prohibited by immutable law, than the transmission of Mr. Preece's message from Lavernock to Flatholm?—(London "Spectator.")

The promise of electrical communication between two distinct points without the agency of an intervening wire is being fulfilled with startling rapidity and almost incredible success. The wonderful capacity of the invisible electric energy for leaping across a gulf of air miles in width, and unerringly delivering its message, is almost daily enlarging its functions. Inductive electricity, as it is called, which thus finds the atmospheric air or the ether a sufficient conductor for its purposes, and was a few years since but little more than a theory of the laboratory and the class-room, has now become a momentous fact in civilization and commerce. It is only four years since we recorded as a remarkable triumph the feat of telegraphing to and from railway trains in motion by a parallel telegraph line. To-day electricians at Cardiff and elsewhere are easily transmitting electric messages across a wireless distance of three miles, without any sign of approaching the limits of the electric function in this direction.—("Leisure Hour.")

* James John Garth Wilkinson, M.D., Royal College of Surgeons, London, England: "The Human Body and its Connexion with Man."

allude to the healing powers exerted by Christ and his apostles, and by him bequeathed to the race of man. As we read the Gospels we see how the Divine Man was the Great Physician; how he went about healing all manner of sickness and diseases among the people; and how as many as touched the hem of his garment were made whole every one. He also commanded his followers to do the like, and founded cure as the grand evidence of the Christian religion. His proofs of his mission were sound bodies—God's saving health among all people — the deaf hearing; the dumb speaking; lepers cleansed; the dead raised; those who were before blind now they see. The channel of this was no learned science, but a simple command in His name who has all power in heaven and on earth. Where is the lineal priesthood in this great restoration? Where are the claimants for this substantial apostolical successorship? Where is the clergy to whom sickness makes its appeal for health when the doctors have pronounced the death-sentence—No hope? We find them among the fishermen of the first century, not among the prelates of the nineteenth century; in mean-clad Peter and Paul, James and John, but not under the lawn of any right reverend bench. Our pontiffs say that the age of miracles is past: but the New Testament never told them so. Christianity was the institution of miracles (which were to become greater even than those performed by Jesus himself) as in the order of nature; and if the age of miracles is gone, it is because the age of Christianity is gone. The age of mathematics would be past if no man cultivated them. LET THEN THIS MODE AND MANNER OF HEALING BE FAIRLY EXPERIMENTED. IT BELONGS TO THE PRIESTHOOD. LET THEM PUT ON THE PROOFS OF APOSTOLIC POWER. Let the meek excuse of their age of virtue being past be exchanged for a godly resolve to bring it back again. If they fail, it will be because they are not Christian or else because Christianity cannot bide its Master's own proofs. If they succeed, there will be no need of missionaries any more, but mankind will sit in a right mind under them, and bless their privilege and their Master's name. THIS *VIS MEDICATRIX CHRISTI*

WILL BE THE PHYSICAL DEMONSTRATION OF THE LIFE OF THE CHRISTIAN CHURCH. ALL OTHER PATHIES WILL GIVE WAY TO CHRISTOPATHY."

> Warm, sweet, tender, even yet
> A present help is He;
> The healing of the seamless dress
> Is by our beds of pain;
> We touch Him in life's throng and press
> And we are whole again.

Thirty years after Dr. Wilkinson published the foregoing paragraphs, his prophetic intuition was justified by the advent of a Christian Science movement in America, whose marvellous, yet undeniable cures, at once secured for it a recognition which is still ever widening throughout the country—nay, throughout the world. Though crude and even inexact from a theoretical and scientific point of view, practically it is steadily undermining, transforming, and revolutionizing even the "regular practice," and its later developments into mental healing by a change of subconscious mind effected through thought-transference, are supplying a much-needed practical side to our hitherto purely abstract and theoretical psychology.

In the "Law of Psychic Phenomena" by Hudson, we read as follows:

"It has been but a few years since the researches of science began to furnish facts confirmatory of the history and doctrines of Christ, but it has come to pass that every new fact discovered and every new principle evolved weakens the foundation of every other religious superstructure, and adds strength and harmony of proportions to that erected by the man of Nazareth. It may, therefore, be now confidently asserted that Christianity possesses that to which no other system of religion can lay a valid claim: namely, a sound scientific basis.

"Scepticism has always assaulted the man Christ; and being unable to reconcile the accounts of his physical history and manifestations with the laws of nature, as understood by

them, his critics have ignored the spiritual side of his character, and have ended in total unbelief of his divine attributes. If, therefore, the discoveries of modern science can be made to throw any light upon the history of the man Jesus, if they confirm what has been said of the physical phenomena which characterized his career, the first great obstacle which stands in the way of the acceptance of the essential spiritual doctrines which he promulgated, will be removed. If, moreover, it can be shown that the discoveries of modern science not only confirm the story of his physical manifestations, but demonstrate the essential truth of the central idea which he promulgated concerning man's immortality, show the philosophy of his mission on earth, and prove that he was, and is, as a matter of scientific truth, the Saviour of the souls of men, there will be little left upon which scepticism can hang a reasonable doubt. I undertake to say that modern science can do all this, and more.

"If Jesus had formulated the scientific principles which pertain to his doctrines and works, and had taught them to his disciples, there would have been no internal evidence whatever of the truth of his history, or indeed of his existence. The reason is obvious. If his biographers had been in possession of that knowledge, no matter from what source they obtained it, it would have been possible for them to create a fictitious character possessing the powers and attributes of Christ.

"The word *faith*, more than any other, expresses the whole law of human felicity and power. When Jesus of Nazareth proclaimed its potency from the hill-tops of Palestine, he gave to mankind the key to health and to heaven." *

* "Properly understood and applied, auto-suggestion supplies a means of enabling every one to heal himself, or at least, to hold himself in the proper mental attitude to make permanent the good effects of hypnotic treatment by others. It should be the first care of every hypnotist to instruct his patients in this branch of the science. In this respect the Christian scientists are far in advance of the hypnotists and mesmerists. Without knowing it, they in effect teach their patients the methods of auto-suggestion. Without having the remotest conception of the real principles which underlie their so-called "science," they have somehow stumbled upon the machinery of mental therapeutics. To do them full justice, it must be said that they employ the machinery to good purpose. They teach their patients to help themselves. They organize them into classes, deliver lectures and give minute instructions how to treat themselves an

Among the first direct results of American efforts to revive the miracles of healing of the primitive Christians was a discovery that sin and disease had more to do with each other than any medical science has been inclined to admit. The Master asked, "Which is easier, to say to the Paralytic, Thy sins are forgiven; or to say, Arise, take up thy bed and walk?" So now the students of this new "pathy"—Christopathy—are understanding the Gospel as literally a message of saving health to all nations, from the great Sun of Righteousness whose rising with healing in his wings is mentioned not only in the Old Testament, but also is found carved over the entrance to every ancient Egyptian temple.

And thus the feeling is spreading abroad, leavening both the Church and the world, that Christians should take less thought for the morrow and for the future world, and attend more faithfully to the duties of the present hour; thus changing the Church from a means of securing salvation from the *consequences* of sin in *another* world, into a means of saving the people *from their sins in this world.*—(Dewey: "The Way, the Truth and the Life.")

