

Eliphas Levi

Dogma et Rituel de la
Haute Magie

Translated by A. E. Waite

Dogme et Rituel de la Haute Magie Part II: The Ritual of Transcendental Magic By Eliphas Levi
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Part II: The Ritual of Transcendental Magic

The Sabbatic Goat

INTRODUCTION

KNOWEST thou that old queen of the world who is on the march always and wears never? Every uncurbed passion, every selfish pleasure, every licentious energy of humanity, and all its tyrannous weakness, go before the sordid mistress of our tearful valley, and, scythe in hand, these indefatigable labourers reap their eternal harvest. That queen is old as time, but her skeleton is concealed in the wreckage of women's beauty, which she abstracts from their youth and love. Her skull is adorned with lifeless tresses that are not her own. Spoliator of crowned heads, she is embellished with the plunder of queens, from the star-begemmed hair of Berenice to that-white, but not with age-which the executioner sheared from the brow of Marie Antoinette. Her livid and frozen body is clothed in faded garments and tattered winding-sheets. Her bony hands, covered with rings, hold diadems and chains, scepters and crossbones, jewels and ashes. When she goes by, doors open of themselves; she passes through walls; she penetrates to the cabinets of kings; she surprises the extortioners of the poor in their most secret orgies; she sits down at their board, pours out their wine, grins at their songs with her gumless teeth, takes the place of the lecherous courtesan hidden behind their curtains. She delights to hover about sleeping voluptuaries; she seeks their caresses, as if she hoped to grow warm in their embrace; but she freezes all those whom she touches and herself never kindles. At times, notwithstanding, one would think her seized with frenzy; she stalks slowly no longer; she runs; if her feet are too slow, she spurs a pale horse and charges all breathless through multitudes. Murder rides with her on a russet charger; shaking his mane of smoke, fire flies before her with wings of scarlet and black; famine and plague follow on diseased and emaciated steeds, gleaning the few sheaves which remain to complete her harvest.

After this funereal procession come two little children, radiating with smiles and life, the intelligence and love of the coming century, the dual genius of a new-born humanity. The shadows of death fold up before them, as does night before the morning star; with nimble feet they skim the earth and sow with full hands the hope of another year. But death will come no more, impiteous and terrible, to mow like dry grass the ripe blades of the new age; it will give place to the angel of progress, who will gently liberate souls from mortal chains, so that they may ascend to God. When men know how to live they will die no longer; they will transform like the chrysalis, which becomes a splendid butterfly. The terrors of death are daughters of ignorance, and death herself is only hideous by reason of the rubbish which covers her, and the sombre hues with which her images are surrounded. Death, truly, is the birth-pang of life. There is a force in Nature which dieth not, and this force perpetually transforms beings to preserve them. It is the reason or word of Nature. In man also there is a force analogous to that of Nature, and it is the reason or word of man. The word of man is the expression of his will

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directed by reason, and it is omnipotent under this leading, for it is analogous to the word of God Himself. By the word of his reason man becomes conqueror of life, and can triumph over death. The entire life of man is either the parturition or miscarriage of his word. Human beings who die without having understood or formulated the word of reason, die devoid of eternal hope. To withstand successfully the phantom of death, we must be identified with the realities of life. Does it signify to God if an abortion wither, seeing that life is eternal? Does it signify to Nature if unreason perish, since reason which never perishes still holds the keys of life? The just and terrible force which destroys abortions eternally was called by the Hebrews Samael; by other easterns, Satan; and by the Latins, Lucifer. The Lucifer of the Kabbalah is not an accursed and ruined angel; he is the angel who enlightens, who regenerates by fire; he is to the angels of peace what the comet is to the mild stars of the spring-time constellations. The fixed star is beautiful, radiant and calm; she drinks the celestial perfumes and gazes with love upon her sisters; clothed in her glittering robe, her forehead crowned with diamonds, she smiles as she chants her morning and evening canticle; she enjoys an eternal repose which nothing can disturb, and moves solemnly forward without departing from the rank assigned her among the sentinels of light. But the wandering comet, dishevelled and of sanguinary aspect, plunges hurriedly from the depths of heaven and flings herself athwart the peaceful spheres, like a chariot of war between the ranks of a procession of vestals; she dares to face the burning spears of the solar guardians, and, like a bereft spouse who seeks the husband of her dreams during widowed nights, she penetrates even unto the inmost sanctuary of the god of day; again she escapes, exhaling the fires which consume her and trailing a long conflagration behind; the stars pale at her approach; constellate flocks, pasturing on flowers of light in the vast meadows of the sky, seem to flee before her terrible breath. The grand council of spheres assembles, and there is universal consternation; at length the loveliest of the fixed stars is commissioned to speak in the name of all the firmament and offer peace to the headlong vagabond.

“My sister,” she thus commences, “why dost thou disturb the harmony of the spheres? What evil have we wrought thee? And why, instead of wandering wildly, dost thou not fix thy place like us in the court of the sun? Why dost thou not chant with us the evening hymn, clothed like ourselves in a white garment, fastened at the breast with a diamond clasp? Why float thy tresses, adrip with fiery sweat, through the mists of the night? Ah, wouldst thou but take thy place among the daughters of heaven, how much more beautiful wouldst thou be! Thy face would burn no longer with the toil of thine incredible flights; thine eyes would be clear, thy smiling countenance white and red like that of thy happy sisters; all the stars would know thee, and, far from fearing thy flight, would rejoice at thine approach; for then thou wouldst be made one with us by the indestructible bonds

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of universal harmony, and thy peaceful existence would be one voice more in the canticle of infinite love.”

And the comet replies to the fixed star: “Believe not, O my sister, that I am permitted to wander at will and vex the harmony of the spheres! God hath appointed my path, even as thine, and if it appear to thee uncertain and vagrant, it is because thy beams cannot penetrate far enough to take in the circumference of the ellipse which has been allotted for my course. My fiery hair is God's beacon; I am the messenger of the suns, and I renew my strength continually in their burning heat, that I may dispense it on my journey to young worlds which have as yet insufficient warmth, and to ancient stars which have grown cold in their solitude. If I weary in my long travellings, if my beauty be less mild than thine own, and if my garments are not unspotted, yet am I a noble daughter of heaven, even as thou art. Leave me the secret of my terrible destiny, leave me the dread which surrounds me, curse me even if thou canst not comprehend; I shall none the less accomplish my work, and continue my career under the impulse of the breath of God! Happy are the stars which rest, which shine like youthful queens in the peaceful society of the universe! I am the proscribed, the eternal wanderer, who has infinity for domain. They accuse me of setting fire to the planets, the heat of which I renew; they accuse me of terrifying the stars which I enlighten; they chide me with breaking in upon universal harmony, because I do not revolve about their particular centres, though I join them one with another, directing my gaze towards the sole centre of all the suns. Be reassured, therefore, O beauteous fixed star! I shall not impoverish thy peaceful light; rather I shall expend in thy service my own life and heat. I shall disappear from heaven when I shall have consumed myself, and my doom will have been glorious enough! Know that various fires burn in the temple of God, and do all give Him glory: ye are the light of golden candelabra; I am the flame of sacrifice. Let us each fulfil our destinies.”

Having uttered these words, the comet tosses back her burning hair, uplifts her fiery shield and plunges into infinite space, seeming to be lost for ever.

Thus Satan appeared and disappeared in the allegorical narratives of the Bible. “Now there was a day,” says the book of Job, “when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan: ‘Whence comest thou?’ Then Satan answered the Lord, and said: ‘From going to and fro in the earth, and from walking up and down in it.’”

A Gnostic gospel, discovered in the East by a learned traveller of our acquaintance, explains the genesis of light to the profit of Lucifer, as follows:

“Self-conscious truth is living thought. Truth is thought as it is in itself, and formulated thought is speech. When Eternal Thought desired a form, it said: ‘Let there be light.’ Now, this Thought which speaks is the Word, and the Word said: ‘Let there be light,’ because the Word itself is the light of minds. The untreated

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light, which is the Divine Word, shines because it desires to be seen. When it says: 'Let there be light!' it ordains that eyes shall open; it creates intelligences. When God said: 'Let there be light!' Intelligence was made, and the light appeared. Now, the Intelligence which God diffused by the breath of His mouth, like a star given off from the sun, took the form of a splendid angel, who was saluted by heaven under the name of Lucifer. Intelligence awakened, and comprehended its nature completely by the understanding of that utterance of the Divine Word: 'Let there be light!' It felt itself to be free because God had called it into being, and, raising up its head, with both wings extended, it replied: 'I will not be slavery.' 'Then shalt thou be suffering,' said the Untreated Voice. 'I will be liberty,' replied the light. 'Pride will seduce thee,' said the Supreme Voice, 'and thou wilt bring forth death.' 'I needs must strive with death to conquer life,' again responded the created light. Thereupon God loosed from His bosom the shining cord which restrained the superb angel, and beholding him plunge through the night, which he furrowed with glory, He loved the offspring of His thought, and said with an ineffable smile: 'How beautiful was the light!'

"God has not created suffering; intelligence has accepted it to be free. And suffering has been the condition imposed upon freedom of being by Him who alone cannot err, because He is infinite. For the essence of intelligence is judgement, and the essence of judgement is liberty. The eye does not really possess light except by the faculty of closing or opening. Were it forced to be always open, it would be the slave and victim of the light, and would cease to see in order to escape the torment. Thus, created Intelligence is not happy in affirming God, except by its liberty to deny Him. Now, the Intelligence which denies, invariably affirms something, since it is asserting its liberty. It is for this reason that blasphemy glorifies God and that hell was indispensable to the happiness of heaven. Were the light unrepelled by shadow, there would be no visible forms. If the first angels had not encountered the depths of darkness, the child-birth of God would have been incomplete, and there could have been no separation between the created and essential light. Never would Intelligence have known the goodness of God if it had never lost Him. Never would God's infinite love have shone forth in the joys of His mercy had the prodigal Son of Heaven remained in the House of His Father. When all was light, there was light nowhere; it filled the breast of God, who was labouring to bring it forth. And when He said: 'Let there be light!' He permitted the darkness to repel the light, and the universe issued from chaos. The negation of the angel who at birth refused slavery constituted the equilibrium of the world, and the motion of the spheres commenced. The infinite distances admired this love of liberty, which was vast enough to fill the void of eternal night and strong enough to bear the hatred of God. But God could hate not the noblest of His children, and He proved him by His wrath only to confirm him in His power. So also the Word of God Himself, as if jealous of Lucifer, willed to come down from

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heaven and pass triumphantly through the shadows of hell. He willed to be proscribed and condemned; He premeditated that terrible hour when He should cry, in the throes of His agony: 'My God, My God, why hast Thou forsaken Me?' As the star of the morning goes before the sun, the rebellion of Lucifer announced to new-born Nature the coming incarnation of God. Possibly Lucifer, in his fall through night, carried with him a rain of suns and stars by the attraction of his glory. Possibly our sun is a demon among the stars, as Lucifer is a star among the angels. Doubtless it is for this reason that it lights so calmly the horrible anguish of humanity and the long agony of earth -because it is free in its solitude and possesses its light."

Such were the tendencies of the heresiarchs in the early centuries. Some, like the Ophites, adored the demon under the figure of a serpent; others, like the Cainites, justified the rebellion of the first angel and that of the first murderer. All those errors, all those shadows, all those monstrous idols of anarchy which India opposes in its symbols to the magical Trimurti, have found priests and worshippers in Christianity. The demon is mentioned nowhere in Genesis; an allegorical serpent deceives our first parents. Here is the common translation of the sacred text: "Now, the serpent was more subtle than any beast of the field which the Lord God had made." But this is what Moses says:

This signifies, according to the version of Fabre d'Olivet: "Now, original attraction (cupidity) was the entraining passion of all elementary life (the interior activity of Nature), the work of Jhoah, the Being of beings." But herein Fabre d'Olivet is beside the true interpretation, because he was unacquainted with the grand keys of the Kabalah. The word Nahash, explained by the symbolical letters of the Tarot signifies rigorously

14 i NUN.-The power which produces combinations. 5 x HE.-The recipient and passive producer of forms. 21 e SHIN.-The natural and central fire equilibrated by double polarization.

Thus, the word employed by Moses, read kabalistically, gives the description and definition of that magical Universal Agent, represented in all theogonies by the serpent; to this Agent the Hebrews applied the name of OD when it manifested its active force, of OB when it exhibited its passive force, and of AOUR when it revealed itself wholly in its equilibrated power, as producer of light in heaven and gold among metals. It is therefore that old serpent which encircles the world and places its devouring head beneath the foot of a Virgin, the type of initiation -that virgin who presents a little new-born child to the adoration of three Magi and

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receives from them, in exchange for this favour, gold, myrrh and frankincense. So does doctrine serve in all hieratic religions to veil the secret of natural forces which the initiate has at his disposal. Religious formulae are the summaries of those words full of mystery and power which make the gods descend from heaven and become subject to the will of men. Judea borrowed its secrets from Egypt; Greece sent her hierophants and later her theosophists to the school of the great prophets; the Rome of the Caesars, mined by the initiation of the catacombs, collapsed one day into the Church, and a symbolism was reconstructed with the remnants of all worships which had been absorbed by the queen of the world. According to the Gospel narrative, the inscription which set forth the spiritual royalty of Christ was written in Hebrew, in Greek and in Latin: it was the expression of a universal synthesis. Hellenism, in fact, that grand and beautiful religion of form, announced the coming of the Saviour no less than the prophets of Judaism. The fable of Psyche is an ultra-Christian abstraction, and the cultus of the Pantheons, by rehabilitating Socrates, prepared altars for that unity of God, of which Israel had been the mysterious preserver. But the synagogue denied its Messiah, and the Hebrew letters were effaced, at least for the blinded eyes of the Jews. The Roman persecutors dishonoured Hellenism, and it could not be restored by the false moderation of the philosopher Julian, surnamed perhaps unjustly the Apostate, since his Christianity was never sincere. The ignorance of the Middle Ages followed, opposing saints and virgins to gods, goddesses and nymphs; the deep sense of the Hellenic mysteries was less understood than ever; Greece herself did not only lose the traditions of her ancient cultus but separated from the Latin Church; and thus, for Latin eyes, the Greek letters were blotted out, as the Latin letters disappeared for Greek eyes. So the inscription on the Cross of the Saviour vanished entirely, and nothing except mysterious initials remained. But when science and philosophy, reconciled with faith, shall unite all the various symbols, then shall the magnificences of the antique worships be restored to the memory of men, proclaiming the progress of the human mind in the intuition of the light of God. But of all forms of progress the greatest will be that which, restoring the keys of Nature to the hands of science, shall enchain for ever the hideous spectre of Satan, and, explaining all abnormal phenomena, shall destroy the empire of superstition and imbecile credulity. To the accomplishment of this work we have consecrated our life, and do still devote it in the most toilsome and difficult researches. We would emancipate altars by overthrowing idols; we desire the man of intelligence to become once more the priest and king of Nature, and we would preserve by explanation all images of the universal sanctuary.

The prophets spoke in parables and images, because abstract language was wanting to them, and because prophetic perception, being the sentiment of harmony or of universal analogies, translates naturally into images. Taken literally by the vulgar, these images become idols or impenetrable mysteries. The sum and

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succession of such images and mysteries constitute what is called symbolism. Symbolism comes therefore from God, though it may be formulated by men. Revelation has accompanied humanity in all ages, has been transfigured with human genius but has ever expressed the same truth. True religion is one; its dogmas are simple and within the reach of all. At the same time, the multiplicity of symbols has been a book of poesy indispensable to the education of human genius. The harmony of outward beauties and the poetry of form must reveal God to the infancy of man; but soon Venus had Psyche for her rival and Psyche enchanted Love. It came about therefore that the cultus of form yielded perforce to those ambitious dreams which adorned already the eloquent wisdom of Plato. Thus was the advent of Christ prepared and was therefore also expected; it arrived because the world awaited it; and to become popular, philosophy transformed into belief. Emancipated by belief itself, the human mind protested speedily against the school which sought to materialize its signs and the work of Roman Catholicism was solely an undesigned provision for the emancipation of consciences and the establishment of the bases of universal association. All these things were the regular and normal development of divine life in humanity; for God is the great Soul of all souls, that immovable Centre about which gravitate all intelligences like a cloud of stars.

Human understanding has had its morning; its noon shall come, and the waning follow; but God will be ever the same. It seems, however, to dwellers on earth that the sun rises youthful and timid in the morning, shines with all its power at midday and goes wearied to rest in the evening. Nevertheless, it is earth which revolves, while the sun is motionless. Having faith therefore in human progress, and in the stability of God, the free man respects religion in its past forms, and no more blasphemes Jupiter than Jehovah. He still salutes lovingly the radiant image of the Pythian Apollo and discovers its fraternal resemblance to the glorified countenance of the risen Redeemer. He believes in the great mission of the Catholic hierarchy, and finds satisfaction in observing the popes of the Middle Ages who opposed religion as a check upon the absolute power of kings; but he protests with the revolutionary centuries against the servitude of conscience which the pontifical keys would enchain. He is more protestant than Luther, since he does not even believe in the infallibility of the Augsburg Confession, and more Catholic than the Pope, for he has no fear that religious unity will be broken by the malevolence of courts. He trusts in God rather than Roman policy for the salvation of the unity idea; he respects the old age of the Church, but he has no fear that she will die; he knows that her apparent death will be a transfiguration and a glorious assumption.

The author of this book calls upon the eastern Magi to come forward and recognize once again that Divine Master Whose cradle they saluted, the Great Initiator of all the ages. All His enemies have fallen; all those who condemned Him are

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dead, those who persecuted Him have passed into sleep for ever; but He is for ever alive. The envious have combined against Him, agreeing on a single point; the sectaries have united to destroy Him; they have crowned themselves kings and proscribed Him; they have become hypocrites and accused Him; they have constituted themselves judges and pronounced His sentence of death; they have turned murderers and executed Him; they have forced Him to drink hemlock, they have crucified Him, they have stoned Him, they have burned Him and cast His ashes to the wind; then have they turned scarlet with terror, for He stands erect before them, impeaching them by His wounds and overwhelming them by the radiance of His scars. They believed that they had slain Him in His cradle at Bethlehem, but He is alive in Egypt. They carry Him to the summit of the mountain to cast Him down; the mob of His destroyers encircles Him and triumphs already in His certain destruction. A cry is heard: is not that He who is shattered on the rocks of the abyss? They whiten and look at one another; but He, calm and smiling with pity, passes through the midst of them and disappears. Behold another mountain which they have just dyed with His blood! Behold a Cross, a sepulchre and soldiers guarding His tomb! Madmen! The tomb is empty, and He whom they regard as dead is walking peaceably between two travellers on the road to Emmaus. Where is He? Whither does He go? Warn the masters of the world! Tell the Caesars that their power is threatened! By whom? By a pauper who has no stone on which to lay His head, by a Man of the People condemned to the death of slaves. What insult or what madness! It matters not. The Caesars marshal all their power; sanguinary edicts proscribe the fugitive; everywhere scaffolds rise up; amphitheatres open, crowded with lions and gladiators; pyres are lighted; torrents of blood flow; and the Caesars, believing themselves victorious, dare add another name to those they rehearse on their trophies. Then they die, and their own apotheosis dishonours the gods whom they defended. The hatred of the world confounds Jupiter and Nero in a common contempt. Temples transformed into tombs are cast down over proscribed ashes, and above the debris of idols, above ruins of empires, He only, He whom the Caesars indicted, whom so many satellites pursued, whom so many executioners tortured, He only lives, alone reigns, alone triumphs!

Notwithstanding, His own disciples speedily misuse His name; pride enters the sanctuary; those who should proclaim His resurrection seek to immortalize His death, that they may feed, like ravens, on His ever-renewing flesh. In place of imitating Him in His sacrifice and shedding their blood for their children in the faith, they chain Him in the Vatican, as upon another Caucasus, and become the vultures of this divine Prometheus. But what signifies their evil dream? They can only imprison His image; He Himself is free and erect, proceeding from exile to exile and from conquest to conquest. It is possible to bind a man but not to make captive the Word of God; speech is free, and nothing can repress it. This living

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speech is the condemnation of the wicked, and hence they seek to destroy it; but it is they only who die, and the Word of Truth remains to judge their memory! Orpheus may have been rent by bacchantes; Socrates may have quaffed the poisoned cup; Jesus and His apostles have perished in the utmost tortures; John Hus, Jerome of Prague, and innumerable others, have been burned; St. Bartholomew and the massacres of September may have had in turn their victims; Cossacks, knouts and Siberian deserts are still at the disposal of the Russian Emperor; but the spirit of Orpheus, of Socrates, of Jesus and of all martyrs will live for ever in the midst their dead persecutors, will stand erect amidst decaying institutions and collapsing empires. It is this Divine Spirit, the Spirit of the only Son of God, which St. John represents in his Apocalypse, standing between golden candlesticks, because He is the centre of all lights; having seven stars in His hand, like the seed of a new heaven; and sending down speech upon the earth under the symbol of a two-edged sword. When the wise in their discouragement sleep through the night of doubt, the Spirit of Christ is erect and vigilant. When the nations, weary of the labour which emancipates them, lie down and dream over their chains, the Spirit of Christ is erect and protesting. When the blind partisans of sterilized religions cast themselves in the dust of old temples, the Spirit of Christ is erect and praying. When the strong become weak, when virtues are corrupted, when all things bend and sink down in search of a shameful pasture, the Spirit of Christ is erect, gazing up to heaven and awaiting the hour of His Father.

Christ signifies priest and king by excellence. The Christ-initiator of modern times came to form new priests and new kings by science and, above all, by charity. The ancient Magi were priests and kings, and the Saviour's advent was proclaimed to them by a star. This star was the magical Pentagram, having a sacred letter at each point. It is the symbol of intelligence which rules by unity of force over the four elementary potencies; it is the Pentagram of the Magi, the Blazing Star of the Children of Hiram, the prototype of equilibrated light. Towards each of its points a beam of light ascends, and from each a beam goes forth; it represents the Grand and Supreme Athanor of Nature, which is the body of man. The magnetic influence issues in two rays from the head, from either hand and either foot. The positive ray is balanced by the negative. The head corresponds with the two feet, each hand with a hand and foot, each of the two feet with the head and one hand. This ruling sign of equilibrated light represents the spirit of order and harmony; it is the sign of the omnipotence of the Magus, and hence, when broken or incorrectly drawn, it represents astral intoxication, abnormal and ill-regulated projections of Astral Light and therefore bewitchments, perversity, madness—all that, in a word, which the Magi term the Signature of Lucifer. There is another signature which also symbolizes the Mysteries of Light, namely, the Sign of Solomon, whose talismans bear on one side the impression of his seal which we have given in our "Doctrine," and on the other the following signature which is

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the hieroglyphic theory of the composition of magnets and represents the circulatory law of the lightning.

Rebellious spirits are enchained by the exhibition of the five-pointed Blazing Star or the Seal of Solomon, because each gives them proof of their folly and threatens them with a sovereign power capable of tormenting them by their recall to order. Nothing tortures the wicked so much as goodness. Nothing is more odious to madness than reason. But if an ignorant operator should make use of these signs without knowing them, he is like a blind man who discourses of light to the blind, an ass who would teach children to read.

“If the blind lead the blind,” said the Great and Divine Hierophant, “both fall into the pot.”

And now a final word to recapitulate this entire introduction. If you be blind like Samson when you cast down the pillars of the temple, its ruins will crush you. To command Nature we must be above Nature, by resistance of her attractions. If your mind be perfectly free from all prejudice, superstition and incredulity, you will rule spirits. If you do not obey blind forces, they will obey you. If you be wise like Solomon, you will perform the works of Solomon; if you be holy like Christ, you will accomplish the works of Christ. To direct the currents of the inconstant light, we must be established in the constant light. To command the elements, we must have overcome their hurricanes, their lightnings, their abysses, their tempests. In order to DARE we must KNOW; in order to WILL, we must DARE; we must WILL to possess empire and to reign we must BE SILENT.

CHAPTER I

PREPARATIONS

EVERY intention which does not assert itself by deeds is a vain intention, and the speech which expresses it is idle speech. It is action which proves life and establishes will. Hence it is said in the sacred and symbolical books that men will be judged, not according to their thoughts and their ideas, but according to their works. We must do in order to be.

We have, therefore, to treat in this place of the grand and terrific question of magical works; we are concerned no longer with theories and abstractions; we approach realities, and we are about to place the wand of miracles in the hands of the adept, saying to him at the same time: "Be not satisfied with what we tell you: act for yourself." We have to deal here with works of relative omnipotence, with the means of laying hold upon the greatest secrets of Nature and compelling them into the service of an enlightened and inflexible will.

Most known Magical Rituals are either mystifications or enigmas, and we are about to rend for the first time, after so many centuries, the veil of the occult sanctuary. To reveal the holiness of mysteries is to provide a remedy for their profanation. Such is the thought which sustains our courage and enables us to face all the perils of this enterprise, possibly the most dangerous which it has been permitted the human mind to conceive and carry out.

Magical operations are the exercise of a natural power, but one superior to the ordinary forces of Nature. They are the result of a science and a practice which exalt human will beyond its normal limits. The supernatural is only the natural in an extraordinary grade, or it is the exalted natural; a miracle is a phenomenon which impresses the multitude because it is unexpected; the astonishing is that which astonishes; miracles are effects which surprise those who are ignorant of their causes, or assign them causes which are not in proportion to effects. Miracles exist only for the ignorant, but as there is scarcely any absolute science among men, the supernatural can still obtain, and does so indeed for the whole world. Let us set out by saying that we believe in all miracles because we are convinced and certain, even from our own experience, of their entire possibility. There are some which we do not explain, though we regard them as no less explicable. From the greater to the lesser, from the lesser to the greater, the consequences are related identically and the proportions progressively rigorous. But in order to work miracles we must be outside the normal conditions of humanity; we must be either abstracted by wisdom or exalted by madness, either superior to all passions or outside them through ecstasy or frenzy. Such is the first and most indispensable preparation of the operator. Hence, by a providential or fatal law, the magician can only exercise omnipotence in inverse proportion to his material interest; the

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alchemist makes so much the more gold as he is the more resigned to privations, and the more esteems that poverty which protects the secrets of the magnum opus. Only the adept whose heart is passionless will dispose of the love and hate of those whom he would make instruments of his science. The myth of Genesis is eternally true, and God permits the tree of knowledge to be approached only by those men who are sufficiently strong and self-denying not to covet its fruits: Ye therefore who seek in science a means to satisfy your passions, pause in this fatal way: you will find nothing but madness or death. This is the meaning of the vulgar tradition that the devil ends sooner or later by strangling sorcerers. The Magus must be impassible, sober and chaste, disinterested, impenetrable and inaccessible to any kind of prejudice or terror. He must be without bodily defects and proof against all contradictions and all difficulties. The first and most important of magical operations is the attainment of this rare pre-eminence.

We have said that impassioned ecstasy may produce the same results as absolute superiority, and this is true as to the issue but not as to the direction of magical operations. Passion projects the Astral Light forcibly and impresses unforeseen movements on the Universal Agent, but it cannot curb with the facility that it impels, and then its destiny resembles that of Hippolytus dragged by his own horses, or Phalaris victimized himself by the instrument of torture which he had invented for others. Human volition realized by action is like a cannon-ball and recedes before no obstacle. It either passes through it or is buried in it; but if it advance with patience and perseverance, it is never lost: it is like the wave which returns incessantly and wears away iron in the end.

Man can be modified by habit, which becomes, according to the proverb, his second nature. By means of persevering and graduated athletics, the powers and activity of the body can be developed to an astonishing extent. It is the same with the powers of the soul. Would you reign over yourselves and others? Learn how to will. How can one learn to will? This is the first arcanum of magical initiation, and that it might be realized fundamentally the ancient custodians of sacerdotal art surrounded the approaches of the sanctuary with so many terrors and illusions. They recognized no will until it had produced its proofs, and they were right. Power is justified by attainment. Indolence and forgetfulness are enemies of will, and for this reason all religions have multiplied their observances and made their worship minute and difficult. The more we deny ourselves for an idea, the greater is the strength we acquire within the scope of that idea. Are not mothers more partial to the children who have caused them most suffering and cost them most anxieties? So does the power of religions reside exclusively in the inflexible will of those who practise them. So long as there is one faithful person to believe in the Holy Sacrifice of the Mass, there will be a priest to celebrate it for him; and so long as there is a priest who daily recites his Breviary, there will be a pope in the world. Observances, apparently most insignificant and most foreign in them-

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selves to the proposed end, lead notwithstanding to that end by education and exercise of will. If a peasant rose up every morning at two or three o'clock and went a long distance from home to gather a sprig of the same herb before the rising of the sun, he would be able to perform a great number of prodigies by merely carrying this herb upon his person, for it would be the sign of his will, and in virtue thereof would be all that he required it to become in the interest of his desires. In order to accomplish a thing we must believe in our possibility of doing it, and this faith must be translated at once into acts. When a child says: "I cannot," his mother answers: "Try." Faith does not even try; it begins with the certitude of finishing, and it proceeds calmly, as if omnipotence were at its disposal and eternity before it. What seek you therefore from the science of the Magi? Dare to formulate your desire, then set to work at once, and do not cease acting after the same manner and for the same end. That which you will shall come to pass, and for you and by you it has indeed already begun. Sixtus V said, while watching his flocks: "I desire to be pope." You are a beggar and you desire to make gold: set to work and never leave off. I promise you in the name of science all the treasures of Flamel and Raymund Lully. "What is the first thing to be done?" Believe in your power, then act. "But how act?" Rise daily at the same hour, and that early; bathe at a spring before daybreak, and in all seasons; never wear soiled clothes: wash them yourself at need; practise voluntary privations, that you may be better able to bear those which come without seeking: then silence every desire which is foreign to the fulfilment of the Great Work.

"What! By bathing daily in a spring, I shall make gold?" You will work in order to make it. "It is a mockery!" No, it is an arcanum. "How can I make use of an arcanum which I fail to understand?" Believe and act; you will understand later. One day a person said to me: "I would that I might be a fervent Catholic, but I am a Voltairean. What would I not give to have faith!" I replied: "Say 'I would' no longer; say 'I will', and I promise you that you will believe. You tell me that you are a Voltairean, and of all the various presentations of faith that of the Jesuits is most repugnant to you, but at the same time seems the strongest and most desirable. Perform the exercises of St. Ignatius again and again, without allowing yourself to be discouraged, and you will attain the faith of a Jesuit. The result is infallible, and should you then have the simplicity to ascribe it to a miracle, you deceive yourself now in thinking that you are a Voltairean."

An idle man will never become a magician. Magic is an exercise of all hours and all moments. The operator of great works must be absolute master of himself; he must know how to repress the allurements of pleasure, appetite and sleep; he must be insensible to success and to indignity. His life must be that of a will directed by one thought and served by entire Nature, which he will have made subject to mind in his own organs, and by sympathy in all the universal forces which are their correspondents. All faculties and all senses should share in the

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work; nothing in the priest of Hermes has the right to remain idle; intelligence must be formulated by signs and summarized by characters or pantacles; will must be determined by words and must fulfil words by deeds. The magical idea must be turned into light for the eyes, harmony for the ears, perfumes for the sense of smell, savours for the palate, objects for the touch. The operator, in a word, must realize in his whole life that which he wishes to realize in the world without him; he must become a MAGNET to attract the desired thing; and when he shall be sufficiently magnetic, let him be assured that the thing will come of itself, and without thinking of it.

It is important for the Magus to be acquainted with the secrets of science, but he may know them by intuition, and without formal learning. Solitaries living in the habitual contemplation of Nature, frequently divine her harmonies and are more instructed in their simple good sense than doctors, whose natural discernment is falsified by the sophistries of the schools. True practical magicians are found almost invariably in the country, and are frequently uninstructed persons and simple shepherds. Furthermore, certain physical organizations are better adapted than others for the revelations of the occult world. There are sensitive and sympathetic natures, with whom intuition in the Astral Light is, so to speak, inborn; certain afflictions and certain complaints react upon the nervous system and, independently of the concurrence of the will, may convert it into a divinatory apparatus of less or more perfection. But these phenomena are exceptional, and generally magical power should and can be acquired by perseverance and labour. There are also some substances which produce ecstasy and dispose towards the magnetic sleep; there are some which place at the service of imagination all the most lively and highly coloured reflections of the elementary light; but the use of such things is dangerous, for they tend to occasion stupefaction and intoxication. They are used notwithstanding, but in carefully calculated quantities and under wholly exceptional circumstances.

He who decides to devote himself seriously to magical works, after fortifying his mind against all danger of hallucination and fright, must purify himself without and within for forty days. The number forty is sacred, and its very figure is magical. In Arabic numerals it consists of the circle, which is a type of the infinite, and of the 4, which sums the triad by unity. In Roman numerals, arranged after the following manner, it represents the sign of the fundamental doctrine of Hermes and the character of the Seal of Solomon:

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The purification of the Magus consists in the renunciation of coarse enjoyments, in a temperate and vegetarian diet, in abstinence from intoxicating drink, and in regulating the hours of sleep. This preparation has been imposed and represented in all forms of worship by a period of penitence and trials preceding the symbolical feasts of life-renewal.