VII.—Every indication points to a great revival of religious knowledge and practice. In this revival the Hebrew-Greek Bible affords the means by which the lingering remains of macrocosmic or objective Christianity among idolatrous and pagan nations and churches may become finally interpreted by

well as how to treat others. They do much good and little harm, and the little harm they do generally arises from over-confidence in the universal efficacy of their methods. It may be true and doubtless is, that one great source of the power of drugs to heal disease is attributed to the impression created upon the mind of the patient when the drug is administered. This being true, it follows that when the patient believes in drugs, drugs should be administered. A patient afflicted with some disease not readily reached by mental processes, may die on the hands of the Christian scientist when he might have been saved by the combined efforts of the scientist and the family doctor. One such case does more to retard the progress of mental therapeutics in popular estimation than a thousand miraculous cures can do to promote it." (Hudson: "Law of Psychic Phenomena.") Readers of Hudson's valuable work should also study Whipple's "Philosophy of Mental Healing," and Wood's "Ideal Suggestion through Mental Photography." Thus guarded against certain extravagancies due to its emotional rather than philosophical basis and tendency, the reader will find much that is beautiful and practically helpful, for both body, soul, and spirit in "Christian Science Healing" by Frances Lord.

and transformed into microcosmic, or subjective Christianity. Modern science having shown man to be a living "soul clothed with air," the spiritual religion of the incarnation, God manifest in the flesh, will draw all nations unto it. Then the symbols and emblems surviving from the ancient macrocosmic religion, being no longer either venerated or feared as fetishes, will be preserved as heirlooms and priceless memorials of the history of religion and man.

VIII.—Meanwhile, even the most superstitious and senseless defence and treasuring of every letter of Holy Writ and every ancient symbol, emblem, and image is doing service to both God and man, by conserving and handing on to times of greater enlightenment the characters in which the history of Time is written in the pages of Religion; whereas all higher criticism, which proposes to prune and pare and carve in accordance with the rational notions of a given era or phase of thought, falls under the curse pronounced against all who remove landmarks. On this point the Master's command is clear. His followers are to gather up the fragments, that nothing be lost or suffered to perish.

IX.—The time of antagonistic differentiation among worshippers of Deity in Nature, Pantheism, and of Deity in Man, Christianity is drawing to a close. Proselytism and propagandism in behalf of [illegible] must yield to the scientific spirit of [illegible] be one. We must go to the [illegible] to learn as well as to teach. [illegible] ligion all intelligent minds [illegible] visible into two grand [illegible] regard mind as a [illegible] states subject to [illegible] ists or those who [illegible] of mind as subject [illegible] gress. Materialists [illegible] while Spiritualists [illegible] education. [illegible] Religious [illegible] shown that [illegible]

alism, whose inevitable drift is toward the destruction of cosmic religion with its eternal celestial ethics, and the substitution in their stead of mere civic morals based on considerations of temporal and terrestrial expediency, the sole ultimate logical outcome of which drift is the conclusion that might makes right. In regard to the supreme conflict between materialism and spiritualism, between the realism of physical sense and the idealism of metaphysical mind, all religions are already one, and should act as one against everything which seeks to put the illusive testimony of the senses in the place of the reality of things. When all mankind agree to compare notes dispassionately, and seek fair-mindedly to prove all things and hold fast the best, then, not through the triumph of one, but through the self-surrender of all, will the faculty of perceiving truth in the clear mirror of the soul become universal, and the knowledge of the Lord cover the earth as the waters cover the fallen leviathan in the sea.

X.—From such an attitude toward the venerable survivals of the ancient objective, macrocosmic wisdom religion, yet extant in the Orient, an enlightened, historically instructed, scriptural Christianity has nothing to fear or to lose, but everything to hope and to gain. Pity 'tis, that the knowledge of these vast truths, which makes the Church of Christ so precious and so sublime to individual members here and there, is a knowledge which would at present debar from admission into church membership any one thus brought to desire fellowship with Christ through the Holy Church throughout the world, if his possession of such knowledge were to be known to some of the laymen who propound the special shibboleth which has to be pronounced at the portal of each particular sect.

Heretofore the actual origin of the various forms of religion and of the mythologies of the ancient world has been so completely hidden from sight that but two theories regarding it have been widely accepted, namely,

(1) Divine revelation, not through the inductions of reason, but in defiance of reason.

(2) Priestly fraud.

The present work shows the origin of both religion and mythology to have been purely scientific in the best sense of the term. That is to say, both religion and mythology are based upon the consensus of the greatest minds of prehistoric and antediluvian antiquity respecting the rational inferences and deductions properly to be drawn, not from speculative theories of the order of the universe, but instead from direct human experiences and observations under the most extraordinary conditions. In the place of astronomical, geological, and archæological hypotheses, we here find preserved, for our awe-inspired contemplation, the thrilling records of almost forgotten races of men, whose relics evince that they were many times farther removed from any possible connection with apes than even modern man would seem to be in the eyes of the average evolutionist. Even the most cautious student of antiquity should remember that, as Spencer observes:

"We too often forget that not only is there a 'soul of goodness in things evil,' but very generally also a soul of truth in things erroneous. While many admit the abstract probability that a falsity has usually a nucleus or reality, few bear this abstract probability in mind when passing judgment on the opinions of others. A belief that is finally proved to be grossly at variance with fact is cast aside with indignation or contempt; and in the heat of antagonism scarcely any one inquires what there was in this belief which commended it to men's minds. Yet there must have been something. And there is reason to suspect that this something was its correspondence with certain of their experiences: an extremely limited or vague correspondence perhaps, but still, a correspondence. Even the absurdest report may in nearly every instance be traced to an actual occurrence; and had there been no such actual occurrence, this preposterous misrepresentation of it would never have existed. Though the distorted or magnified image transmitted to us through the refracting medium of rumor is utterly unlike the reality, yet in the absence of the reality there would have been no distorted or magnified image. And thus it is with human beliefs in

general. Entirely wrong as they may appear, the implication is that they germinated out of actual experiences, which originally contained, and perhaps still contain, some small amount of verity. . . . When seeking for the soul of truth in things erroneous . . . the method we should pursue . . . is to compare all opinions of the same genus; to set aside, as more or less discrediting one another, those various special and concrete elements in which such opinions disagree: to observe what remains after the discordant constituents have been eliminated; and to find for this remaining constituent that abstract expression which holds true throughout its divergent modifications."

In conducting an investigation such as the present one, there was but one course to pursue. All obtainable witnesses, regardless of nationality or creed, had to be summoned, and their testimony taken in full and examined at length. The verdict must accord, not necessarily with the individual opinions of the various witnesses as to the meaning of their testimony, but with the indications of the testimony of all the witnesses taken as a whole.

Modern methods of thought have been read into old observances far too long, the result being an ignorant misconception of the intellectual and moral greatness of ancient systems and a gross misunderstanding of their motives. Spencer has pointed out the fact that the office of human reason is misunderstood by the masses; showing that the great masters of scientific reasoning do not award to reason the first place in importance, but contrariwise unconditionally give to the deliverances of perception the pre-eminence before the deliverances of reason. Now, on the one hand, the Bible and the Sacred Books of all races yield us the deliverances of perception as handed down from their ancestors. On the other, modern scientists, proud of knowledge which they fancy the world never before possessed because it is new to the modern world, smile at all ancient history and sacred scripture as "mythical," and pin their faith to the mere deliverances of latter-day reason.

In the preface to the first edition of "The Mythology of the

Aryan Nations," the Rev. Sir George W. Cox writes as follows:

> "Of one fact, the importance of which, if it be well ascertained, can scarcely be exaggerated, I venture to claim the discovery. I am not aware that the great writers who have traced the wonderful parallelisms in the myths of the Aryan world have asserted that the epic poems of the Aryan nations are simply different versions of one and the same story, and that this story had its origin in the phenomena of the natural world and the course of the day and year.* This position is, in my belief, established by an amount of evidence which not long hence will probably be regarded as excessive. At the least, I have no fear that it will fail to carry conviction to all who will weigh the facts without prejudice or partiality, who will carefully survey the whole evidence produced before they form a definite judgment, and who will fairly estimate the cumulative proof of the fact that the mythology of the Vedic and the Homeric

*J. A. Farrar parodies the favorite method of the advocates of the sun-myth theory by putting into the mouth of a philosopher-historian of the year 3000 A.D. an elaborate demonstration that no such person as Lord Beaconsfield existed, but in reality the so-called Beaconsfield was a mythical personage whose adventures were a dramatic representation of the course of the sun through the heavens. In the first place, he points out that the name gives a clew to the solar origin of the story; for what beacon was ever set in a field but that refers obviously to the great solar beacon that moves majestically across the azure fields of space? Beaconsfield, in the myth, is always represented as having been a Jew and not as an Englishman. That is a popular way of alluding to his rising in the east with the morning sun. Like the sun, he rose in obscurity, in mists and clouds, and his progress went on to glory and splendor. Even the fact that he is said to have entered parliament for Aylesbury, the centre of a great cheese-making district, seems to cover an occult allusion to the solar origin of the myth. For what is cheese but a round object like the wheel of the sun turned by Buddha? In other words, it is an allusion to the real source of the Beaconsfield myth. As in all the solar myths, the sun has his great antagonist in the cloud-demon whose darkness occasionally obscures the effulgence of his rays. Thus, Beaconsfield is represented as being constantly opposed by Gladstone. Gladstone is clearly mythical, even if we pass over the obvious allusion to the soft splash of the rain-cloud in the legends of his persuading eloquence. The clearest proof is afforded us of his real character in the fables about his felling trees with a gleaming axe. Obviously, the swift-flashing steel of the axe-head is a happy symbol of the bright lightning which flashes from the cloud.

The Russo-Turkish war is obviously another version of that ever absorbing story of the contest between light and darkness. As the sun sets in the west, so Beaconsfield dies at the end of his career, and as the stars come out in the twilight, so we have the so-called Primrose League, which arises on his grave the primrose, whose color resembles the hazy English sun, and which has five petals, as there are five vowels in the name Beaconsfield and five primary gases in the composition of the sun. All this is not one whit more far-fetched than many of the favorite demonstrations of the solar myth.

> poets contains the germs, and in most cases more than the germs, of almost all the stories of Teutonic, Scandinavian, and Celtic folk-lore. This common stock of materials, which supplements the evidence of language for the ultimate affinity of all the Aryan nations, has been moulded into an infinite variety of shapes by the story-tellers of Greeks and Latins, of Persians and Englishmen, of the ancient and modern Hindus, of Germans and Norwegians, Icelanders, Danes, Frenchmen, and Spaniards. On this common foundation the epic poems of these scattered and long-separated children of one primitive family have raised their magnificent fabrics or their cumbrous structures. Nay, from this common source they have received even the most subtle distinctions of feature and character for their portraits of the actors in the great drama which, in some one or other of its many scenes, is the theme of all Aryan poetry. Momentous as this conclusion must be, it is one which seems to me to be strictly involved in the facts registered by all comparative mythologists."

Momentous, indeed, is the conclusion which Sir G. W. Cox here places before his readers. It is, however, simply amazing, and singularly instructive withal as an illustration of the progressive stages by which truth is usually reached, that the learned author should have been able to go so far without seeing, in the course of the twenty years which have elapsed since the publication of the first edition of the "Mythology of the Aryan Nations" that his weighty conclusion involved something beyond, namely, the common origin of all religions, the *study of the myths of a people being the study of their religion.* Near as he was to this still more momentous conclusion, how far nevertheless he remained from it is strikingly shown by a single sentence on page 191 of the second edition of his great work, where he writes:

"Of the Teutonic theogony we may say, without the least misgiving, that it exhibits no sign of any Christian influence."

The evidence adduced in the present work can have but one interpretation, namely, that the events commemorated in Teutonic mythology, like those which underlie the myths of all peoples, are identical with the events upon which Christianity is based, as the religion of the "Lamb slain from the foundation of the world" (*i.e.*, the world known to historic man).

Working in a different field of research, Ernest Bunsen recognizes the common origin of all religions, but, like the Rev. Sir G. W. Cox, follows F. Max Müller in tracing everything back to the phenomena of the natural world and the course of the day and year. With this, obviously, all religion ends in mist and moonshine. It is easy to say ("Aryan Mythology," pp. 537–538) that "combats of Hercules, Perseus, Theseus, Kadmos, and Michael, with the monsters Geryon, Typhon, Echidna, Orthus, Python, and Kerberos denote simply changes in the visible heavens." But Revelation connects Michael with the victorious Lamb, and Jude connects Michael with Satan and with Moses, so that from this point of view it follows that the combats of the Saviour, of Michael, Jacob, Samson, etc., with Satan, the Angel of God, the Philistines, etc., "denote simply changes in the visible heavens." Both statements are untrue and impossible, their impossibility being at once apparent to one who can refer these allusions to any other origin than the "course of the day and year."

In contradistinction to the positions of Müller, Cox, and Bunsen, the present writer begs to claim priority in the announcement of the following conclusions, based on an examination of the Bible records, as read in the light of the modern sciences of astronomy, geology, comparative mythology, archæology, and metaphysics:

1. THAT ALL MYTHOLOGY AND ALL RELIGION HAVE ONE AND THE SAME ORIGIN; but that the one story of which the various religions and mythologies are only different versions had its origin not in the impressions produced upon the minds of primitive savages by the orderly course of terrestrial phenomena, but instead IN A STUPENDOUS CATASTROPHE IN THE SOLAR SYSTEM — a catastrophe of which the physical evidences are still before us, and one to the sublime terrors of which no language can do justice, and before which all the assumed extravagancies of oriental imagery fade into a pale reflex of the gigantic reality; A CATASTROPHE WHICH UNDERLIES THE ENTIRE BIBLE FROM GENESIS TO REVELATIONS, AS THE FALL OF LUCIFER, THE MORNING STAR,