As already stated, the most scrupulous external cleanliness must be observed: the poorest person can find spring water. All clothes, furniture and vessels made use of must be also washed carefully, whether by ourselves or others. All dirt is evidence of negligence, and negligence is deadly in Magic. The atmosphere must be purified at rising and retiring with a perfume composed of the juice of laurels, salt, camphor, white resin and sulphur, repeating at the same time the four Sacred Words, while turning successively towards the four cardinal points. We must divulge to no one the works that we accomplish, for, as specified in our "Doctrine", mystery is the exact and essential condition of all operations of science. The inquisitive must be misled by the pretence of other occupations and other researches, such as chemical experiments for industrial purposes, hygienic prescriptions, the investigation of some natural secrets, and so on; but the forbidden name of Magic must never be pronounced.

The Magus must be isolated at the beginning and difficult to approach, so that he may concentrate his power and select his points of contact; but in proportion as he is austere and inaccessible at first, so will he be popular and sought after when he shall have magnetized his chain and chosen his place in a current of ideas and of light. A laborious and poor existence is so favourable to practical initiation that the greatest masters have preferred it, even when the wealth of the world was at their disposal. Then it is that Satan, otherwise the spirit of ignorance, who scorns, suspects and detests science because at heart he fears it, comes to tempt the future master of the world by saying to him: "If thou art the Son of God, command these stones to become bread." Then it is that mercenary men seek to humiliate the prince of knowledge by perplexing, depreciating, or sordidly exploiting his labour, the slice of bread that he deigns to need is broken into ten fragments, so that he may stretch forth his hand ten times. But the Magus does not even smile at the absurdity, and calmly pursues his work.

So far as may be possible, we must avoid the sight of hideous objects and uncomely persons, must decline eating with those whom we do not esteem, and must live in the most uniform and studied manner. We should hold ourselves in the highest respect and consider that we are dethroned sovereigns who consent to existence in order to reconquer our crowns. We must be mild and considerate to all, but in social relations must never permit ourselves to be absorbed, and must withdraw from circles in which we cannot acquire some initiative. Finally, we may and should fulfil the duties and practise the rites of the cultus to which we belong. Now, of all forms of worship the most magical is that which most realizes the

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miraculous, which bases the most inconceivable mysteries upon the highest reasons, which has lights equivalent to its shadows, which popularizes miracles, and incarnates God in all mankind by faith. This religion has existed always in the world, and under many names has been ever the one and ruling religion. It has now among the nations of the earth three apparently hostile forms, which are destined, however, to unite before long for the constitution of a universal Church. I refer to the Greek orthodoxy, Roman Catholicism and a final transfiguration of the religion of Buddha.

Hereunto therefore we have made it plain, as we believe, that our Magic is opposed to the goetic and necromantic kinds. It is at once an absolute science and religion, which should not indeed destroy and absorb all opinions and all forms of worship, but should regenerate and direct them by reconstituting the circle of initiates, and thus providing the blind masses with wise and clear-seeing leaders.

We are living at a period when nothing remains to destroy and everything to remake. "Remake what? The past?" No one can remake the past. "What, then, shall we reconstruct? Temples and thrones?" To what purpose, since the former ones have been cast down? "You might as well say: my house has collapsed from age, of what use is it to build another?" But will the house that you contemplate erecting be like that which has fallen? No, for the one was old and the other will be new. "Notwithstanding, it will be always a house." What else can you expect?

CHAPTER II

MAGICAL EQUILIBRIUM

EQUILIBRIUM is the consequence of two forces. If two forces are absolutely and invariably equal, the equilibrium will be immobility and therefore the negation of life. Movement is the result of an alternate preponderance. The impulsion given to one of the sides of a balance necessarily determines the motion of the other. Thus contraries act on one another, throughout all Nature, by correspondence and analogical connexion. All life is composed of an inspiration and a respiration; creation postulates a shadow to serve as a bound for light, of a void to serve as space for the plenitude, of a passive fructified principle to sustain and realize the power of the active generating principle. All Nature is bisexual, and the movement which produces the appearances of death and life is a continual generation. God loves the void, which He made in order to fill it; science loves the ignorance which it enlightens; strength loves the weakness which it supports; good loves the apparent evil which glorifies it; day is desirous of night, and pursues it unceasingly round the world; love is at once a thirst and a plenitude which must pour itself forth. He who gives receives, and he who receives gives; movement is a continual interchange. To know the law of this change, to be acquainted with the alternate or simultaneous proportion of these forces, is to possess the first principles of the Great Magical Arcanum, which constitutes true human divinity. Scientifically, we can appreciate the various manifestations of the universal movement through electric or magnetic phenomena. Electrical apparatuses above all reveal materially and positively the affinities and antipathies of certain substances. The marriage of copper with zinc, the action of all metals in the galvanic pile, are perpetual and unmistakable revelations. Let physicists seek and find out; ever will the Kabbalist explain the discoveries of science!

The human body is subject, like the earth, to a dual law; it attracts and it radiates; it is magnetized by an androgyne magnetism and reacts inversely on the two powers of the soul, the intellectual and sensitive, but in proportion to the alternating preponderances of the two sexes in their physical organism. The art of the magnetizer consists wholly in the knowledge and use of this law. To polarize action and impart to the agent a bisexual and alternate force is a method still unknown and sought vainly for directing the phenomena of magnetism at will. Highly trained judgement and great precision in the interior movements are required to prevent confusion between signs of magnetic inspiration and those of respiration. We must be perfectly acquainted, moreover, with occult anatomy and the special temperament of the persons on whom we are operating. Bad faith and bad will in subjects constitute the gravest hindrance to the direction of magnetism. Women above all – who are essentially and invariably actresses, who take

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pleasure in impressing others so that they may impress themselves, and are the first to be deceived when playing their neurotic melodramas – are the true Black Magic of magnetism. So is it for ever impossible that magnetizers who are uninitiated in the supreme secrets and unassisted by the lights of the Kabalah should govern this refractory and fugitive element. To be master of woman, we must distract and deceive her skilfully by allowing her to suppose that it is she who is deceiving us. This advice, which we offer chiefly to magnetic physicians, might find its place and application in conjugal polity.

Man can produce two breathings at his pleasure, one warm and the other cold; he can project also either active or passive light at will; but he must acquire the consciousness of this power by dwelling habitually thereon. The same manual gesture may assimilate and give forth alternately what we are accustomed to call the fluid, and the magnetizer will himself be warned of the result of his intention by an alternative sensation of warmth and cold in the hand, or in both hands when both are being used, which sensation the subject should experience at the same time, but in a contrary sense, that is, with a wholly opposite alternative.

The Pentagram, or Sign of the Microcosmos, represents, among other magical mysteries, the double sympathy of the human extremities with, each other and with the circulation of the Astral Light in the human body. Thus, when a man is represented in the star of the Pentagram, as may be seen in the Occult Philosophy of Agrippa, it should be observed that the head corresponds in masculine sympathy with the right foot and in feminine sympathy with the left foot; that the right hand corresponds in the same way with the left hand and left foot, and reciprocally of the other hand. This must be borne in mind when making magnetic passes, if we seek to govern the whole organism and bind all members by their proper chains of analogy and natural sympathy. Similar knowledge is required for the use of the Pentagram in the Conjunction of Spirits, and in the evocation of forms errant in the Astral Light, vulgarly called Necromancy, as we shall explain in the fifth chapter of this “Ritual”. But it is well to observe here that every action promotes a reaction, and that in magnetizing others, or influencing them magically, we establish between them and ourselves a current of contrary but analogous influence which may subject us to them instead of subjecting them to us, as happens frequently enough in those operations which have the sympathy of love for their object. Hence it is highly essential to be on our guard while we are attacking, so as not to inspire on the left while we respire on the right. The magical androgyne depicted in the frontispiece of the “Ritual” has SOLVE inscribed upon the right and COAGULA on the left arm, thus recalling the symbolical architects of the Second Temple, who bore the sword in one hand and their trowel in the other. While building they had also to defend their work and disperse their enemies. Nature herself does likewise, destroying and regenerating at the same time. Now, according to the allegory of Duchentau’s Magical Calendar, man, that

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is to say, the initiate, is the ape of Nature, who confines himself by a chain but makes him act unceasingly, imitating the proceedings and works of his divine mistress and imperishable model.

The alternate use of contrary forces, warmth after cold, mildness after severity, love after anger, etc., is the secret of perpetual motion and the permanence of power. Coquettes know this instinctively, and hence they make their admirers pass from hope to fear, from joy to despondency. To operate always on the same side and in the same manner is to overweight one basin of the balance, and complete destruction of equilibrium is a rapid result. Continual caressings beget satiety, disgust and antipathy, just as constant coldness and severity in the long run alienate and discourage affection. An unvarying and ardent fire in alchemy calcines the First Matter and not seldom explodes the Hermetic Vessel: the heat of lime and mineral manure must be substituted at regular intervals for the heat of flame. And so also in Magic: works of wrath or severity must be tempered by those of beneficence and love. If the will of the operator be ever at the same tension and directed along the same line, great weariness will ensue, together with a species of moral impotence.

Thus, the Magus should not live altogether in his laboratory, among his Athanors, Elixirs and Pantacles. However riveting be the glance of that Circe who is called occult power, we must be able to confront her on occasion with the sword of Ulysses, and resolutely withdraw our lips for a time from the chalice which she offers us. A magical operation should be followed by a rest of equal length and a distraction analogous but contrary in its object. To strive continually against Nature in order to rule and conquer her is to risk reason and life. Paracelsus dared to do so, but even in the struggle itself he employed equilibrated forces and opposed the intoxication of wine to that of intelligence. So was Paracelsus a man of inspiration and miracles; yet his life was exhausted by this devouring activity, or rather its vestment was rapidly rent and worn out. But men like Paracelsus use and abuse fearlessly; they know that they can no more die than grow old here below.

Nothing disposes us towards joy so effectually as sorrow; nothing is nearer to sorrow than joy. Hence the uninstructed operator is astounded by attaining the very opposite of his proposed results, because he does not know how to cross or alternate his action. He seeks to bewitch his enemy but himself becomes ill and miserable; he desires to make himself loved, and is consumed for women who deride him; he endeavours to produce gold, and he exhausts all his resources; his torture is that of Tantalus: ever does the water flow back when he stoops down to drink. The ancients in their symbols and magical operations multiplied the signs of the duad, so that its law of equilibrium might be remembered. In their evocations they constructed two altars and immolated two victims, one white and one black; the operator, whether male or female, holding a sword in one hand and a

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wand in the other, had one foot shod and the other bared. Moreover, either one or three persons were required for magical works, because the duad would mean immobility or death in the absence of an equilibrating motor; and when a man and a woman participated in the ceremony, the operator was always a virgin, a hermaphrodite, or a child. I shall be asked whether the eccentricity of these Rites is arbitrary, and whether its one end is the exercise of the will by the mere multiplication of difficulties in magical work? I answer that in Magic there is nothing arbitrary, because everything is ruled and predetermined by the one and universal dogma of Hermes, that of analogy in the three worlds. Each sign corresponds to an idea and to the special form of an idea; each act expresses a volition corresponding to a thought, and formulates the analogies of that thought and will. The Rites are, therefore, prearranged by the science itself. An uninstructed person who is not acquainted with the threefold power is subject to its mysterious fascination; the sage understands it and makes it the instrument of his will. When the work is accomplished with exactitude and faith, it is never ineffectual.

All magical instruments must be duplicated; there must be two swords, two wands, two cups, two chafing-dishes, two pantaques and two lamps; two vestments must be worn, one over the other, and they must be of contrasted colours, a rule still followed by Catholic priests; lastly, two metals must be worn at least, or otherwise none. The crown of laurel, rue, mugwort or vervain must be double, in like manner; one of them is used in evocations, while the other is burnt, the crackling which it makes and the curls of the smoke which it produces being observed as an augury. Nor is such observance vain, for in the magical work all instruments of art are magnetized by the operator; the air is charged with his perfumes, the fire which he has consecrated is subject to his will, the forces of Nature seem to hear and answer him: he reads in all forms the modifications and complements of his thought. He perceives the water agitated and, as it were, bubbling of itself, the fire blazing up or going out suddenly, the leaves of garlands rustling, the magical rod moving spontaneously and strange, unknown voices passing through the air. It was in such evocations that Julian beheld the beloved phantoms of his dethroned gods, and was appalled at their decrepitude and pallor.

I am aware that Christianity has for ever suppressed Ceremonial Magic, and that it proscribes the evocations and sacrifices of the old world. It is not therefore our intention to furnish a new basis for their existence by revealing their antique mysteries after the lapse of so many centuries. Even in the order of facts, our experiments have been learned researches and nothing more. We have verified facts that we might appreciate causes, and it has not been our pretension to restore Rites which are for ever destroyed. The orthodoxy of Israel, that religion which is so rational, so divine and so ill known, condemns no less than Christianity the mysteries of Ceremonial Magic. From the standpoint of the tribe of Levi, the exercise of Transcendental Magic must be considered as a usurpation of the

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priesthood; and the same reason has caused the proscription of Operative Magic by every official cultus. To demonstrate the natural foundation of the marvellous and to produce it at will is to annihilate for the vulgar mind that convincing evidence from miracles which is claimed by each religion as its exclusive property and its final argument. Respect for established religions, but room also for science! We have passed, thank God, the days of inquisitions and pyres; unhappy men of learning are no longer murdered on the faith of a few distraught fanatics or hysterical girls. For the rest, let it be understood clearly that our undertaking is concerned with curious studies and not with an impossible propaganda. Those who may blame us for daring to term ourselves Magician have nothing to fear from the example, it being wholly improbable that they will ever become sorcerers.

CHAPTER III

THE TRIANGLE OF PANTACLES

THE Abbot Trithemius, who in Magic was the master of Cornelius Agrippa, explains, in his Steganography, the secret of Conjurations and Evocations after a very natural and philosophical manner, though possibly, for that very reason, too simply and too easily. He tells us that to evoke a spirit is to enter into the dominant thought of that spirit, and if we raise ourselves morally higher along the same line, we shall draw the spirit away with us, and it will serve us. To conjure is to oppose the resistance of a current and a chain to an isolated spirit-cum-jurare, to swear together, that is, to make a common act of faith. The greater the strength and enthusiasm of this faith, the more efficacious is the conjuration. This is why new-born Christianity silenced the oracles; it alone possessed inspiration, it only force. Later on, when St. Peter grew old, that is, when the world believed that it had a legal case against the Papacy, the spirit of prophecy came to replace the oracles. Savonarola, Joachim of Flores, John Huss and so many others influenced by turns the minds of men and interpreted, by lamentations and menaces, the secret anxieties and protestations of all hearts.

We may act individually when evoking a spirit, but to conjure we must speak in the name of a circle or an association: this is the significance of the hieroglyphical circle inscribed about the Magus who is operating, and out of which he must not pass unless he wishes at the same moment to be stripped of all his power. Let us deal at this point with the vital and palmary question, whether the real evocation and real conjuration of spirits are things possible, and whether such possibility can be demonstrated scientifically. To the first part of the question it may be replied out of hand that everything which is not an evident impossibility can and must be admitted provisionally. As to the second part, we affirm that in virtue of the Great Magical Dogma of the hierarchy and of universal analogy, the kabalistic possibility of real evocations can be demonstrated; concerning the phenomenal reality consequent upon magical operations accomplished with sincerity, this is a matter of experience. As already narrated, we have established it in our own persons, and by means of this "Ritual" we shall place our readers in a position to renew and confirm our experiences.

Nothing perishes in Nature; whatsoever has lived goes on living, always under new forms; but even the anterior forms are not destroyed, since they remain in our memory. Do we not still see in imagination the child whom we once knew, though now he is an old man? The very traces which we believe to be effaced from our memory are not in reality blotted out, for a fortuitous circumstance may evoke and recall them. But after what manner do we see them? As we have already said, it is in the Astral Light, which transmits them to our brain by the mechanism of the nervous system. On the other hand, all forms are proportional and analogical

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to the idea which has determined them; they are the natural character, the signature of that idea, as the Magi term it, and so soon as the idea is evoked actively the form is realized and bodied forth. Schroepffer, the famous illumine of Leipzig, terrified all Germany with his evocations, and his audacity in magical experiments was so great that his reputation became an insupportable burden. He allowed himself to be carried away by the immense current of hallucinations which he had produced; the visions of the other world disgusted him with this, and he killed himself. His story should be a warning to those who are fascinated by Ceremonial Magic. Nature is not outraged with impunity, and no one can play safely with unknown and incalculable forces. It is this consideration which has led and will ever lead us to deny the vain curiosity of those who would see in order that they may believe, and we reply to them in the same words as we replied to an eminent Englishman who threatened us with his scepticism: "You are perfectly within your right in refusing to believe: for our own part, it will not make us more discouraged or less convinced." To those who may assure us that they have scrupulously and boldly fulfilled all the Rites and that there has been no result, we would recommend that they should stay their hand, as it is possibly a warning of Nature, who will not lend herself to them for these anomalous works; but if they persist in their curiosity, they have only to start afresh.