THE DEVIL, THE OLD DRAGON, OR SATAN, as he is variously termed; and

2. That THE SACRED BOOKS, EMBLEMS, RITES, AND CEREMONIES OF ALL FAITHS AND AGES, INSTEAD OF PROPHESYING EXCLUSIVELY SALVATION TO COME, ALSO POINT BACK, AS THE GROUND FOR INDIVIDUAL FAITH AND HOPE, TO THE GREAT COSMIC SALVATION whose eternal memorial was fixed in the Zodiacal signs and ancient constellations before it was embodied in any sacred books known to us, namely, to the immediate descent of the Son of God to begin the great work of redemption of the world and man from darkness and ruin at the time of the physical and moral chaos produced by the fall of Lucifer; which salvation, as described by our Lord himself in the Gospel of St. John (iii. 13–21), was once proclaimed in all the earth, as is seen from a comparison of the designs appointed for use in Solomon's Temple with the sculptures and emblems of Babylon and Nineveh, of Etruria, Egypt, Mexico, and India; but subsequently became perverted into the fables and practices of idolatry, so that in St. Paul's time the eternally true doctrine of "Christ in us, the hope of glory," survived only as a secret among the nations, the riches and the glory of which secret, hidden from the ages and the generations, he was sent to proclaim, "warning every man and teaching every man in all wisdom, that he might present every man perfect in Christ Jesus."

The practical consequences of these conclusions, which, if established, may well be said to "lay bare the world-wide foundations of the kingdom of God," are coextensive with the entire reach of human intelligence, for they involve nothing short of a reconstruction and synthesis of art, science, history, philosophy, theology, and religion. Such a synthesis, by consolidating into a mighty empire under one rule, kingdoms of thought at present independent of and continually warring against each other, will lay a sure foundation for unparalleled conquests in the world of knowledge in the twentieth century, now so near at hand.

Sir William Drummond, in his celebrated work entitled

"Œdipus Judaicus" demonstrated the presence of astronomical science to an unsuspected extent in the Books of Genesis and Joshua. But when he has traced into the Zodiac above the warring kings whose struggle precedes the appearance on the scene of the mysterious Melchizedek, his utter want of information of anything of the nature of a catastrophe in the solar system forced this devout scholar to the lame and impotent conclusion that the whole mystic history related solely to an attempt to bring the science of astronomy into accordance with the course of nature by a change of the calendar. Thus, all his high scholarship resulted in conclusions of but dubious value, because of the underlying assumption that the only catastrophes which have occurred in the experience of man have been terrestrial ones; whence it follows, as the night the day, that the great fourteenth chapter in Genesis was concerned not with the elimination of disorder from the solar system, but instead with the correction of an error of a few days in the computations of the astronomer-priest of the day. Thus the mountain labored and brought forth a mouse. The intuition of the Church, however, has always assured her that the sublime imagery of Scripture was concerned, not with the making of almanacs, but instead with some great salvation of mankind!

Indeed, it would seem no exaggeration to say that the most mischievous assumption ever promulgated with regard to the origin of religion, is that it originated in the observation of the orderly course of nature. They who dwell exclusively upon the orderly course of nature soon learn to spell nature with a capital "N," and God with a small "g." No man was ever brought to his knees by the orderly course of a voyage at sea, but the most invincible agnostics have had fervent prayer compelled from their unused lips by sudden or prolonged peril where human aid was vain. Believers in the orderly course of nature have been able to persuade themselves that the cosmos might have originated in a fortuitous concurrence of atoms. But while persons may always have been found willing to profess their belief that the universe might have come together by chance, it is doubtful if any human being could persuade him-

self that a universe fortuitously come together, and subsequently involved in the most colossal disorder, could by any combination of possibilities fortuitously recover order. The peoples who passed through the catastrophe of the fall of Lucifer, and who found that, far from dissolving and leaving not a rack behind, the world was in due season restored, had no doubt that they were in the hands of a Power both intelligent and supreme, and either personal, or, as Herbert Spencer holds, in no case inferior, but rather superior to personality.

Evolution is a truth of nature; but evolution, as we know it in astronomy, geology, and anthropology, is only restoration, redevelopment, after a colossal revolution and destruction. Unquestionably the doctrine of evolution, as it is popularly applied, ignores the catastrophic element in the history of mankind. It proposes to trace their evolution in a practically unbroken line from the missing link through savagery to civilization. Although this view runs directly counter to universal traditions, both religious and secular, it is just now so much "in the air" that one may hear conservative orthodox preachers attempt to make short work of modern utopian schemes by ironical references to "the golden age which never existed outside the brain of impractical dreamers."

If the stories of solar catastrophes which are perpetuated alike in the sacred books and the mythologies of all peoples relate merely to the phenomena of the natural world, and of the day and year, manifestly religion is purely a mundane affair. If religion be merely mundane, then mankind have not an ethical but simply a social problem to solve; the basis of the solution of that problem being naturally expediency as developed by experience, expediency being to morals what gravitation is to physics. Only when conduct is weighed by superterrestrial standards can the wisdom of this world become foolishness!

Assuming that the world has always moved on the same lines as within the period of authentic history, Mill was led to the conclusion that, the world being very evil, we must surrender either the almighty power of the Creator or else his goodness. The ancients, fresh from experiences no longer dreamt of

in our philosophies, found themselves confronted by no such dilemma. With them the Golden Age was not a tradition but a distinct recollection; the goodness of the Creator had been manifested to their abundant satisfaction by past ages of happiness and prosperity; and since the dread catastrophe which had threatened the ruin of the heavens and the earth, disorder had been put down and a new order initiated which promised the attainment of other goods in the place of what had been lost. Thus, to prehistoric man after the great catastrophe, the beauty in the world proclaimed the goodness of God, and the restoration of order after the inroad of chaos, his power. The only question was why Infinite Goodness and Infinite Power had permitted the great disaster to occur.

To this question their answers were profound and adequate. Order is heaven's first law. Whatever militates against the Divine Order will be put down though the entire resources of Deity should be required for its subjugation: whatever, having once resisted the divinely appointed order, is capable of being restored to its former place, will be saved; whatever remains will not be annihilated but transmuted into something capable of serving other ends, as meteoric fragments when consumed by their flight through regions where they do not originally belong, are not annihilated, but changed into gases indispensable in the economy of creation.

It were insanity to try to conceive of a stick being made with but one end. Opposite ends are a condition of its existence. Polarity is the foundation of creation. The existence of goodness necessitates the existence of evil, or creation must pass out of being, and be reabsorbed into the latent potencies of the divine Being. To be truly virtuous, every created intelligence must be required to choose between good and evil. Sin is like friction in mechanics. Without friction no machine can be operated; yet friction, if allowed to get the upper hand, destroys the machine. So, also, sin is necessary to the operation of goodness; yet sin destroys everything with which it comes directly in contact, and if allowed full sway, would destroy the world itself. The truly divine economy is shown in the law that where things are thus destroyed, noth-

ing is really lost, even the seed sowed by the wayside, where it does not take root, being devoured by the fowls of the air, and thus transformed into life of another sort. Like gold sunken in dark places of earth, the divine spirit in man had become stained, and dross had become mingled with it. Only the fires of suffering could purify it; suffering by which the divine nature in man would be perfected and made meet for higher flights and closer communion with God himself.

Thenceforth, in countless forms, both wise and unwise, there was accepted and lived up to, the doctrine of a "natural law of self-sacrifice which runs through all creation and is the expression of the very heart of God himself; under which law men are lifted into the human life divine, as men are ready to sacrifice everything, even to life itself, in the vicariousness of love whose perfect manifestation is Jesus Christ."

Of course all of this theological interpretation may be, strictly speaking, an illusion arising from the human point of view, just as the apparent rising, southing, and setting of the sun are illusions based on the human point of view. But in both cases, the subjective appearances have their objective counterparts in the realm of fact, and the experience of ages has abundantly proved that such appearances are not only good guides, but are the only guides in the practical affairs of life, if anything is to be accomplished in the time of our sojourn here. As to this there is no manner of doubt. Here experience has been uniform. "I have spoken to thee in thine ease, Thou hast said 'I do not hearken.' The security of the foolish destroyeth them." "The commencement of wisdom is the *fear of the Lord*." "Chastisement of Jehovah, my son, despise not, and be not vexed with his reproof, for whom Jehovah loveth he reproveth."

At the beginning of the Book of Job we read of the fall of fire from Elohim: at the close of the same ancient writing we find a description of the appearance, in the form of an enormous fiery serpent or dragon, of a mass of incandescent matter falling blazing to the earth. After Job's misfortunes have come upon him, his "comforters" hold prolonged discussions with the immortal sufferer, touching the ways of the Almighty

and his dealings with men, until finally Jehovah himself takes up the subject with a series of interrogations unequalled for sublimity in the sacred books of the world, and as the climax, as it is intimated that the fall of Lucifer is the key to all the dealings of the Almighty with either men or archangels, he asks (Job

"Dost thou draw Leviathan with a hook? Will thou take him for a servant for ever?"

But this divine hint has remained forever unheeded. All the troubles of all the lands of religion which have since arisen, these have their roots directly and significantly in the fall of Leviathan, the Flaming Serpent, Lucifer, or Satan, as he is variously termed in Holy Writ, and the righteous notorieties he wrote have taken upon themselves. Yet the divine intimation is clear and explicit that if only Leviathan be taken he will thenceforth serve mankind eternally as the key to the dark riddle of the existence of evil, both physical and spiritual, into the earthly paradise.

As with theologians, so has it been with mythologists. The firmament of the human mind has for ages been darkened by the shadow of a gigantic event lost in mystery, until finally savants have come to believe that they had to deal with a sort of Brocken spectre only, or a phenomenon in which some object on the level of ordinary human experience has been strangely transformed into a weird apparition magnified tremendously out of proportion to its basis of fact. Once having reached that conclusion, our priceless benefactors, the mythologists, have remained content to heap up legends not knowing who should gather them.

The present writer was led to the researches which have culminated in this book by perceiving that there was a true and necessary relation between the great "Trilogy" of Richard Wagner and his subsequent work entitled "Parsifal." The investigation of the precise degree of relationship existing between the works named led most unexpectedly to the discovery that the missing link between "Parsifal" and the "Nibelungs Ring" was nothing less than the sublime solar tragedy of the Ring of Lucifer or the Lost Orb.

Since the completion of these studies, a curious old tome

has fallen into the writer's hands. It is entitled "Orbis Miraculum, or the Temple of Solomon pourtrayed by Scripture Light: wherein all its famous Buildings, the pompous Worship of the Jews, with its attending Rites and Ceremonies; the several Officers employed in that Work, with their ample Revenues; and the Spiritual Mysteries of the Gospel vailed under all; are treated of at large." The work is dedicated to the "Reverend and Learned, the Warden, Fellows, and Students of Wadham Colledge, in the Famous and Flourishing University of Oxford, by the Author, the Rev. Samuel Lee, and was printed in London by John Streater, for Francis Titon, at the Signe of the Three Daggers in Fleet-street, in the year MDCLIX."

In this work, in Chapter IX., "Concerning the Divine Mysteries of the Temple," is a paragraph which shows a presentiment but little short of prophecy of the true method for solving the mysteries of religion. Two hundred and thirty years ago the learned author of the "Orbis Miraculum" wrote:

"Deep are these Waters of Shiloah, that move but softly toward a full discovery of the Ocean of Glory, into which they unlade themselves. Dark and profound are the Mysteries that lay behind the Temple-walls; which possibly may shine forth more oriently, and smile with a more lovely aspect in the Churches Horizon, when the seed of Abraham shall become the wise men of the East, *and shall more anxiously inquire for the bright Morning Star*" (Lucifer).

But the fulness of time for this investigation had not yet arrived, and accordingly generation after generation passed away without the least approach to an investigation of the most momentous and instructive event in the history of our race. In the light of the studies summed up in the present work the Bible again stands forth as the grandest and most priceless of human possessions, because its theme, from Genesis to Revelation, is the story of the supreme event in the history of our solar system, namely, the fall of Lucifer, told with minute circumstantiality, in the sublimest language, and presented as the source of the noblest philosophy of creation and the purest and most scientific morality.

How near to the fundamental assumptions of the Bible, both as to the organization of the cosmos and the true basis of morality, modern philosophy and astronomy already stand, is shown by Camille Flammarion, the great French astronomer of our day, who eloquently prophesies as follows the approaching restoration of the venerable science of astronomy to her ancient position as final guide and arbiter for mankind alike in science, philosophy, and religion:

"The astronomy of schools and observatories, mathematical astronomy, the beautiful science as known to Newton, Laplace, Le Verrier, is not yet definite, actual knowledge. Look at the thousands of suns analogous to that which gives life to the earth, which like it are sources of light, motion, activity, and splendor! That is the object of the science to come: the study of universal and eternal life. Figures are not an end but a means; they do not represent nature's structure, only the methods, the scaffolding. Mathematical astronomy will yield her place to physical astronomy, to the true study of nature. Astronomy's aim is not to show us the apparent position of shining specks, nor to weigh stones moving through space, nor to foretell eclipses, or the phases of the moon or tides.

"If life did not exist upon the earth that planet would be absolutely devoid of interest for any mind whatever, and the same is true of all the worlds which gravitate around the thousands of millions of suns in the wide stretches of immensity. Life is the object of [illegible] creation. If there were neither life [illegible]

"We are [illegible] science. Matter [illegible] way the type [illegible] think life [illegible] which we are [illegible] worlds have [illegible]

"Such the [illegible] provinces of the [illegible] essential [illegible] distance, the [illegible] planets, astronomy [illegible]

—for example, their geographical appearance, their climatology, their meteorology—will solve the mystery of their vital organizations, and will discuss their inhabitants. They will find that Mars and Venus are actually peopled by thinking beings; that Jupiter is still in its primary period of organic preparation; that Saturn looks down upon us under quite different conditions from those which were instrumental in the establishment of terrestrial life, and without passing through a state analogous to that of earth, will be inhabited by beings incompatible with earthly organisms. New methods will tell about the physical and chemical constitutions of the stars and the nature of their atmospheres. Perfected instruments will permit the discovery of direct proofs of existence in these planetary humanities, and the idea of putting one's self in communication with them. This is the scientific transformation which will mark the close of the nineteenth century and inaugurate the twentieth.