The triad, being the foundation of magical doctrine must be necessarily observed in evocations; for it is the symbolical number of realization and effect. The letter e is commonly traced upon kabalistic pantacles which have the fulfilment of a desire for their object. It is also the sign of the scapegoat in mystic Kabbalah, and Saint-Martin observes that inserted in the Incommunicable Tetragram it forms the Name of the Redeemer. It is this which the mystagogues of the Middle Ages represented in their nocturnal assemblies by the exhibition of a symbolical goat, carrying a lighted torch between its two horns. In the fifteenth chapter of this "Ritual" we shall describe the allegorical forms and strange cultus of this monstrous animal, which represented Nature doomed to anathema but ransomed by the sign of light. The Gnostic Agapae and pagan priapic orgies which followed in its honour sufficiently revealed the moral consequence which the adepts drew from the exhibition. All this will be explained, together with the Rites, decried and now regarded as fabulous, of the Great Sabbath and of Black Magic.

Within the grand circle of evocations a triangle was usually traced, and the side towards which the upper point should be directed was a matter for careful observation. If the spirit were supposed to be from heaven, the operator placed himself at the top, and set the altar of fumigations at the bottom; but if the spirit came from the abyss this method was reversed. Moreover, the sacred symbol of two interlaced triangles, forming the six-pointed star, known in magic as the Pantacle or Seal of Solomon, must be worn upon the forehead and the breast, and graven

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in the right hand. Independently of these signs, the ancients, in their evocations, made use of those mystical combinations of Divine Names which we have reproduced in our “Doctrine” from the Hebrew Kabalists. The magic triangle of pagan theosophists was the celebrated ABRACADABRA, to which they attributed extraordinary virtues and represented as follows:

ABRACADABRA ABRACADABR ABRACADAB ABRACADA ABRACAD ABRACA
ABRAC ABRA ABR AB A

This combination of letters is a key of the Pentagram. The initial A is repeated five and reproduced thirty times, thus giving the elements and numbers of the two following figures:

The isolated A represents the unity of the first principle, otherwise, the intellectual or active agent. A united to B represents the fertilization of the duad by the monad. R is the sign of the triad, because it represents hieroglyphically the emission which results from the union of the two principles. The number 11, which is that of the letters of the word, combines the unity of the initiate with the denary of Pythagoras, and the number 66, the added total of all the letters, form kabalistically the number 12, which is the square of the triad and consequently the mystic quadrature of the circle. We may remark, in passing, that the author of the Apocalypse, that key of the Christian Kabbalah, composed the number of the beast, that is to say, of idolatry, by adding a 6 to the double senary of ABRACADABRA, which gives 18 kabalistically, the number attributed in the Tarot to the hieroglyphic sign of night and of the profane – the moon, together with the towers, dog, wolf and crab – a mysterious and obscure number, the kabalistic key of which is 9, the

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number of initiation. On this subject the sacred Kabbalist says expressly: "He that hath understanding" that is, the key of kabbalistic numbers – "let him count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." It is, in fact, the decade of Pythagoras multiplied by itself and added to the sum of the triangular Pantacle of ABRACADABRA: it is thus the sum of all Magic in the ancient world, the entire programme of human genius, which the Divine Genius of the Gospel sought to absorb or transplant.

These hieroglyphical combinations of letters and numbers belong to the practical part of the Kabbalah, which, from this point of view, is divided into GEMATRIA and THEMURA. Such calculations, which now seem to us arbitrary or devoid of interest, belonged then to the philosophical symbolism of the East, and were of the highest importance in the teaching of holy things emanating from the occult sciences. The absolute kabbalistic alphabet, which connected primitive ideas with allegories, allegories with letters, and letters with numbers, was then called the Keys of Solomon. We have stated already that these Keys, preserved to our own day, but wholly misconstrued, are nothing else than the game of Tarot, the antique allegories of which were remarked and appreciated for the first time in the modern world by the learned archaeologist, Court de Gebelin.

The double triangle of Solomon is explained by St. John in a remarkable manner. He says, "There are three which give record in heaven – the Father, the Word and the Holy Spirit"; and "there are three which give testimony on earth – the spirit, the water and the blood." Thus, St. John agrees with the masters of Hermetic philosophy, who attribute to their Sulphur the name of Ether, to their Mercury that of Philosophical Water, and to their Salt the qualification of the Dragon's Blood or Menstruum of the Earth. Blood or Salt corresponds by opposition with the Father, Azotic or Mercurial Water with the Word or LOGOS, and the Ether with the Holy Spirit. But the things of transcendent symbolism can only be understood rightly by the true children of science.

The threefold repetition of names with varied intonations were united to triangular combinations in magical ceremonies. The Magic Wand was frequently surmounted with a small magnetized fork, which Paracelsus replaced by the trident represented below.

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This trident is a pantacle expressing the synthesis of the triad in the monad, thus completing the sacred tetrad. He ascribed to this figure all the virtues which kabalistic Hebrews attribute to the name of Jehovah and the thaumaturgic properties of the ABRACADABRA, used by the hierophants of Alexandria. Let us recognize here that it is a pantacle and consequently a concrete and an absolute sign of an entire doctrine, which has been that of an immense magnetic circle, not only for ancient philosophers but also for adepts of the Middle Ages. The restoration in our own day of its original value by the comprehension of its mysteries, might not that also restore all its miraculous virtue and all its power against human diseases?

The old sorceresses, when they spent the night at the meeting-place of three cross-roads, yelled three times in honour of triple Hecate. All these figures, with the acts analogous thereto, all these dispositions of numbers and of characters, are, as we have said, so many instruments for the education of the will, by fixing and determining its habits. They serve, furthermore, to combine all powers of the human soul in action and to increase the creative force of imagination. It is the gymnastics of thought in training for realization: and hence the effect of these practices is infallible, like Nature, when they are fulfilled with absolute confidence and indomitable perseverance. The Great Master tells us that faith could transplant trees into the sea and remove mountains. Even a superstitious and insensate practice is efficacious because it is a realization of will. Hence a prayer is more powerful if we visit a church to say it than when it is recited at home, and it will work miracles if we fare to a famous sanctuary for the purpose—in other words, to one which is magnetized strongly by the great number of its frequenters—travelling two or three hundred leagues with bare feet and asking alms by the way. Men laugh at the simple woman who denies herself a pennyworth of milk in the morning that she may carry a penny taper to burn on the magic triangle in a chapel; but they who laugh are ignorant, and the simple woman does not pay too dearly for what she thus purchases of resignation and of courage. Great minds pass by in great pride, shrugging their shoulders; they rise up against superstition with a din which shakes the world; and what happens? The towers of great minds collapse, and their ruins revert to the providers and purchasers of penny tapers, who are content to hear it proclaimed everywhere that their reign is for ever ended, provided that they rule always.

The great religions have never had more than one serious rival, and this rival is Magic. Magic produced the occult associations which brought about the revolution termed the Renaissance; but it has been the doom of the human mind, blinded by insensate passions, to realize literally the allegorical history of the Hebrew Hercules: by overthrowing the pillars of the temple, it has buried itself under the ruins. The Masonic associations of the present time are no less ignorant of the high meaning of their symbols than are the rabbins of the Sepher

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Yetzirah and the Zohar concerning the ascending scale of the three degrees, with the transverse progression from right to left and from left to right of the kabalistic septenary. The compass of the G.: A.: and the square of Solomon have become the gross and material level of unintelligent Jacobinism, realized by a steel triangle: this obtains both for heaven and earth. The initiated divulgers to whom the illuminated Cazotte predicted a violent death have, in our own days, exceeded the sin of Adam; having rashly gathered the fruits of the Tree of Knowledge, which they did not know how to use for their nourishment, they have cast them to the beasts and reptiles of the earth. So is the reign of superstition inaugurated, and it must persist until the period when true religion shall be constituted again on the eternal foundations of the hierarchy of three degrees and of the triple power which that hierarchy exercises blindly or providentially in the three worlds.

CHAPTER IV

THE CONJURATION OF THE FOUR

THE four elementary forms separate and distinguish roughly the created spirits which the universal movement disengages from the central fire. The spirit toils everywhere and fructifies matter by life; all matter is animated; thought and soul are everywhere. By possessing ourselves of the thought which produces diverse forms we become masters of forms and make them serve our purposes. The Astral Light is saturated with such souls, which it disengages in the unceasing generation of beings. These souls have imperfect wills, which can be governed and employed by wills more powerful; then mighty invisible chains form and may occasion or determine great elementary commotions. The phenomena established by the criminal trials of Magic, and quite recently by M. Eudes de Mirville, have no other cause. Elementary spirits are like children: they torment chiefly those who trouble about them, unless indeed they are controlled by high reason and great severity. We designate such spirits under the name of occult elements, and it is these who frequently occasion our bizarre or disturbing dreams, who produce the movements of the divining rod and rappings upon walls or furniture; but they can manifest no thought other than our own, and when we are not thinking, they speak to us with all the incoherence of dreams. They reproduce good and evil indifferently, for they are without free will and are hence irresponsible; they exhibit themselves to ecstasies and somnambulists under incomplete and fugitive forms. This explains the nightmares of St. Anthony and most probably the visions of Swedenborg. Such creatures are neither damned nor guilty; they are curious and innocent. We may use or abuse them like animals or children. Therefore the Magus who makes use of them assumes a terrible responsibility, for he must expiate all the evil which he causes them to accomplish, and the extent of his punishment will be in proportion to that of the power which he may have exercised by their mediation.

To govern elementary spirits and thus become king of the occult elements, we must first have undergone the four ordeals of ancient initiations; and seeing that such initiations exist no longer, we must have substituted analogous experiences, such as exposing ourselves boldly in a fire, crossing an abyss by means of the trunk of a tree or a plank, scaling a perpendicular mountain during a storm, swimming through a dangerous whirlpool or cataract. A man who is timid in the water will never reign over the Undines; one who is afraid of fire will never command Salamanders; so long as we are liable to giddiness we must leave the Sylphs in peace and forbear from irritating Gnomes; for inferior spirits will only obey a power which has overcome them in their own element. When this incontestable faculty has been acquired by exercise and daring, the word of our will must be imposed on the elements by special consecrations of air, fire, water and earth.

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This is the indispensable preliminary of all magical operations. The air is exorcised by breathing towards the four cardinal points and saying:

The Spirit of God moved upon the waters and breathed into the face of man the breath of life. Be Michael my leader, and Sabtabiel my servant, in and by the light. May my breath become a word, and I will rule the spirits of this creature of air; I will curb the steeds of the sun by the Will of my heart, by the thought of my mind, and by the apple of the right eye. Therefore I do exorcise thee, creature of air, by Pentagrammaton, and in the name Tetragrammaton, wherein are firm Will and true faith. Amen. Sela: Fiat. So be it.

The Prayer of the Sylphs must be recited next, after tracing their sign in the air with the quill of an eagle.

Prayer of the Sylphs Spirit of Light, Spirit of Wisdom,
Whose breath gives and takes away the form of all things; Thou before Whom the life of every being is; a shadow which transforms and a vapour which passes away; Thou who ascendest upon the clouds and dost fly upon the wings of the wind; Thou who breathest forth and the limitless immensities are peopled; Thou who drawest in and all which came forth from Thee unto Thee returneth; endless movement in the eternal stability, be Thou blessed for ever! We praise Thee, we bless Thee in the fleeting empire of created light, of shadows, reflections and images; and we aspire without ceasing towards Thine immutable and imperishable splendour. May the ray of Thine intelligence and the warmth of Thy love descend on us: that which is volatile shall be fixed, the shadow shall become body, the spirit of the air shall receive a soul, and dream be thought. We shall be swept away no more before the tempest, but shall bridle the winged steeds of the morning and guide the course of the evening winds, that we may flee into Thy presence. O Spirit of Spirits, O eternal Soul of Souls, O imperishable Breath of life, O Creative Sigh, O Mouth which dost breathe forth and withdraw the life of all beings; in the ebb and flow of Thine eternal speech, which is; the divine ocean of movement and of truth! Amen.

Water is exorcised by imposition of hands, breathing and speech; consecrated salt and a little of the ash which remains in the pan of incense are mingled also with it. The aspergillus is formed of twigs of vervain, periwinkle, sage, mint, ash and basil, tied by a thread taken from a virgin's distaff and provided with a handle of hazelwood from a tree which has not yet fruited. The characters of the seven spirits must be graven thereon with the magic bodkin. The salt and ash must be consecrated separately, saying:

Over the Salt May wisdom abide in this salt, and may it preserve our minds and bodies from all corruption, by Hochmael and in the virtue of

Ruach-Hochmael! May the phantoms of Hyle depart herefrom; that it may become a heavenly salt, salt of the earth and earth of salt; that it may feed the threshing ox, and strengthen our hope with the horns of the flying bull! Amen.

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Over the Ash May this ash return unto the fount of living waters; may it become a fertile earth; may it bring forth the Tree of Life, by the Three Names which are Netsah, Hod, and Jesod, in the beginning and in the end, by Alpha and Omega, which arc in the spirit of Azoth! Amen.

Mingling the Water, Salt and Ash In the salt of eternal wisdom, in the water of regeneration, and in the ash whence the new earth spring-eth, be all things accomplished by Eloim, Gabriel, Raphael and Uriel, through the ages and aeons! Amen.

Exorcism of the Water Let there be a firmament in the midst of the waters, and let it divide the waters from the waters; the things which are above are like unto things which arc below, and things below arc like unto things above, for the performance of the wonders of one thing; The sun is its father, the moon its mother, the wind hath carried it in the belly thereof. It ascendeth from earth to heaven, and again it descendeth from heaven to earth. I exorcise thee, creature of water, that thou mayest become unto men a mirror of the living God in His works, a fount of life and ablution of sins.

Prayer of the Undines Dread King of the Sea, Who hast the keys of the floodgates of heaven and dost confine the waters of the underworld in the caverns of earth; King of the deluge and the floods of the springtime; Thou Who dost unseal the sources of rivers and fountains; Thou Who dost ordain moisture, which is like the blood of earth, to become the sap of plants: Thee We adore and Thee the invoke! Speak unto us, Thine inconstant and unstable creatures, in the great tumults of the sea, and we shall tremble before Thee; speak unto us also in the murmur of limpid waters, and we shall yearn for Thy love! O Immensity into which flow all rivers of life, to be continually reborn in Thee! O ocean of infinite perfections! Height which reflects Thee in the depth, depth which exhales Thee to the height, lead us unto true life by intelligence and love! Lead us to immortality by sacrifice, that we may be found worthy one Day to offer Thee water, blood and tears, for the remission of sins! Amen.

Fire is exorcised by the sprinkling of salt, incense, white resin, camphor and sulphur; by thrice pronouncing the three names of the genii of fire: MICHAEL, king of the sun and lightning; SAMAEEL, king of volcanoes; and ANAEEL, prince of the Astral Light; and, finally, by reciting the

Prayer of the Salamanders Immortal, eternal, ineffable and uncreated Father of all things, Who art borne upon the ever-rolling chariot of worlds which revolve unceasingly; Lord of ethereal immensities, where the throne of Thy power is exalted, from which height Thy terrible eyes Discern all things and Thy holy and beautiful ears unto all things

hearken, hear Thou Thy children, whom Thou didst love before the ages began. For
Thy golden, Thy grand, Thine eternal majesty shines above the world and the heaven of
stars! Thou art exalted over

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them, O glittering fire! There dost thou shine, there dost Thou commune with Thyself in Thine own splendour, and inexhaustible streams of Light pour from Thine essence for the nourishment of Thine Infinite Spirit, which itself doth nourish all things, and forms that inexhaustible treasure of substance ever ready for the generation which adapts it and appropriates the forms Thou hast impressed on it from the beginning! From this Spirit the three most holy kings, Who surround Thy throne and constitute Thy court, derive also their origin, O universal Father! O sole and only Father of blessed mortals and immortals! In particular Thou hast created powers Which are marvellously like unto Thine eternal thought and Thine adorable essence; Thou hast established them higher than the angels, Who proclaim Thy Will to the World; finally, Thou hast created us third in rank within our elementary empire. There our unceasing exercise is to praise Thee and adore Thy good pleasure; there We burn continually in our aspiration to possess Thee. O Father! O Mother, most tender of all mothers! O admirable archetype of maternity and of pure love! O Son, flower of sons! O form of all forms, soul, spirit, harmony and number of all things! Amen.