"But astronomy's mission will be yet higher. After making us know and feel that the earth is but a city in the celestial country, and man a citizen of heaven, she will go still farther in disclosing the plan on which the physical universe is constructed; she will show that the moral universe is constructed on the very same basis, that the two worlds form but one world, and that mind governs matter; she will show that the material form is but an appearance, and that the real being consists of an imponderable, intangible, and invisible form.

"Of what is the human body composed? Five-sevenths of flesh and blood are water, while the substance of the body consists of albumen, fibrine, casein, and gelatine; that is organic substances composed originally of the four essential gases—oxygen, nitrogen, hydrogen, and carbonic acid. Water is a combination of two gases, air a mixture of two gases; thus our body is composed only of transformed gases. None of our flesh existed three or four months ago; shoulders, face, eyes, mouth, arms, hair, even to the very nails—the entire organism is but a current of molecules, a ceaselessly renewed flame, a river which we may look at all our lives, but never see the same water again. All is but assimilated gas, condensed

and modified, and more than anything else it is air. Our whole body is composed of invisible molecules which do not touch each other, and which are continually renewed, by means of assimilation directed, governed, and organized by the immaterial force which animates us. To this force we may assuredly give the name soul. Phidias is but a coarse imitator, compared with this hidden force. The force which can construct the living body of man and woman is more sublime. But this force is immaterial, invisible, intangible, imponderable, like the attraction which lulls the worlds in the universal melody; and the body, however material it may seem to us, is in itself only a harmonious grouping, formed by the attraction of this interior force. We are souls clothed with air—neither more nor less! So it cannot be that our personality, our identity, lies in a certain grouping of cerebral matter—our individual me, our ego, which acquires and preserves a personal, scientific, and moral value, increasing with our study; our ego which feels itself responsible for its acts performed a month, a year, ten, twenty, fifty years ago, during which time the molecular grouping has changed ceaselessly. Astronomy, then, will be eminently the directress of philosophy. Those who reason without astronomical knowledge will never reach the truth. Those who follow her beacon will rise to the solution of the grandest problems.

"Every one is called to receive the light, every one is thirsting for it—especially the humble, those on whom fortune frowns, for these are the persons who think most; these are eager for knowledge, while the contented ones of the century do not suspect their own ignorance, and are almost proud of staying in it. But the light of astronomy must be diffused throughout the world; it must filter through the strata of humanity to the masses, enlighten their consciences, elevate their hearts. That will be its most beautiful and its grandest, greatest mission!"

It only remains to answer two questions which must necessarily occur to every reader, namely: By whom, and When, was this gigantic conception of arranging both heavens and earth

in a harmonious order carried into effect? The reply to the first of these questions is given in no uncertain terms in the Pentateuch. Parkhurst's elucidation of the Hebrew *chalaq*, translated "to apportion," yields the following explicit declaration.

THE SERPENT BITING CREESHNA'S HEEL.



ANCIENT HINDU REPRESENTATION OF THE TEMPORARY DARKENING OF THE SUN BY THE FIERY DÉBRIS OF THE FALLING LUCIFER.* THE ORIGIN OF THE ECLIPTIC AND TIME OF THE FIRST ECLIPSE.

"The sun and the moon and the stars and all the host of heavens . . . . . Elohim hath divided exactly and by rule to all the people under the whole heavens."—(Deuteronomy iv. 19.)

In harmony with this passage are many others, as for example:

"And Elohim saith, Let luminaries be in the expanse of the heavens . . . *they have been for signs and for seasons and for days and years.*"—(Genesis i. 14.)

"By his (God's) spirit the heavens were made most splendid (adorned with stars and constellations? Gesenius); his hand hath formed the flying serpent."—(Job xxvi. 13.)

Barnes's Commentary on Job xxvi. 13, says:

"The greatness and glory of God are seen by form-

* See Abaddon and Bel, p. 104. Also *notes*, p. 414.

ing beautiful and glorious constellations that adorn the sky."

> "And I will put enmity between the serpent and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt wound his heel."—(Genesis iii. 15.)

CREESHNA trampling on the HEAD of the crushed SERPENT.



THE TRIUMPH OF THE SUN OVER THE FALLEN LUCIFER, OR THE RESURRECTION OF JESUS = GESU = GHEEZIS AS COMMEMORATED BY THE GREAT PYRAMID AND SPHYNX AT GIZEH — GEEZEH — JEEZEH. ("OUT OF EGYPT HAVE I CALLED MY SON.")

Proctor ("Easy Star Lessons," p. 24) terms the constellation Draco, as usually drawn, a nondescript. Hence, to realize the description of Draco in Aratus, "With eyes oblique retorted that aslant cast gleaming fire," Proctor borrows a star from the heel of Hercules to make the serpent's head complete. He thus unwittingly reconstructed the scriptural figure of the heel bruising the head and the head wounding the heel. Proctor continues: "When I look northward at the Dragon, I see not a mere snake but a monstrous winged serpent." He thus unintentionally completes the identification of the constellation Draco with the heel-wounding serpent of Genesis and the flying serpent of Job.

The ancient scientific knowledge perished, perhaps in the

Deluge. What survived deteriorated rapidly into mythology among the learned and into idolatry among the ignorant. The prehistoric astronomical signs became completely identified both with the mythological and idolatrous transformation of the original wisdom religion, and also with the later science falsely so-called which opposed itself to early Christianity. Degenerate religion and false science having become completely identified with the astronomical signs (the first Bible, or Sacred Scroll of the skies), it followed that wherever the later defenders of the Church remarked points of resemblance between the celestial and the written Bibles so close as to suggest that Christianity had something in common with other ancient religions, they sought to suppress the inconvenient facts by changing the outlines, position, etc., of the constellation figures. Thus the head of the Old Serpent was turned so as no longer to visibly connect the wounding of the heel of Hercules with the wounding of the heel of the Seed as prophesied in Genesis; thus, too, the figure of Aries, the Lamb of Gad, was altered so as no longer to show directly beneath the Pleiades or Heavenly Dove, the ram's horn, with all its significations, as cornucopia (serpent's horn) or horn of plenty (gifts of jewels, precious metals, and ores from the skies), as emblem of destruction (see ram's horns and walls of Jericho), etc. Nay, it was even sought to change the zodiacal animal figures into human constellations named after St. Peter, St. Andrew, etc. As long as science falsely so-called and degenerate mythological religions held sway, this concealment of resemblances between the primitive Bible of the stars and the subsequent Scriptures, was advantageous to Christianity.