The earth is exorcised by aspersion of water, by breathing and by fire, with the perfumes proper for each day and the

Prayer of the Gnomes King invisible, Who, taking the earth as a support, didst furrow the abysses to fill them with Thine omnipotence; Thou Whose name doth shake the vaults of the world, Thou Who causeth the seven metals to flow through the veins of the rock, monarch of the seven lights, rewarder of the subterranean toilers, lead us unto the desirable air and to the realm of splendour. We watch and we work unremittingly, we seek and we hope, by the twelve stones of the Holy City, by the hidden talismans, by the pole of loadstone which passes through the center of the world! Savior, Savior, Savior, have pity on those who suffer, expand our hearts, detach and elevate our minds, enlarge our entire being! O stability and motion! O day clothed with night! O darkness veiled by splendour! O Master Who never keepest back the wages of Thy labourers! O silver whiteness! O golden splendour! O crown of living and melodious diamonds! Thou Who wearest the heaven on Thy finger like a sapphire ring, Thou Who concealest under earth, in the stone kingdom, the marvellous seed of stars, live, reign, be the eternal dispenser of the wealth whereof Thou hast made us the wardens! Amen.

It must be borne in mind that the special kingdom of Gnomes is at the north, that of Salamanders at the south, that of Sylphs at the east, and that of Undines at the west.

These beings influence the four temperaments of man; that is to say, the Gnomes affect the melancholy, Salamanders the sanguine, Undines the phlegmatic and Sylphs the bilious. Their

signs are: the hieroglyphs of the Bull for the Gnomes, who are commanded with the sword; those of the Lion for Salamanders, who are commanded with the bifurcated rod or magic trident; those of the Eagle for the Sylphs, who are commanded by the holy pantacles; finally, those of the Water-Carrier for Undines, who are commanded by the cup of libations. Their

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respective sovereigns are Gob for the Gnomes, Djin for the Salamanders, Paralda for the Sylphs and Nicksa for the Undines.

When an elementary spirit torments, or at least vexes, the inhabitants of this world, it must be conjured by air, water, fire and earth; by breathing, sprinkling, burning of perfumes; and by tracing on the ground the Star of Solomon and the Sacred Pentagram. These figures must be perfectly correct and drawn either with the charcoal of consecrated fire or with a reed dipped in various colours, mixed with powdered loadstone. Then, holding the Pantacle of Solomon in one hand and taking up successively the sword, rod and cup, the Conjunction of the Four should be recited with a loud voice, after the following manner:

Caput mortuum, the Lord command thee by the living and votive serpent! Cherub, the Lord command thee by Adam Jotchabah! Wandering Eagle, the Lord command thee by the wings of the Bull! Serpent, the Lord Tetragrammaton command thee by the angel and the lion! Michael, Gabriel, Raphael, and Anael! Flow Moisture, by the spirit of Eloim. Earth, be established by Adam Jotchabah. Spread, Firmament, by Jahubeh, Zebaoth. Fulfill, Judgment, by fire in the virtue of Michael. Angel of the blind eyes, obey, or pass away with this holy water! Work, Winged Bull, or revert to the earth, unless thou wilt that I should pierce thee with this sword! Chained Eagle, obey my sign, or fly before this breathing! Writhing Serpent, crawl at my feet, or be tortured by the sacred fire and give way before the perfumes that I burn in it! Water, return to water; fire, burn; air, circulate; earth, revert to earth, by virtue of the Pentagram, which is the Morning Star, and by the name of the Tetragram, which is written in the center of the Cross of Light! Amen.

The Sign of the Cross adopted by Christians does not belong to them exclusively. This also is kabalistic and represents the oppositions and tetradic equilibrium of the elements. We see by the occult versicle of the Lord's Prayer, which we have cited in our "Doctrine", that it was originally made after two manners, or at least that it was characterized by two entirely different formulae, one reserved for priests and initiates, the other imparted to neophytes and the profane. For example, the initiate said raising his hand to his forehead, "For thine," then added "is," and continuing as he brought down his hand to his breast, "the kingdom," then to the left shoulder, "the justice," afterwards to the right shoulder, "and the mercy" – then clasping his hands, he added, "in the generating ages." Tibi sunt Malkuth et Geburah et Chesed per aeonas – a Sign of the Cross which is absolutely and magnificently kabalistic, which the profanations of Gnosticism have lost completely to the official and militant Church. This Sign, made after this manner, should precede and terminate the Conjunction of the Four.

To overcome and subjugate the elementary spirits, we must never yield to their characteristic defects. Thus, a shallow and capricious mind will never rule the Sylphs; an irresolute, cold and

fickle nature will never master the Undines; pas- sion irritates the Salamanders; and avaricious greed makes its slaves the sport of

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Gnomes. But we must be prompt and active, like the Sylphs; pliant and attentive to images, like the Undines; energetic and strong like the Salamanders; laborious and patient, like the Gnomes: in a word, we must overcome them in their strength without ever being overcome by their weaknesses. Once we are well established in this disposition, the whole world will be at the service of the wise operator. He will pass through the storm, and the rain will not moisten his head; the wind will not move even a fold of his garments; he will go through fire and not be burned; he will walk upon water and will behold diamonds within the crust of the earth. These promises may appear hyperbolic, but only to vulgar understanding, for if the sage do not perform such things materially and actually, he accomplishes others which are much greater and more admirable. At the same time, it is indubitable that we may direct the elements by our will up to a certain point and can really change or hinder their effects. For example, if it be established that persons in an ecstatic state lose their weight for the time being, why should it be impossible to walk upon the water? The convulsionaries of Saint Medard felt neither fire nor steel, and begged for the most violent blows and incredible tortures as a relief. The extraordinary climbings and miraculous equilibrium of some somnambulists are a revelation of these concealed forces of Nature. But we live in a century when no one has the courage to confess the wonders that he has witnessed, and did anyone say: "I have myself beheld or performed the things which I am describing," he would be answered: "You are diverting yourself at our expense, or otherwise you are ill." It is far better to be silent and to act.

The metals which correspond to the four elementary forms are gold and silver for the air, mercury for water, iron and copper for fire, lead for earth. Talismans are composed from these, relative to the forces which they signify and to the effects which it is designed to obtain from them. Divination by the four elementary forms, respectively known as aeromancy, hydromancy, pyromancy and geomancy, is performed after various manners, which all depend on the will and the TRANSLUCID or imagination of the operator. In fact, the four elements are only instruments which assist second sight. Now, second sight is the faculty of seeing in the Astral Light, and it is as natural as the first or sensible and ordinary sight, but it can operate only by abstraction of the senses. Somnambulists and ecstasies enjoy second sight naturally, but this sight is more lucid when the abstraction is more complete. Abstraction is produced by astral intoxication, that is, by an excess of light which completely saturates, and hence stupefies, the nervous system.

Sanguine temperaments are disposed to Aeromancy, the bilious to pyromancy, the phlegmatic to hydromancy and the melancholic to geomancy. Aeromancy is confirmed by oneiromancy, or divination by dreams; pyromancy is supplemented by magnetism; hydromancy by crystallogomancy; and geomancy by cartomancy. These are transpositions and complements of methods. But divination, however

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operated, is dangerous, or to say the least useless, for it disheartens will, as a consequence impedes liberty and tires the nervous system.

CHAPTER V

THE BLAZING PENTAGRAM

WE proceed to the explanation and consecration of the Sacred and Mysterious Pentagram. At this point, let the ignorant and superstitious close the book; they will either see nothing but darkness, or they will be scandalized. The Pentagram, which in Gnostic schools is called the Blazing Star, is the sign of intellectual omnipotence and autocracy. It is the Star of the Magi; it is the sign of the Word made flesh; and, according to the direction of its points, this absolute magical symbol represents order or confusion, the Divine Lamb of Ormuz and St. John, or the accursed goat of Mendes. It is initiation or profanation; it is Lucifer or Vesper, the star of morning or evening. It is Mary or Lilith, victory or death, day or night. The Pentagram with two points in the ascendant represents Satan as the goat of the Sabbath; when one point is in the ascendant, it is the sign of the Saviour. The Pentagram is the figure of the human body, having the four limbs and a single point representing the head. A human figure head downwards naturally represents a demon that is, intellectual subversion, disorder or madness. Now, if Magic be a reality, if occult science be really the true law of the three worlds, this absolute sign, this sign ancient as history and more ancient, should and does exercise an incalculable influence upon spirits set free from their material envelope.

The sign of the Pentagram is called the Sign of the Microcosm, and it represents what the Kabalists of the book Zohar term the Microprosopus. The complete comprehension of the Pentagram is the key of the two worlds. It is absolute philosophy and natural science. The sign of the Pentagram should be composed of the seven metals, or at least traced in pure gold upon white marble. It may be also drawn with vermilion on an unblemished lambskin the symbol of integrity and light. The marble should be virgin, that is, should never have been used for another purpose; the lambskin should be prepared under the auspices of the sun. The lamb must have been slain at Paschal time with a new knife, and the skin must be salted with salt consecrated by magical operations. The omission of even one of these difficult and apparently arbitrary ceremonies makes void the entire success of the great works of science.

The Pentagram is consecrated with the four elements; the magical figure is breathed on five times; it is sprinkled with holy water; it is dried by the smoke of five perfumes, namely, incense, myrrh, aloes, sulphur and camphor, to which a little white resin and ambergris may be added. The five breathings are accompanied by the utterance of names attributed to the five genii, who are Gabriel, Raphael, Anael, Samael and Oriphiel. Afterwards the Pentacle is placed successively at the north, south, east, west and centre of the astronomical cross, pronouncing at the same time, one after another, the consonants of the Sacred

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Tetragram, and then, in an undertone, the blessed letters ALEPH and the mysterious TAU, united in the kabalistic name of AZOTH.

The Pentagram should be placed upon the altar of perfumes and under the tripod of evocations. The operator should wear the sign also as well as that of the Macrocosm, which is composed of two crossed and superposed triangles. When a spirit of light is evoked, the head of the star – that is, one of its points – should be directed towards the tripod of evocations and the two inferior points towards the altar of perfumes. In the case of a spirit of darkness, the opposite course is pursued, but then the operator must be careful to set the end of the rod or the point of the sword upon the head of the Pentagram. We have said that signs are the active voice of the word of will. Now, the word of will must be given in its completeness, so that it may be transformed into action; and a single negligence, representing an idle speech or a doubt, falsifies and paralyzes the whole process, turning back upon the operator all the forces thus expended in vain. We must therefore abstain absolutely from magical ceremonies or scrupulously and exactly fulfil them all.

The Pentagram, engraved in luminous lines upon glass by the electrical machine, exercises also a great influence upon spirits and terrifies phantoms. The old magicians traced the sign of the Pentagram upon their doorsteps, to prevent evil spirits from entering and good spirits from departing. This constraint followed from the direction of the points of the star. Two points on the outer side drove away the evil; two points on the inner side imprisoned them; one only on the inner side held good spirits captive. All these magical theories, based upon the one dogma of Hermes and on the analogical deductions of science, have been confirmed invariably by the visions of ecstasies and the paroxysms of cataleptics, declaring that they are possessed by spirits. The G which Freemasons place in the middle of the Blazing Star signifies GNOSIS and GENERATION, the two sacred words of the ancient Kabalah. It signifies also GRAND ARCHITECT, for the Pentagram on every side represents an A. By placing it in such a manner that two of its points are in the ascendant and one is below, we may see the horns, ears and beard of the hierarchic Goat of Mendes, when it becomes the sign of infernal evocations.

The allegorical Star of the Magi is no other than the mysterious Pentagram; and those three kings, sons of Zoroaster, conducted by the Blazing Star to the cradle of the microcosmic God, are themselves a full demonstration of the kabalistic and magical beginnings of Christian doctrine. One of these kings is white, another black and the third brown. The white king offers gold, symbol of light and life; the black king presents myrrh, image of death and of darkness; the brown king sacrifices incense, emblem of the conciliating doctrine of the two principles. They return thereafter into their own land by another road, to show that a new cultus is only a new path, conducting man to one religion, being that of the sacred triad and the radiant Pentagram, the sole eternal catholicism. St. John, in

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the Apocalypse, beholds this same star fall from heaven to earth. It is then called absinthe or wormwood, and all the waters of the sea become bitter – a striking image of the materialization of dogma, which produces fanaticism and the acridities of controversy. Then unto Christianity itself may be applied those words of Isaiah: “How has thou fallen from heaven, bright star, which wast so splendid in thy prime!” But the Pentagram, profaned by men, burns ever unclouded in the right hand of the Word of Truth, and the inspired voice guarantees to him that overcometh the possession of the Morning Star – a solemn promise of restitution held out to the Star of Lucifer.

As will be seen, all Mysteries of Magic, all symbols of the Gnosis, all figures of occultism, all kabalistic keys of prophecy are summed up in the Sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all signs. Need anyone be surprised therefore that every Magus believes in the real influence exercised by this sign over spirits of all hierarchies? Those who set at naught the Sign of the Cross tremble before the Star of the Microcosm. On the contrary, when conscious of failing will, the Magus turns his eyes towards this symbol, takes it in his right hand and feels armed with intellectual omnipotence, provided that he is truly a king, worthy to be led by the star to the cradle of divine realization; provided that he KNOWS, DARES, WILLS and KEEPS SILENT; provided that he is familiar with the usages of the Pentacle, the Cup, the Wand and the Sword; provided, finally, that the intrepid gaze of his soul corresponds to those two eyes which the ascending point of our Pentagram ever presents open.

CHAPTER VI

THE MEDIUM AND MEDIATOR

TWO things, as we have shown, are necessary for the acquisition of magical power – the emancipation of will from servitude and its instruction in the art of domination. The sovereign will is represented in our symbols by the Woman who crushes the serpent's head and by the radiant angel who restrains and constrains the dragon with lance and heel. In this place let us affirm without evasion that the Great Magical Agent – the double current of light, the living and astral fire of the earth – was represented by the serpent with the head of an ox, goat or dog, in ancient theogonies. It is the dual serpent of the caduceus, the old serpent of Genesis, but it is also the brazen serpent of Moses, twined about the Tau, that is, the generating lingam. It is, moreover, the Goat of the Sabbath and the Baphomet of the Templars; it is the Hyle of the Gnostics; it is the double tail of the serpent which forms the legs of the solar cock of Abraxas. In fine, it is the devil of M. Eudes de Mirville and is really that blind force which souls must overcome if they would be freed from the chains of earth; for, unless their will can detach them from this fatal attraction, they will be absorbed in the current by the force which produced them, and will return to the central and eternal fire. The whole magical work consists therefore in our liberation from the folds of the ancient serpent, then in setting foot upon its head and leading it where we will. “I will give thee all the kingdoms of the earth, if thou wilt fall down and adore me,” said this serpent in the evangelical mythos. The initiate should make answer: “I will not kneel to thee, but thou shalt crouch at my feet; nothing shalt thou give me, but I will make use of thee, and will take that which I need, for I am thy lord and master” – a reply which, in a veiled manner, is contained in that of the Saviour.

We have said that there is no personal devil. It is a misdirected force, as the name indicates. An odic or magnetic current, formed by a chain of perverse wills, constitutes this evil spirit, which the Gospel calls legion, and this it is which precipitated the swine into the sea – another allegory of the attraction exercised on beings of inferior instincts by blind forces that can be put in operation by error and evil will. This symbol may be compared with that of the comrades of Ulysses transformed into swine by the sorceress Circe. Remark what was done by Ulysses to preserve himself and deliver his associates: he refused the cup of the enchantress and commanded her with the sword. Circe is Nature, with all her delights and allurements: we must overcome her in order to enjoy. Such is the significance of the Homeric fable, for the poems of Homer, those true sacred books of ancient Hellas, contain all the mysteries of high Eastern initiation.

The natural medium is therefore the ever active and ever seducing serpent of idle wills, which we must withstand by continual subjugation. Amorous, gluttonous, passionate, or idle magicians are impossible monstrosities. The Magus thinks

and wills; he loves nothing with desire; he rejects nothing in passion. The latter word signifies a passive state, and the Magus is invariably active, invariably victorious. The attainment of this realization is the crux of the transcendent sciences: so when the Magus accomplishes his own creation, the Great work is fulfilled, at least as concerns cause and instrument. The Great Agent or natural mediator of human omnipotence cannot be overcome or directed save by an extra-natural mediator, which is an emancipated will. Archimedes postulated a fulcrum outside the world in order to raise the world. The fulcrum of the Magus is the intellectual cubic stone, the Philosophical Stone of AZOTH – that is, the doctrine of absolute reason and universal harmonies by the sympathy of contraries.

One of our most fertile writers, and one of those who are least fixed in their ideas, M. Eugene Sue, has founded a vast romance-epic upon an individuality whom he strives to render odious, who becomes interesting against the will of the novelist, so abundantly does he gift him with patience, audacity, intelligence and genius. We are in the presence of a kind of Sixtus V – poor, temperate, passionless, holding the entire world entangled in the web of his skilful combinations.