Now, however, a new science has arisen, which, like the ancient science underlying ancient religion, is founded directly upon perception and experiment. So far as yet appears, the new science might appropriately be termed primarily a science of things terrestrial, chemical, and infinitely small, as compared with the ancient science, which would appear to have been primarily a science of things universal, celestial, and infinitely great. The correctness of the methods of modern science, with its direct appeal to perception and experiment,

is intuitively evident to all minds. Hence, the felt need of the present hour is to bring religion into harmony with science. A popular mode of harmonizing the two is that of permitting religion to retain her emotional elements, while surrendering her historic facts to the mere fungi of speculative hypotheses with which the intellectual soil of modern science fairly teems. The results of all such surrenders can but be hurtful to the cause of truth. Let religion, aided by mythology, seek to restore the constellations to their original forms, thus discovering, instead of further concealing, the fundamental identity between the Bible of the Stars and the Bible of the Scriptures. This accomplished, religion will be enabled to offer science the old lamps of historic truth in exchange for the new lamps of hypothesis. Religion and science will cease dulling their own implements in futile efforts to saw off between themselves and the trunk of the great tree of the historic continuity of human consciousness, the very limbs upon which they are seated. Then, to change the figure, the ligatures being removed with which it has been sought to prevent the sap from the ancient roots of human experience upon this globe from circulating freely through all the fibres of later branches, both scientific and religious, of the Tree of Knowledge, and modern man having learned to "honor father and mother," as represented by the remote ancestors of all extant knowledge, civilization, and institutions, religion will give to science, in exchange for incongruous hypotheses of the present, the facts of World Life as disclosed by the priceless records of ancient human experience of which she (religion) is the faithful custodian. It requires but little research among the hidden treasures of antiquity to open one's eyes to the fact that, from the dawn of history to the present time, the forms of religion prevalent among men have no more truly represented the spiritual and intellectual greatness of the Wisdom Religion of Cosmic and Psychic Science of prehistoric man, than do the petrified stumps of ruined forests in our Western American wonderlands—even though those stumps now consist of solid onyx—correctly represent nature's primal efforts to evolve trees.

The key to historic (as opposed to speculative or hypo-

thetical) Astronomy, Geology, Anthropology, and Psychology, as the foundation stones of prehistoric religion, survives in the Bible and is epitomized in the Creed. The Creed has been handed down in its most condensed form by the Christian Church. It may, however, be extracted from the Religion, Poetry, Philosophy, History, and Mythology of ancient classic and pagan authors and races. Out of the mouths of many witnesses its truth is confirmed. It may be displayed in two forms, viz., Macrocosmic, representing the world-wide traditions: and Microcosmic, or the eternal doctrinal symbol of the Church of Christ.

MACROCOSMIC VERSION.	MICROCOSMIC VERSION.
As preserved in the ancient classics.	As perpetuated by the Church.
I believe in God the Father Almighty, maker of heaven and earth.	I believe in God the Father Almighty, maker of heaven and earth.
And in Jasiusque Pater, from which Prince our race is descended (Virgil). (Compare Hindu Chrishna, American Indian Christeque = Geezis, Egyptian Gizeh = Jeezeh.)	And in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit.
Born of the Virgin Electra.	Born of the Virgin Mary.
Suffered under (*whom it might be*).	Suffered under Pontius Pilate.
Was struck by a thunderbolt.*	Was crucified.**
Dead and buried.	Dead and buried.
He descended into hell.	He descended into hell.
The third day he rose again from the dead	The third day he rose again from the dead.
He ascended into heaven.	He ascended into heaven.
And sitteth at the right hand of God the Father Almighty.	And sitteth at the right hand of God the Father Almighty.

* "O divine æther, and ye swift-winged breezes, and ye fountains of rivers, and countless dimpling of the waves of the deep, and thou earth, mother of all—and to the all-seeing orb of the Sun I appeal; look upon me, what treatment I, a god, am enduring for having bestowed boons upon mortals. Earth doth heave, and the roaring echo of thunder rolls bellowing by us; and deep blazing wreaths of lightning are glaring and hurricanes whirl the dust; and blasts of all the winds are leaping forth, and the firmament is embroiled with the deep. O dread majesty of my mother Earth, O æther that diffusest thy common light, thou beholdest the wrongs I suffer. (Æschylus: "Prometheus.") ** "And there was darkness over the whole land, the sun failing, and the veil of the temple" [emblematic of the ethereal curtain between earth and heaven; see p. 247] "was rent" (Luke xxiii. 44–5), "and the earth trembled and the rocks were rent." (Matt. xxvii. 51.) (See Toltec account, p. 128.)

MACROCOSMIC VERSION.	MICROCOSMIC VERSION.
As preserved in the ancient classics.	As perpetuated by the Church.
From thence he shall come to judge the quick and the dead.	From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost.	I believe in the Holy Ghost.
The Holy Universal Religion.	The Holy Catholic Church.
The Communion of Saints.	The Communion of Saints.
The forgiveness of sins.	The forgiveness of sins.
The immortality of the soul.	The resurrection of the body.
And the life everlasting.	And the life everlasting.

To these historic symbols, may be fittingly added the metaphysical creed of Plutarch:

> "I believe," says Plutarch ("On Isis and Osiris"), "that the happiness of the eternal life which is the attribute of Deity, consists in his knowledge of all things; for without knowledge and understanding immortality would be not life, but only duration. Therefore, the pursuit of truth, especially with reference to the being of Deity, is the pursuit of holiness; it is a desire which, in learning and inquiring, becomes as it were an adoration of Deity; it is a service which is far holier than any form of abstinence or temple worship, and is particularly pleasing to Deity because he himself is Wisdom and Philosophy."

Reverting to the first of our questions (p. 409), viz., as to the origin of the grand synthesis of lands and constellations, it would appear that the human instruments through whom the work was done belonged to races perhaps in no way superior to those of later civilizations familiar to history, but with the one decisive difference that they had been perfected by passing through sufferings inconceivable to our boldest flights of imagination, the memory of which it was long sought to preserve to all time by means of the sacred mysteries anciently celebrated everywhere from Persia, Chaldea, Egypt, Greece, and Rome, to Mexico and Peru. Thus impressed and instructed in the school of bitter experience, their precise observations of the phenomena of the universe culminated not solely in mechanical and mathematical sciences, but in ethics, morals, religion, and worship as well.

To the second question, namely, When was this done?

we find no explicit answer either in Holy Writ or in tradition. The main clues to the solution of this problem are as follows:

The extreme antiquity of exact astronomical computations has been shown by M. Oppert, in a paper read before the Brussels Congress. From that paper it appears that the Egyptians calculated by a cycle of 1,460 years, the Assyrians by a cycle comprising 22,325 lunations, or 1,805 years. Twelve Egyptian cycles plus twelve Assyrian cycles equal

$$\left.\begin{array}{l} 12 \times 1{,}460 = 17{,}520 \text{ years} \ldots\ldots\ldots \\ 12 \times 1{,}805 = 21{,}660 \text{ years} \ldots\ldots\ldots \end{array}\right\} 39{,}180 \text{ years.}$$

These modes of calculating time are in agreement with each other, and were known simultaneously to the Chaldeans, who say that between the deluge and their first historic dynasty there intervened "a period" of 39,180 years. We have seen that this number combines twelve Egyptian and twelve Assyrian cycles.

The Egyptian cycle ending in the year 139 A.D. commenced 1322 B.C. An Assyrian cycle began 712 B.C. Let us now build up the series of both cycles, starting from our era, and the result will be as follows :—

Egyptian Cycle (Lunar).	*Assyrian Cycle (Lunar).*
1460	1805
1322 B.C.	712 B.C.
2782	2517
4242	4322
5702	6127
7162	7932
8622	9737
10082	11542
11542	

At the year 11542 B.C. the two cycles came together, and consequently they had in that year their common origin in one and the same astronomical observation. Whence Oppert declares that at 11542 B.C. man existed in such a state of civilization as to be able to take note of astronomical phenomena, and

to calculate with considerable accuracy the length of the year. Humboldt showed that the majority of the names of the twenty days employed by the Aztecs are the same as those of Zodiacs used since the most remote antiquity among the peoples of Eastern Asia.