This man excites at will the passions of his enemies, destroys them by means of one another, invariably reaches the point of view, and this without noise, without ostentation and without imposture. His object is to free the world of a society which the author of the book believes to be dangerous and malignant, and to attain it no cost is too great. Rodin is ill lodged, ill clothed, nourished like the refuse of humanity, but ever fixed upon his work. Consistently with his intention, the author depicts him as wretched, filthy, hideous, repulsive to the touch and horrible to the sight. But supposing this very exterior is a means of disguising the enterprise and so of more surely attaining it, is it not proof positive of sublime courage? When Rodin becomes pope, do you think that he will be ill clothed and dirty? Hence M. Eugene Sue has missed his point; his object was to deride superstition and fanaticism, but that which he attacks is intelligence, strength, genius, the most signal human virtues. Were there many more Rodins among the Jesuits, were there one even, I would not give much for the success of the opposite party, in spite of the brilliant and maladroit special pleadings of its illustrious advocates. To will well, to will long, to will always, but never to lust after anything, such is the secret of power, and this is the Magical Arcanum which Tasso brings forward in the persons of the two knights who come to deliver Rinaldo and to destroy the enchantments of Armida. They withstand equally the most alluring nymphs and most terrible wild beasts. They remain without desires and without fear, and hence they attain their end. Does it follow from this that a true magician inspires more fear than love? I do not deny it, and while recognizing abundantly how sweet are the attractions of life, while doing full justice to the gracious genius of Anacreon and to all the youthful efflorescence of the poetry of love, I invite the estimable votaries of pleasure to regard the transcendental sciences merely as a

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matter of curiosity and never to approach the magical tripod: the great works of science are mortal to sense-enjoyment.

The man who has escaped from the chain of instincts will first of all realize his omnipotence by the obedience of animals. The history of Daniel in the lions den is no fable, and more than once, during the persecutions of infant Christianity, this phenomenon recurred in the presence of the whole Roman people. A man seldom has anything to fear from an animal of which he is not afraid. The bullets of Jules Gerard, the lion-killer, are magical and intelligent. Only once did he run a real danger; he allowed a timid companion to accompany him, and, looking upon this imprudent person as lost beforehand, he also was afraid, not for himself but for his comrade. Many persons will say that it is difficult and even impossible to attain such resolution, that strength in volition and energy in character are natural gifts. I do not dispute it, but I would point out also that habit can reform nature; volition can be perfected by education, and, as intimated otherwise, all magical, like all religious, ceremonial has no other end but thus to test, exercise and habituate the will by perseverance and by force. The more difficult and laborious the exercises, the greater their effect, as we have now advanced far enough to see.

If it have been hitherto impossible to direct the phenomena of magnetism, it is because an initiated and truly emancipated operator has not yet appeared. Who can boast that he is such? Have we not ever new self-conquests to make? At the same time, it is certain that Nature will obey the sign and word of one who is strong enough to be convinced that she will. I say that Nature will obey; I do not say that she will belie herself or disturb the order of her possibilities. The healing of nervous diseases by word, breath, or contact; resurrection in certain cases; resistance of evil wills sufficient to disarm and confound murderers; even the faculty of making one's self invisible by confusing the sight of those whom it is important to elude – all this is a natural effect of projecting or withdrawing the Astral Light. Thus was Valentius dazzled and terror-struck on entering the temple of Cesarea, even as Heliodorus of old, overwhelmed by a sudden madness in the temple of Jerusalem, believed himself scourged and trampled by angels. Thus also the Admiral de Coligny imposed respect on his assassins and could only be despatched by a madman who fell upon him with averted face. What rendered Joan of Arc invariably victorious was the fascination of her faith and the miracle of her audacity; she paralysed the arms of those who would have assailed her, and the English may have very well been sincere in regarding her as a witch or a sorceress. As a fact, she was a sorceress unconsciously, herself believing that she acted supernaturally, while she was really disposing of an occult force which is universal and invariably governed by the same laws.

The Magus-magnetizer should have command of the natural medium, and consequently of that astral body by which our soul communicates with our

organs. He must say to the material body, "Sleep!" and to the sidereal body, "Dream!" Thereupon, the aspect of visible things changes, as in hashish-visions. Cagliostro is thought to have possessed this power, and he increased its action by means of fumigations and perfumes; but true magnetic ability should transcend these auxiliaries, all more or less inimical to reason and destructive of health? M. Ragon, in his learned work on Occult Masonry, gives the recipe for a series of medicaments calculated to induce the exaltation of somnambulism. It is by no means a knowledge to be despised, but prudent magists should avoid its practice. The Astral Light is projected by glance, by voice, and by the thumb and palm of the hand. Music is a potent auxiliary of the voice, and hence comes the word enchantment. No musical instrument is more bewitching than the human voice, but the far-away notes of a violin or harmonica may augment its power. The patient whom it is proposed to subjugate is prepared in this way; and when he is half-stupefied, as it were, enveloped by the charm, the hands should be extended towards him; he should be commanded to sleep or to see, and he will obey despite himself. Should he resist, a fixed glance must be directed towards him, one thumb placed between his eyes and the other on his breast, so touching him lightly with a single and swift contact; the breath must be slowly drawn in and again breathed gently and warmly forth, repeating in a low voice, "Sleep!" or "See!"

CHAPTER VII

THE SEPTENARY OF TALISMANS

CEREMONIES, vestments, perfumes, characters and figures being, as we have stated, necessary to apply imagination to the education of the will, the success of magical works depends upon the faithful observation of all the Rites, which are in no sense fantastic or arbitrary. They have been transmitted to us by antiquity and obtain permanently by the essential laws of analogical realization and of the correspondence which interbinds ideas and forms. Having spent many years in consulting and comparing all the most authentic Grimoires and magical Rituals, we have succeeded, not without labour, in reconstituting the Ceremonial of universal and primeval Magic. The only serious books which we have seen upon this subject are in manuscript, written in conventional characters which we have deciphered by the help of the Polygraphy of Trithemius. The importance of others consists wholly in the hieroglyphs and symbols which adorn them, the truth of the images being disguised under the superstitious fictions of a mystifying text. Such, for example, is the Enchiridion of Pope Leo III, which has never been printed with its true figures, and we have reconstructed it for our own use after an ancient manuscript. The Rituals known under the name of Clavicles Of Solomon are very numerous. Many have been printed, while others remain in manuscripts, transcribed with great care. An exceedingly fine and elegantly written example is preserved in the Imperial Library; it is enriched with Pantacles and characters, most of which have been reproduced in the Magical Calendars of Tycho Brahe and Duchentau. Lastly, there are printed Clavicles and Grimoires which are catch-penny mystifications and impostures of dishonest publishers. The book so notorious and decried formerly under the name of Little Albert belongs mainly to the latter category: some talismanic figures, and some calculations borrowed from Paracelsus, are its only serious parts.

In any matter of Realization and Ritual, Paracelsus is an imposing magical authority. No one has accomplished works greater than his, and for that very reason he conceals the virtue of ceremonies and merely teaches in his occult philosophy the existence of that magnetic agent which is omnipotence of will; he sums also the whole science of characters in two signs, the macrocosmic and microcosmic stars. It was sufficient for the adepts, and it was important not to initiate the vulgar. Paracelsus therefore did not teach the Ritual, but he practised, and his practice was a sequence of miracles.

We have spoken of the magical importance of the triad and tetrad. Their combination constitutes the great religious and kabalistic number which represents the universal synthesis and comprises the sacred septenary. In the belief of the ancients, the world is governed by seven secondary causes – secundii, as Trithemius calls them – which are the universal forces designated by Moses under the

plural name of Eloim, gods. These forces, analogous and contrary to one another, produce equilibrium by their contrasts and rule the movement of the spheres. The Hebrews termed them the seven great archangels, giving them the names of Michael, Gabriel, Raphael, Anael, Samael, Zadkiel and Oriphiel. The Christian Gnostics named the four last Uriel, Barachiel, Sealtiel and Jehudiel. Other nations attributed to these spirits the government of the seven chief planets, and assigned to them the names of their chief divinities. All believed in their relative influence; astronomy divided the antique heaven between them and allotted the seven days of the week to their successive rule. Such is the reason of the various Ceremonies of the magical week and the septenary cultus of the planets. We have observed previously that in this sense the planets are only signs; they have the influence which universal faith attributes because they are more truly the stars of the human mind than the orbs of heaven. The sun, which Antique Magic always regarded as fixed, could be only a planet for the vulgar; hence it represents that day of rest in the week which we term Sunday without knowing why, the day of the sun among the ancients.

The seven magical planets correspond to the seven colours of the spectrum and the seven notes of the musical octave; they represent also the seven virtues and by contrast the seven vices of Christian ethics. The seven sacraments correspond equally to this great universal septenary. Baptism, which consecrates the element of water, is in analogy with the Moon; ascetic Penance is under the auspices of Samael, the angel of Mars; Confirmation, which imparts the spirit of understanding and communicates to the true believer the gift of tongues, is under the auspices of Raphael, the angel of Mercury; the Eucharist substitutes sacramental realization of God made man for the empire of Jupiter; Marriage is consecrated by the angel Anael, the purifying genius of Venus; Extreme Unction is the safe-guard of the sick about to fall under the scythe of Saturn; and Orders, consecrating the priesthood of light, is marked more especially by the characters of the Sun. Almost all these analogies were observed by the learned Dupuis, who thence concluded that all religions were false, instead of recognizing the sanctity and perpetuity of a single dogma, ever reproduced in the universal symbolism of successive religious forms. He failed to understand the permanent revelation transmitted to human genius by the harmonies of Nature, and beheld only a catalogue of errors in this chain of speaking images and eternal truths.

Magical works are also seven in number: (1) works of light and riches, under the auspices of the Sun; (2) works of divination and mystery, under the invocation of the Moon; (3) works of skill, science and eloquence, under the protection of Mercury; (4) works of wrath and chastisement, consecrated to Mars; (5) works of love, favoured by Venus; (6) works of ambition and intrigue, under the influence of Jupiter; (7) works of malediction and death, under the patronage of Saturn. In theological symbolism, the Sun represents the Word of Truth; the Moon, religion

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itself; Mercury, the interpretation and science of mysteries; Mars, justice; Venus, mercy and love; Jupiter, the risen and glorious Saviour; Saturn, God the Father, or the Jehovah of Moses. In the human body, the Sun is analogous to the heart, the Moon to the brain, Jupiter to the right hand, Saturn to the left, Mars to the left foot, Venus to the right, Mercury to the generative organs, whence an androgyne figure is sometimes attributed to this planet. In the human face, the Sun governs the forehead, Jupiter the right and Saturn the left eye; the Moon rules between both at the root of the nose, the two alae of which are governed by Mars and Venus; finally, the influence of Mercury is exercised over mouth and chin. Among the ancients these notions constituted the occult science of physiognomy, afterwards recovered imperfectly by Lavater.

The Magus who intends undertaking the works of light must operate on a Sun-day, from midnight to eight in the morning, or from three in the afternoon to ten in the evening. He should wear a purple vestment, with tiara and bracelets of gold. The altar of perfumes and the tripod of sacred fire must be encircled by wreaths of laurel, heliotrope and sunflowers; the perfumes are cinnamon, strong incense, saffron and red sandal; the ring must be of gold, with a chrysolith or ruby; the carpet must be of lion-skins, the fans of sparrow-hawk feathers. On Monday the robe is white, embroidered with silver, and having a triple collar of pearls, crystals and selenite; the tiara must be covered with yellow silk, emblazoned with silver characters forming the Hebrew monogram of Gabriel, as given in the Occult Philosophy of Agrippa; the perfumes are white sandal, camphor, amber, aloes and pulverized seed of cucumber; the wreaths are mugwort, moonwort and yellow ranunculus. Tapestries, garments and objects of a black colour must be avoided; and no metal except silver should be worn on the person. On Tuesday, a day for the operations of vengeance, the colour of the vestment should be that of flame, rust or blood, with belt and bracelets of steel. The tiara must be bound with gold; the wand must not be used, but only the magical dagger and sword; the wreaths must be of absinthe and rue, the ring of steel, with an amethyst for precious stone. On Wednesday, a day favourable for transcendent science, the vestment should be green, or shot with various colours; the necklace of pearls in hollow glass beads containing mercury; the perfumes benzoin, mace and storax; the flowers, narcissus, lily, herb-mercury, fumitory, and marjoram; the jewel should be the agate. On Thursday, a day of great religious and political operations, the vestment should be scarlet and on the forehead should be worn a brass tablet, with the character of the spirit of Jupiter and the three words: GIARRAR, BETHOR, SAMGABIEL; the perfumes are incense, ambergris, balm, grain of paradise, macis and saffron; the ring must be enriched with an emerald or sapphire; the wreaths and crowns should be oak, poplar, g and pomegranate leaves. On Friday, the day for amorous operations, the vestment should be of sky-blue, the hangings of green and rose, the ornaments of polished copper, the crowns of

violets, the wreaths of roses, myrtle and olive; the ring should be enriched with a turquoise; lapis-lazuli and beryl will answer for tiara and clasps; the fans must be of swan's feathers; and the operator must wear upon his breast a copper talisman with the character of Anael and the words: AVEEVA VADELILITH. On Saturday, a day of funereal operations, the vestment must be black or brown, with characters embroidered in orange or black silk; round the neck must be worn a lamina of lead, with the character of Saturn and the words: ALMALEC, APHIEL, ZARAHIEL; the perfumes should be diagridrium, scammony, alum, sulphur and assafoetida; the ring should be adorned with an onyx; the garlands should be of ash, cypress and hellebore; on the onyx of the ring, during the hours of Saturn, the double head of Janus should be engraved with the consecrated awl.

Such are the antique magnificences of the Secret Cultus of the Magi. With similar appointments the great magicians of the Middle Ages proceeded to the daily consecration of talismans corresponding to the Seven Genii. We have defined a Pantacle as a synthetic character resuming the entire magical doctrine in one of its special conceptions. It is therefore the full expression of a completed thought and will: it is the signature of a spirit. The ceremonial consecration of this sign attaches to it still more strongly the intention of the operator and establishes a veritable magnetic chain between himself and the Pantacle. Pantacles may be drawn upon virgin parchment, paper or metals. What is termed a talisman is a sheet of metal, bearing either Pantacles or characters and having received a special consecration for a defined intention. In a learned work on magical antiquities, Gaffarel has demonstrated scientifically the real power of talismans, and the confidence in their virtue is otherwise so strong in Nature that we carry keepsakes of those we love, persuaded that they will preserve us from danger and increase our happiness. Talismans are made of the seven kabalistic metals, and, when the days and hours are favourable, the required and determined signs are engraved thereon. The figures of the seven planets, with their magical squares according to Paracelsus, are found in the Little Albert: they are one of the very few serious items in this collection of vulgar Magic. It should be observed that Paracelsus replaces the figure of Jupiter by that of a priest, a substitution not wanting in a well-defined mysterious intention. But the allegorical and mythological figures of the Seven Spirits have become too classical and too familiar for their successful use on talismans: we must recur to more recondite and pregnant signs. The Pentagon should be engraved invariably upon one side of the talisman, with a circle for the Sun, a crescent for the Moon, for Mars a sword, a G for Venus, for Jupiter a crown and a scythe for Saturn. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a human figure for the talismans of the Sun, a chalice for those of the Moon, a dog's head for those of Mercury, an eagle's for those of Jupiter, a lion's head for those of Mars, a dove's for those of Venus, and a bull's or goat's for those

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of Saturn. The names of the seven angels must be added in Hebrew, in Arabic or in magical characters like those of the alphabet of Trithemius. The two triangles of Solomon may be replaced by the double cross of the Wheels of Ezekiel, which is found on a great number of ancient Pantacles and is, as we have observed in our "Doctrine" the key to the trigrams of Fohi.

Precious stones may be also employed for amulets and talismans; but all objects of this nature, whether metals or gems, must be kept carefully in silken bags of a colour analogous to that of the spirit of the planet, perfumed with the perfumes of the corresponding day, and preserved from all impure glances and contacts. Thus, Pantacles and talismans of the Sun must not be seen or touched by deformed or misshapen persons, or by immoral women; those of the Moon are profaned by the looks and hands of debauched men and menstruating females; those of Mercury lose their virtue if seen or touched by salaried priests; those of Mars must be concealed from cowards; those of Venus from depraved men and men under a vow of celibacy; those of Jupiter from the impious; those of Saturn from virgins and children, not that their looks or touches can ever be impure, but because the talisman would bring them misfortune and thus lose all its virtue.

Crosses of honour and other kindred decorations are veritable talismans which increase personal value and merit; they are consecrated by solemn investiture, and public opinion can impart to them a prodigious power. Sufficient attention has not been paid to the reciprocal influence of signs on ideas and of ideas on signs; it is not less true that the revolutionary work of modern times, for example, has been resumed symbolically in its entirety by the Napoleonic substitution of the Star of Honour for the Cross of St. Louis. It is the Pentagram in place of the Labarum; it is the reconstitution of the symbol of light; it is the Masonic resurrection of Adonhiram. They say that Napoleon believed in his star, and could he have been persuaded to explain what he meant thereby, it would have proved to be his genius; he was right therefore in adopting the Pentagram as his sign, because it is the symbol of human sovereignty acquired by intelligent initiative. The mighty soldier of the Revolution knew little, but he divined almost everything; so was he the greatest instinctive and practical magician of modern times; the world is still full of his miracles, and the country people will never believe that he is dead.

Blessed and indulgenced objects, touched by holy images or venerable persons; chaplets from Palestine; the Agnus Dei, composed of the wax of the Paschal candle and the annual remnants of holy chrism; scapulas and medals, are all true talismans. One such medal has become popular in our own day, and even those who are devoid of religion suspend it from the necks of their children. Moreover, its figures are so perfectly kabalistic that it is truly a marvellous double Pantacle. On the one side is the great initiatrix, the heavenly mother of the Zohar, the Isis of Egypt, the Venus-Urania of the Platonists, the Mary of Christianity, throned upon the world and setting one foot upon the head of the magical serpent. She extends

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her two hands in such a manner as to form a triangle, of which her head is the apex; her hands are open and radiant, thus making a double triangle, with all its rays directed towards the earth, evidently representing the emancipation of intelligence by labour. On the other side is the double TAU of the hierophants, the Lingam with the double Cteis or triple Phallus, supported, with interlacement and repeated insertion, by the kabalistic and masonic M, representing the square between the two Pillars JAKIN and BOAZ. Below are placed, upon the same level, two loving and suffering hearts, encircled by twelve Pentagrams. Everyone will tell you that the wearers of this medal do not attach such significance to it, but on this account it is only more absolutely magical, having a dual sense and consequently a double virtue. The ecstatic on the authority of whose revelations this talisman was engraved, had already beheld it existing perfectly in the Astral Light, which demonstrates once more the intimate connexion of ideas and signs, giving a new sanction to the symbolism of Universal Magic.

The greater the importance and solemnity brought to bear on the execution and consecration of talismans and Pantacles, the more virtue they acquire, as will be understood upon the evidence of the principles which we have established. Such consecration should take place on the days that we have indicated, with the apparatus which we have given in detail. Talismans are consecrated by the four exorcised elements, after conjuring the spirits of darkness by the CONJURATION OF THE FOUR. Then, taking up the Pantacle and sprinkling it with some drops of magical water, say:

In the name of Eloim and by the spirit of the living waters, be thou unto me a sign of light and a sacrament of will.

Presenting it to the smoke of the perfumes:

By the brazen serpent which destroyed the serpents of fire, be thou, etc.

Breathing seven times upon the Pantacle or talisman:

By the firmament and spirit of the voice, be thou, etc.

Lastly, placing some particles of purified earth or salt triadwise upon it:

In the salt of earth, and by the virtue of eternal life, be thou etc.

Then recite the Conjunction of the Seven as follows, casting alternately a pastille of the seven perfumes into the sacred fire:

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In the name of Michael, may Jehovah command thee, and drive thee, hence, Chavaioth! In the name of Gabriel, may Adonai command thee, and drive thee hence, Belial! In the name of Raphael, begone before Elchim, Sachabiel! By Samael Zebaoth, and in the name of Eloim Gibor, get thee, hence, Adrameleck! By Zachariel and Sachiel-Meleck, be obedient unto Elvah, Samgabiel! By the divine and human name of Shaddai, and by the Sign of the Pentagram which I hold in my right hand; in the name of the angel Anael, by the power of Adam and of Heva, who are Jotchavah, begone, Lilith! Let us rest in peace, Nahemah!

By the holy Eloim and by the names of the genii Cassiel, Sehaltiel, Aphiel and Zarahiel, at the command of Orifiel, depart from us, Moloch! We deny thee our children to devour.

The most important magical instruments are the wand, the sword, the lamp, the chalice, the altar and the tripod. In the operations of Transcendental and Divine Magic, the lamp, wand and chalice are used; in the works of Black Magic, the wand is replaced by the sword and the lamp by the candle of Cardan. We shall explain this difference in the chapter devoted to Black Magic. Let us come now to the description and consecration of the instruments. The magical wand, which must not be confounded with the simple divining rod, with the fork of necromancers, or the trident of Paracelsus, the true and absolute magical wand must be one perfectly straight branch of almond or hazel, cut at a single blow with the magical pruning-knife or golden sickle, before the rising of the sun, at that moment when the tree is ready to blossom. It must be pierced through its whole length without splitting or breaking it, and a long needle of magnetized iron must occupy its entire length. To one of the extremities must be fitted a polyhedral prism, cut in a triangular shape, and to the other a similar figure of black resin. Two rings, one of copper and one of zinc, must be placed at the centre of the wand; which afterwards must be gilt at the resin and silvered at the prism end as far as the ringed centre; it must then be covered with silk, the extremities not included. On the copper ring these characters must be engraved: xeofxyvsenwv and on the zinc ring: xase wsax. The consecration of the wand must last seven days, beginning at the new moon, and should be made by an initiate possessing the great arcana, and having himself a consecrated wand. This is the transmission of the magical secret, which has never ceased since the shrouded origin of the transcendent science. The wand and the other instruments, but the wand above all, must be concealed with care, and under no pretext should the Magus permit them to be seen or touched by the profane: otherwise they will lose all their virtue. The mode of transmitting the wand is one of the arcana of science, the revelation of which is never permitted. The length of the magical wand must not exceed that of the operator's arm; the magician must never use it unless he is alone, and even then should not touch it without necessity. Many ancient Magi made it the length of the forearm and concealed it beneath their long mantles, showing only the simple

divining rod in public, or some allegorical sceptre made of ivory or ebony, according to the nature of the operations. Cardinal Richelieu, always athirst for power, sought through his whole life the transmission of the wand, without being able to find it. His Kabbalist Gaffarel could furnish him with sword and talismans alone. This was possibly the secret motive for the cardinal's hatred of Urban Grandier, who knew something of his weaknesses. The secret and prolonged conversations of Laubardement with the unhappy priest some hours before his final torture, and those words of a friend and confidant of the latter, as he went forth to death – “You are an able man, monsieur: do not destroy yourself” – afford us considerable food for thought.

The magical wand is the verendum of the Magus; it must not even be mentioned in any clear and precise manner; no one should boast of its possession, nor should its consecration ever be transmitted except under conditions of absolute discretion and confidence.

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The sword is less occult and is made in the following manner: It must be of pure steel, with a cruciform copper hilt having three pommels, as represented in the Enchiridion of Leo III, or with the guard of a double crescent, as in our own figure. On the middle knot of the guard, which should be covered with a golden plate, the Sign of the Macrocosm must be inscribed on one side and that of the Microcosm on the other. The Hebrew monogram of Michael, as found in Agrippa, must be engraved on the pommel; on one side of the blade must be these characters: xjaj va xnxv psv'h, and on the other the monogram of the Labarum of Constantine, followed by the words: Vince in hoc, Deo duce, comite jerro. For the authenticity and exactitude of these figures, see the best ancient editions of the Enchiridion. The consecration of the sword must take place on a Sunday, during the hours of the Sun, under the invocation of Michael. The blade of the sword must be placed in a fire of laurel and cypress; it must be dried and polished with ashes of the sacred fire, moistened with the blood of a mole or serpent, the following words being said:

Be thou unto me as the sword of Michael; by virtue of Eloim Sabaoth, may spirits of darkness and reptiles of earth flee away from thee!

It is then fumigated with the perfumes of the Sun and wrapped up in silk, together with branches of vervain, which should be burned on the seventh day.

The magical lamp must be composed of the four metals – gold, silver, brass and iron; the pedestal should be of iron, the mirror of brass, the reservoir of silver, the triangle at the apex of gold. It should be provided with two branches composed of a triple tube of three intertwined metals, in such a manner that each arm has a triple conduit for the oil; there must be nine wicks in all, three at the top and three in each branch. The Seal of Hermes must be engraved on the pedestal, over which must be the two-headed androgyne of Khunrath. A serpent devouring its own tail must encircle the lower part. The Sign of Solomon must be inscribed on the reservoir. Two globes must be fitted to this lamp, one adorned with a transparency, representing the seven genii, while the other, of larger size and duplicated, should contain variously tinted waters in four compartments. The whole instrument should be placed in a wooden pillar, revolving on its own axis, and permitting a ray of light to escape, as required, and fall on the altar smoke at the moment of the invocations. This lamp is a great aid to the intuitive working of slow imaginations and for the immediate creation in the presence of magnetized persons of forms alarming in their actuality, which, being multiplied by the mirrors, will magnify suddenly, and transform the operator's cabinet into a vast hall filled with visible souls.

The intoxication of the perfumes and the exaltation of the invocations will change this fantasia into a real dream; persons known formerly will be recog-

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nized; phantoms will speak; and something extraordinary and unexpected will follow the closing of the light within the pillar and the increase of the fumigations.

CHAPTER VIII

WARNING TO THE IMPRUDENT

THE operations of science are not devoid of danger, as we have stated several times. They may end in madness for those who are not established firmly on the basis of supreme, absolute and infallible reason. Terrible and incurable diseases can be occasioned by excessive nervous excitement. Swoons and death itself, as a consequence of cerebral congestion, may result from imagination when it is impressed and terrified unduly. We cannot sufficiently dissuade nervous persons, and those who are naturally disposed to exaltation, women, young people and all who are not habituated in perfect self-control and command of fear. In the same way, there can be nothing more dangerous than to make Magic a pastime, or, as some do, part of an evening's entertainment. Even magnetic experiments, performed under such conditions, can only exhaust the subjects, mislead opinions and defeat science. The mysteries of life and death cannot be made sport of with impunity, and things which are to be taken seriously must be treated not only seriously but also with the greatest reserve. Never yield to the desire of convincing others by phenomena. The most astounding would prove nothing to those who are not convinced already. They can be attributed always to ordinary artifices and the Magus included among the more or less skilful followers of Robert Houdin or Hamilton. To require prodigies as a warrant for believing in science is to show one's self unworthy or incapable of science. SANCTA SANCTIS. Contemplate the twelfth figure of the Tarot-Keys, remember the grand symbol of Prometheus, and be silent. All those Magi who divulged their works died violently, and many were driven to suicide, like Cardan, Schroepffer, Cagliostro, and others. The Magus should live in retirement and be approached with difficulty. Here is the import of the ninth Key of the Tarot, where the initiate appears as a hermit enveloped completely in his cloak. This notwithstanding, such retirement must not be one of isolation; attachments and friendships are necessary; but they must be chosen with care and preserved at all price. The Magus must have also another avocation than that of magician. Magic is not a trade.

In order to devote ourselves to Ceremonial Magic, we must be free from anxious preoccupations; we must be in position to procure all instruments of the science and be able to make them when needed; we must possess, moreover, an inaccessible laboratory, in which there will be no danger of being ever surprised or disturbed. Then, and this is an indispensable condition, we must know how to equilibrate forces and restrain the zeal of our own initiative. This is the meaning of the eighth Key of Hermes, wherein a woman is seated between two Pillars, with an upright sword in one hand and a balance in the other. To equilibrate forces they must be maintained simultaneously and caused to act alternately: the use of the balance represents this double action. The same arcanum is typified by the

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dual cross in the Pantacles of Pythagoras and Ezekiel: see the plate which appears at chapter 18 in the “Doctrine”, where the crosses equilibrate each other and the planetary signs are in permanent opposition. Thus Venus is the equilibrium of the works of Mars; Mercury moderates and fulfils the operations of the Sun and Moon. Saturn balances Jupiter. It was by means of this antagonism between the ancient gods that Prometheus, that is to say, the genius of science, contrived to enter Olympus and carry off fire from heaven. Is it necessary to speak more clearly? The milder and calmer you are, the more effective will be your anger; the more energetic you are, the more valuable will be your forbearance; the more skilful you are, the better will you profit by your intelligence and even by your virtues; the more indifferent you are, the more easily will you make yourself loved. This is a matter of experience in the moral order, and is realized literally in the sphere of action. Human passions produce blindly the opposites of their unbridled desire, when they act without direction. Excessive love arouses antipathy; blind hate counteracts and scourges itself; vanity leads to abasement and the most cruel humiliations. Thus, the Great Master revealed a mystery of positive magical science when He said: “Forgive your enemies, do good to those that hate you; so shall ye heap coals of fire upon their heads.” Perhaps this kind of pardon may seem hypocrisy and bear a strong likeness to refined vengeance. But we must remember that the Magus is sovereign, and a sovereign never avenges, because he has the right to punish; in the exercise of this right he performs his duty and is implacable as justice. Let it be observed, for the rest, so that no one may misinterpret my meaning, that it is a question of chastising evil by good and opposing mildness to violence. If the exercise of virtue be a flagellation for vice, no one has the right to demand that the latter should be spared, or that we should take pity on its shame and its sufferings.

The man who dedicates himself to works of science must take moderate daily exercise, abstain from prolonged vigils, and follow a wholesome and regular rule of life. He must avoid the effluvia of putrefaction, the neighborhood of stagnant water and indigestible or impure food. Above all, he must seek daily relaxation from magical preoccupations amongst material cares, or in ordinary work, whether artistic, industrial or commercial. The way to see well is not to be always looking; and he who spends his whole life upon one object will end without attaining it. Another precaution must be observed equally, and that is never to experiment when ill.

The ceremonies being, as we have said, artificial methods for creating a habit of will, become unnecessary when the habit is confirmed. It is in this sense, and addressing himself solely to perfect adepts, that Paracelsus proscribes ceremonial work in his Occult Philosophy. But procedure must be simplified progressively before it is dispensed with altogether, in proportion to the experience we obtain in acquired powers, and established habit in the exercise of extranatural will.

CHAPTER IX

THE CEREMONIAL OF INITIATES

THE science is preserved by silence and perpetuated by initiation. The law of silence is not therefore absolute and inviolable, except relatively to the uninitiated multitude. Such knowledge can be only transmitted by speech. The sages therefore must speak occasionally. Yes, they must speak, not, however, to disclose, but lead others to discover. *Noli ire, fac venire*, was the device of Rabelais, who, being master of all the sciences of his time, could not be unacquainted with Magic. We have, consequently, to reveal here the mysteries of initiation. The destiny of man, as we have said, is to make or create himself; he is and he will be the son of his works, both for time and eternity. All men are called into the lists, but the number of the elect – that is, of those who succeed – is invariably small. In other words, the men who are desirous to attain are numbered by multitudes, but the chosen are few. Now, the government of the world belongs by right to the flower of mankind, and when any combination or usurpation prevents their possessing it, a political or social cataclysm ensues. Men who are masters of themselves become easily masters of others; but it is possible for them to hinder one another if they disregard the laws of discipline and of the universal hierarchy. To be subjects of a discipline in common, there must be a community of ideas and desires, and such a communion cannot be attained except by a common religion established on the very foundations of intelligence and reason. This religion has existed always in the world, and is that only which can be called one, infallible, indefectible and veritably catholic – that is, universal. This religion, of which all others have been successively the veils and shadows, is that which demonstrates being by being, truth by reason, reason by evidence and common sense. It is that which proves by realities the reasonable basis of hypotheses, and forbids reasoning upon hypotheses independently of realities. It is that which is grounded on the doctrine of universal analogies but never confounds the things of science with those of faith. It can never be of faith that two and one make more or less than three; that in physics the contained can exceed the container; that a solid body, as such, can act like a fluidic or gaseous body; that, for example, a human body can pass through a closed door without dissolution or opening. To say that one believes such a thing is to talk like a child or a fool; yet it is no less insensate to define the unknown and to argue from hypothesis to hypothesis, till we come to deny evidence a priori for the affirmation of precipitate suppositions. The wise man affirms what he knows and believes in what he does not know only in proportion to the reasonable and known necessities of hypothesis.

But this reasonable religion is unadapted for the multitude; fables, mysteries, definite hopes and terrors having a physical basis, are needful for these. It is for this reason that the priesthood has been established in the world. Now, the priest-

hood is recruited by initiation. Religious forms perish when initiation ceases in the sanctuary, whether by the betrayal of the Mysteries or by their neglect and oblivion. The Gnostic disclosures, for example, alienated the Christian Church from the high truths of the Kabalah, which contains all secrets of transcendental theology. Hence the blind, having become leaders of the blind, great obscurities, great lapses and deplorable scandals have followed. Subsequently, the sacred books, of which the keys are all kabalistic from Genesis to the Apocalypse, have become so little intelligible to Christians, that prudent pastors have judged it necessary to forbid them being read by the uninstructed among believers. Taken literally and understood materially, such books could be only an inconceivable tissue of absurdities and scandals, as the school of Voltaire has demonstrated but too well. It is the same with all the ancient dogmas, the brilliant theogonies and poetic legends. To say that ancient Greece believed in the love-adventures of Jupiter, or that Egypt worshipped the cynocephalus and sparrow-hawk, is to exhibit as much ignorance and bad faith as would be shown by maintaining that Christians adore a triple God, composed of an old man, an executed criminal and a dove. The ignorance of symbols is invariably calumnious. For this reason we should be on our guard first and foremost against the derision of that which we do not know, when its enunciation seems to involve some absurdity or even singularity, as a course no less wanting in good sense than to admit the same without discussion and examination.