The events which took place during the year in ancient Egypt throw light upon the names of the zodiacal constellations, if we move them back to the positions they occupied about fifteen thousand years ago. The Euphratean name on the cuneiform inscriptions, for the month occupied by Capricornus, was "Father of Light," on which Sayce remarks, "It is difficult to understand how it can have been called a month of light." Fifteen thousand years ago, however, Capricornus, instead of being as now near the lower solstice, was near the higher solstice, where the sun reaches his highest position in the heavens, so that the period of Capricornus was truly a month of light, which it could not have been at any other period than fifteen thousand years ago.

The order of the zodiacal signs is that transmitted by Ptolemy A.D. 150, from Hipparchus B.C. 130, as of unquestioned authority and unsearchable antiquity. So Hesiod, B.C. 1000, transmits the names and emblems of the constellations as of immemorial antiquity. Peck, in his "Handbook and Atlas of Astronomy," shows, from the present inverted position of many of the principal extra-zodiacal constellations, that in their natural position they must have referred to the latitude of Egypt and the period of B.C. 14700, when Vega was the pole star. Proctor, recognizing that "the pyramids are built with most accurate reference to celestial aspects, and exhibit mathematical and symbolical peculiarities not belonging to their essentially structural requirements," finds in Alpha Draconis, or the pole star of 2170 B.C. the star which the north gallery of the Great Pyramid served to connect with Alcyone of the Pleiades to the south. Smyth agrees with Proctor that Alpha Draconis is a comparatively inconspicuous star, and only to be accepted as the most available one for the purpose and period. But Saynti and other Arabic writers say expressly that the Pyramids were erected before the deluge, whence they explain

the meagre accounts of them which have come down to post-diluvian times.—(Wilson's "Lost Solar System.")

Jomard likewise refers to the tradition of their antediluvian date. Meanwhile, Edward B. Latch, in his work "Indications of Genesis," taking for a clue to an occult chronology concealed in the Bible the following passage:

> "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the numbers of the children of Israel."—(Deuteronomy xxxii. 8.)

exhibits in over fifty diagrams from Genesis alone, a reach of 31,863 years. Mr. Latch's premises are derived exclusively from the King James translation of the Bible, and his conclusions are given without reference to either profane history, tradition, or astronomy. Yet the most remarkable agreement exists between Latch's chronological epochs and allegories of Scripture, and the precession of the equinoxes through the signs of the Zodiac. When, therefore, Latch, from Scriptural premises solely, is led to place the era of the Great Pyramid at between B.C. 12098 and B.C. 13465, it is at all events a striking coincidence that at that period, in the place of the inconspicuous Alpha Draconis, we should have as the then correlative of Alcyone of the Pleiades in the Pyramid co-ordination, the brilliant star of the first magnitude called Vega, which ranks as high as fifth among the fifteen largest stars known to astronomy.

Says Herschel: "The surest characteristic of a well-founded and extensive induction is, when verifications of it spring up spontaneously into notice from quarters where they might least be expected, or from instances of that very kind which were at first considered hostile. Evidence of this kind is irresistible, and compels assent with a weight that scarcely any other possesses."—("On Natural Philosophy.") *

* For a long time, the facts disclosed by the foregoing researches, made strongly for the views of eminent divines whose teachings and whose character have been and are most helpful to the author. Subsequently he was pained to find that the trend of facts was toward conclusions, not indeed at all irreligious or atheistical, but certainly so different from, and as the author conceives, so much vaster, broader, and higher than

There would seem to be only one explanation possible of the immense range of historic facts here touched upon, and that explanation is that conscious law is king; or, in other words, that "there is a Divinity that shapes our ends, rough hew them how we may."

The remark of Hawken has already been cited, that, "Throughout the world, and for all time, *the land itself possesses a physical or psychical essence conformable to the serial arrangement of the tribes*" (*i.e.*, the zodiacal signs).

Thus the federal union of the Anglo-American colonies was foreshadowed by the system of the great Onondaga chief, which was not a transitory league but a permanent organization.

Says Wilkinson: "It is remarkable that the influence of the vegetable world upon climate should be admitted, and that no influence of the human world of a similar but higher kind should be suspected. Are thought-movements and will-movements sooner absorbed than sound-movements? Do they sculpture the air with less efficiency? Or in what do their modifications end? Is the music of man's brains and lungs of no Orphic power in the tenseness of God's created harmony? The Eddas and poetries bind mankind into sheaves, being as common respirations or great world tunes, the sum of beginnings of musical acts from the sailors upon the river of time. The material breath falls in dregs which soon pass away, while the mental breath endures we know not how long; for, as the poet says of the Forum, 'Still the eloquent air burns, breathes, with Cicero.'"—("Human Body and its Connexion with Man.")

If this be true, and if history thus repeats itself, what moral can the America of the present draw from the America of the past?

the received standard teachings of the different wings of the Church, that, at least at first sight, they are sure to disquiet and pain, nay probably offend outright some of the very divines toward whom the author still feels most appreciatively grateful. For this untoward result there was, however, no help. An investigation once begun cannot be terminated either as, or when, one will. The student can only make his peace with the Source of Truth—for not even the most adroit special pleading would enable him at all times to please all the representative men of all the various religious denominations, whom personally he most sincerely honors.

Plato's description of the people ruined by Deity gives us an impressive suggestion. He writes that "For many generations the people were obedient to the laws, and possessed true and in every way great spirits, practising gentleness with one another. They despised everything but virtue, thinking lightly of the possession of gold, nor did luxury intoxicate them, nor wealth deprive them of self-control." [The era of Mercury?] "But when this divine portion began to fade, and human nature got the upper hand, then to him who had an eye to see they began to appear base, though outwardly they still appeared glorious and blessed, at the very time when they were filled with unrighteous avarice and power." [The era of Mars?] "Whereupon Zeus, who rules with law, perceiving that an honorable race was in a most wretched state, inflicted punishment upon them."

It is written in the stars that America, the ancient land of Mercury and Mars, shall ever be foremost in commerce and invincible in war. Nevertheless, may the Republic, instead of wantonly aggressing against other nations, enjoy prosperity without selfishness, and in place of avarice, cultivate and represent the original gentleness, peacefulness, wisdom, and greatness of spirit of her ancient predecessors on this sacred soil.

THE END.

PARSIFAL

THE FINDING OF CHRIST THROUGH ART

A Wagner Study

BY ALBERT ROSS PARSONS

Extracts from Private Letters to the Author.

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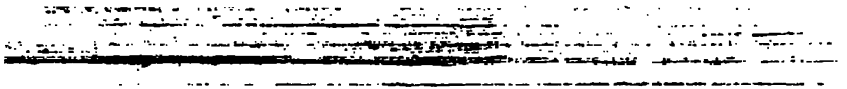
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