Prior to anything which may please or displease ourselves, there is a truth – that is to say, a reason – and by this reason must our actions be regulated rather than by our desires, if we would create that intelligence within us which is the *raison d'être* of immortality, and that justice which is the law thereof. A man who is truly man can will only that which he should reasonably and justly do; so also he silences lusts and fears, that he may hearken solely to reason. Now, such a man is a natural king and a voluntary priest for erring multitudes. Hence it was that the end of the old initiations was termed indifferently the Sacerdotal Art and the Royal Art. The antique magical associations were seminaries for priests and kings, and admission could be obtained only by truly sacerdotal and royal works – that is, by transcending all weakness of Nature. We will not repeat here what is found everywhere concerning Egyptian Initiations, perpetuated, but with diminished power, in the Secret Societies of the Middle Ages. Christian radicalism, founded upon a false understanding of the words: “Ye have one father, one master, and ye are all brethren,” dealt a terrible blow at the sacred hierarchy. Since that time, sacerdotal dignities have become a matter of intrigue or of chance; energetic mediocrity has managed to supplant modest superiority, misunderstood because of its modesty. Yet, and notwithstanding, initiation being an essential law of religious life, a society which is instinctively magical formed at the decline of the pontifical power and speedily concentrated in itself alone the whole strength of

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Christianity, because, though it only understood vaguely, it exercised positively the hierarchic power by recourse to the ordeals of initiation and the omnipotence of faith in passive obedience.

What, in fact, did the candidate in the old initiations? He abandoned his life and liberty entirely to the masters of the temples of Thebes or Memphis; he advanced resolutely through unnumbered terrors, which might have led him to imagine that there was a premeditated outrage intended against him; he ascended funeral pyres, swam torrents of black and raging water, hung by unknown see-saws over unfathomed precipices. . . . Was not this blind obedience in the full force of the term? Is it not the most absolute exercise of liberty to abjure liberty for a time so that we may attain emancipation? Now, this is precisely what must be done, and what has been done invariably, by those who aspire to the SANCTUM REGNUM of magical omnipotence. The disciples of Pythagoras condemned themselves to inexorable silence for many years; even the sectaries of Epicurus comprehended the sovereignty of pleasure only by the acquisition of sobriety and calculated temperance. Life is a warfare in which we must give proofs if we would advance; power does not surrender of itself; it must be seized.

Initiation by contest and ordeal is therefore indispensable for the attainment of the practical science of Magic. We have indicated after what manner the four elementary forms may be vanquished and will not repeat it here; we refer those of our readers who would inquire into the ceremonies of ancient initiations to the works of Baron Tschoudy, author of the *Blazing Star*, *Adonhiramite Masonry* and some other most valuable masonic treatises.

We must insist, however, upon one reflection, namely, that the intellectual and social chaos in the midst of which we are perishing has been caused by the neglect of initiation, its ordeals and its mysteries. Men, whose zeal was greater than their science, carried away by the popular maxims of the Gospel, came to believe in the primitive and absolute equality of men. A famous halluciné, the eloquent and unfortunate Rousseau, propagated with all the magic of his style the paradox that society alone depraves men – much as if he had said that competition and emulation in labour render workmen idle. The essential law of Nature, that of initiation by effort and of voluntary and toilsome progress, has been misconstrued fatally. Masonry has had its deserters, as Catholicism its apostates. What has been the consequence? The substitution of a cast-iron level for the intellectual and symbolical level. To preach equality to what is beneath, without instructing it how to rise upward, is not this condemning us to descend ourselves? And hence we have stooped to the reign of the Carmagnola, the Sansculottes and Marat. To restore tottering and distracted society, the hierarchy and initiation must be again established. The task is difficult, but the whole intelligent world feels that it is necessary to undertake it. Must we pass through another deluge before succeeding? We trust earnestly not, and this book, perhaps the greatest but not the last of our

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audacities, is an appeal unto all that is yet alive for the reconstitution of life in the very midst of decomposition and death.

CHAPTER X

THE KEY OF OCCULTISM

LET us now examine the question of Pantacles, for all magical virtue is there, since the secret of force is in the intelligence which directs. We have given the symbol and interpretation of the Pantacles of Pythagoras and Ezekiel, so that we have no need to recur to these; we shall prove in a later chapter that all the instruments of Hebrew worship were Pantacles, and the first and final word of the Bible was graven by Moses in gold and in brass on the tabernacle and on all its accessories. But each Magus can and should have his individual Pantacle, for, understood accurately, a Pantacle is the perfect summary of a mind. Hence we find in the Magical Calendars of Tycho Brahe and Duchentau, the Pantacles of Adam, Job, Jeremiah, Isaiah, and of all the other great prophets who have been, each in his turn, the kings of the Kabbalah and the grand rabbins of science.

The Pantacle, being a complete and perfect synthesis expressed by a single sign, serves to focus all intellectual force into a glance, a recollection, a touch. It is, so to speak, a starting-point for the efficient projection of will. Nigro-mancers and goëtic magicians traced their infernal Pantacles on the skin of the victims they immolated. The sacrificial ceremonies, the manner of skinning the kid, then of salting, drying and bleaching the skin, are given in a number of Clavicles and Grimoires. Some Hebrew Kabbalists fell into similar follies, forgetting the anathemas pronounced in the Bible against those who sacrifice on high places or in the caverns of the earth. All spilling of blood operated ceremonially is abominable and impious, and since the death of Adonhiram the Society of true Adepts has a horror of blood – Ecclesia abhorret a sanguine.

The initiatory symbolism of Pantacles adopted throughout the East is the key of all ancient and modern mythologies. Apart from knowledge of the hieroglyphic alphabet, one would be lost among the obscurities of the Vedas, the Zend-Avesta and the Bible. The tree which brings forth good and evil, the source of the four rivers, one of which waters the land of gold – that is, of light – and another flows through Ethiopia, or the kingdom of darkness; the magnetic serpent who seduces the woman, and the woman who seduces the man, thus making known the law of attraction; subsequently the Cherub or Sphinx placed at the gate of the Edenic sanctuary, with the fiery sword of the guardians of the symbol; then regeneration by labour and propagation by sorrow, which is the law of initiations and ordeals; the division of Cain and Abel, which is the same symbol as the strife of Anteros and Eros; the ark borne upon the waters of the deluge like the coffer of Osiris; the black raven which does not return and the white dove which does, a new setting forth of the dogma of antagonism and balance – all these magnificent kabbalistic allegories of Genesis, which, taken literally and accepted as actual histories, merit even more derision and contempt than Voltaire heaped upon them, become lumi-

nous for the initiate, who still hails with enthusiasm and love the perpetuity of true doctrine and the universality of initiation, identical in all sanctuaries of the world.

The five books of Moses, the Prophecy of Ezekiel and the Apocalypse of St. John are the three kabalistic keys of the whole Biblical edifice. The sphinxes of Ezekiel are identical with those of the sanctuary and the ark, being a fourfold reproduction of the Egyptian Tetrad; the wheels revolving in one another are the harmonious spheres of Pythagoras; the new temple, the plan of which is given according to exact kabalistic measures, is the type of the labours of primitive Masonry. St. John in his Apocalypse reproduces the same images and the same numbers, and reconstructs the Edenic world ideally in the New Jerusalem; but at the source of the four rivers the Solar Lamb replaces the mysterious tree. Initiation by toil and blood has been accomplished, and there is no more temple because the light of truth is diffused universally and the world has become the Temple of Justice. This splendid final vision of the Holy Scriptures, this divine Utopia which the Church has referred with good reason for its realization to a better life, has been the pitfall of all ancient arch-heretics and of many modern idealists. The simultaneous emancipation and absolute equality of all men involve the arrest of progress and consequently of life; in a world where all are equal there could no longer be infants or the aged; birth and death could not be therefore admitted. This is sufficient to demonstrate that the New Jerusalem is no more of this world than the Primeval Paradise, wherein there was no knowledge of good or evil, of liberty, of generation or of death. The cycle of our religious symbolism begins and ends therefore in eternity.

Dupuis and Volney lavished their great erudition to discover this relative identity of all symbols and arrived at the negation of every religion. We attain by the same path to an affirmation diametrically opposed; we recognize with admiration that there have never been any false religions in the civilized world; that the Divine Light, the splendour of the Supreme Reason of the Logos, of that Word which enlightens every man coming into the world, has been no more wanting to the children of Zoroaster than to the faithful sheep of St. Peter; that the permanent, the one, the universal revelation, is written in visible Nature, explained in reason, and completed by the wise analogies of faith; that there is, finally, but one true religion, having one doctrine and one legitimate belief, even as there is but one God, one reason and one universe; that revelation is obscure for no one, since the whole world understands more or less both truth and justice, and since all that is possible can only exist analogically to all that is. BEING IS BEING, xv' we' xv'.

The apparently bizarre figures presented by the Apocalypse of St. John are hieroglyphics, like those of all oriental mythologies, and can be comprised in a series of Pantacles. The Initiator clothed in white, standing between seven golden

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andlesticks and holding seven stars in His hand, represents the unique doctrine of Hermes and the universal analogies of the light. The Woman clothed with the Sun and crowned with twelve stars is the celestial Isis, or the Gnosis; the serpent of material life seeks to devour her child, but she takes unto herself the wings of the eagle and flies away into the desert – a protestation of the prophetic spirit against the materialism of official religion. The mighty angel with the face of a sun, a rainbow for nimbus and a cloud for vestment, having pillars of fire for his legs, and setting one foot upon the earth and another on the sea, is truly a kabalistic PANTHEA. His feet represent the equilibrium of BRIA'AH, or the world of forms; his legs are the two Pillars of the Masonic Temple, JAKIN and BOAZ; his body, veiled by clouds, from which issues a hand holding a book, is the sphere of YETZIRAH, or initiatory ordeals; his solar head, crowned with the radiant septenary, is the world of ATZILUTH, or perfect revelation; and we can only express our astonishment that Hebrew Kabalists have not recognized and explained this symbolism, which so closely and inseparably connects the Highest Mysteries of Christianity with the secret but invariable doctrine of all the masters in Israel. The beast with seven heads, in the symbolism of St. John, is the material and antagonistic negation of the luminous septenary; the Babylonian harlot corresponds after the same manner to the Woman clothed with the Sun; the four horsemen are analogous to the four allegorical living creatures; the seven angels with their seven trumpets, seven cups and seven swords characterize the absolute of the struggle of good against evil by speech, by religious association and by force. Thus are the seven seals of the occult book opened successively, and universal initiation is accomplished. The commentators who have sought anything else in this book of the transcendent Kabbalah have lost their time and their trouble only to render themselves ridiculous. To discover Napoleon in the angel Apollyon, Luther in the star which falls from heaven, Voltaire or Rousseau in the grasshoppers armed like warriors, is merely high fantasy. It is the same with all the violence done to the names of celebrated persons so as to make them numerically equivalent to that fatal number 666, which we have already explained sufficiently. When we think that men like Bossuet and Newton amused themselves with such chimeras, we can understand that humanity is not so acute in its genius as might be supposed from the bearing of its vices.

CHAPTER XI

THE TRIPLE CHAIN

THE Great Work in Practical Magic, after the education of the will and the personal creation of the Magus, is the formation of the magnetic chain, and this secret is truly that of priesthood and of royalty. To form the magnetic chain is to originate a current of ideas which produces faith and draws a large number of wills in a given circle of active manifestation. A well-formed chain is like a whirlpool which sucks down and absorbs all. The chain may be established in three ways – by signs, by speech and by contact. The first is by inducing opinion to adopt some sign as the representation of a force. Thus, all Christians communicate by the Sign of the Cross, Masons by that of the square beneath the sun, the Magi by that of the Microcosm, made by extending the five fingers, etc. Once accepted and propagated, signs acquire force of themselves. In the early centuries of our era, the sight and making of the Sign of the Cross was enough to bring proselytes to Christianity. What is called the miraculous medal continues in our own days to effect a great number of conversions by the same magnetic law. The vision and illumination of the young Israelite, Alphonse de Ratisbonne, is the most remarkable fact of this kind. Imagination is creative not only within us but without us by means of our fluidic projections, and undoubtedly the phenomena of the Labarum of Constantine and the Cross of Migné should be attributed to no other cause.

The magic chain of speech was typified among the ancients by chains of gold, which issued from the mouth of Hermes. Nothing equals the electricity of eloquence. Speech creates the highest intelligence in the most grossly constituted masses. Even those who are too remote for actual hearing understand by sympathy and are carried away with the crowd. Peter the Hermit convulsed Europe by his cry of “God wills it!” A single word of the Emperor electrified his army and made France invincible. Proudhon destroyed socialism by his celebrated paradox: “Property is robbery.” A current saying is sufficient on occasion to demolish a reigning power. Voltaire knew this well – he who shook the world by sarcasms. So, also, he who feared neither pope nor king, neither parliament nor Bastille, was afraid of a pun. We are on the verge of fulfilling the intentions of that man whose sayings we repeat.

The third method of establishing the magic chain is by contact. Between persons who meet frequently, the head of the current soon manifests, and the strongest will is not slow to absorb the others. The direct and positive grasp of hand by hand completes the harmony of dispositions, and it is for this reason a mark of sympathy and intimacy. Children, who are guided instinctively by Nature, form the magic chain by playing at base or rounds: then gaiety spreads, then laughter

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rings. Circular tables are more favourable to convivial meetings than those of any other shape. The great circular dance of the Sabbath, which concluded the mysterious assemblies of adepts in the Middle Ages, was a magic chain: it joined all in the same intentions and the same acts. It was formed by standing back to back and linking hands, the face outside the circle, in imitation of those antique sacred dances, representations of which are still found on the sculptures of old temples. The electric furs of the lynx, panther and even domestic cat, were stitched to garments, in imitation of the ancient bacchanalia. Hence comes the tradition that the Sabbath miscreants each wore a cat hung from the girdle, and that they danced in this guise.

The phenomena of tilting and talking tables have been fortuitous exhibitions of fluidic communication by means of the circular chain. Mystification combined with it after wards, and even educated and intelligent persons were so infatuated with the novelty that they hoaxed themselves, and became the dupes of their own absurdity. The oracles of the tables were answers more or less voluntarily suggested extracted by chance: they resembled the conversations which we hold or hear in dreams. Other and stranger phenomena may have been exteriorized products of imaginations at work in common. We, however, by no means deny the possible intervention of elementary spirits in these occurrences, as in those of divination by cards or by dreams; but we do not believe that it has been in any sense proven, and we are therefore in no way obliged to admit it.

One of the most extraordinary powers of human imagination is the fulfilment of the desires of the will, or even of its apprehensions and fears. We believe easily anything that we fear or desire, says a proverb; and it is true, because desire and fear impart to imagination a realizing power, the effects of which are incalculable. How is one attacked, for example, by a disease about which one feels nervous? We have cited already the opinions of Paracelsus on this point, and have established in our doctrinal part certain occult laws confirmed by experience; but in magnetic currents, and by mediation of the chain, the realizations are all the more strange because almost invariably unexpected, at least when the chain has not been formed by an intelligent, sympathetic and powerful leader. In fact, they are the result of purely blind and fortuitous combinations. The vulgar fear of superstitious guests when they find themselves thirteen at table, and their conviction that some misfortune threatens the youngest and weakest among them, like most superstitions, a remnant of magical science. The duodenary, being a complete and cyclic number in the universal analogies of Nature, invariably attracts and absorbs the thirteenth, which is regarded as a sinister and superfluous number. If the grindstone of a mill be represented by the number twelve, then thirteen is that of the grain which is to be ground. On kindred considerations, the ancients established the distinctions between lucky and unlucky numbers, whence came the observance of days of good or evil augury. It is over such matters above all that

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imagination is creative, so that both days and numbers seldom fail to be propitious or otherwise to those who believe in their influence. Consequently, Christianity was right in proscribing the divinatory sciences, for in thus diminishing the number of blind chances it gave further scope and empire to liberty.

Printing is an admirable instrument for the formation of the magic chain by the extension of speech. No book is lost; as a fact, writings go invariably precisely where they should go, and the aspirations of thought attract speech. We have proved this a hundred times in the course of our magical initiation; the rarest books have offered themselves without seeking as soon as they became indispensable. Thus have we recovered intact that universal science which so many learned persons have regarded as engulfed by a number of successive cataclysms; thus have we entered the great magical chain which began with Hermes or Enoch and will end only with the world. Thus have we been able to evoke and come face to face with the spirits of Apollonius, Plotinus, Synesius, Paracelsus, Cardanus, Cornelius Agrippa and others less or more known, but too religiously celebrated to make it possible for them to be named lightly. We continue their great work, which others will take up after us. But unto whom shall it be given to complete it?

CHAPTER XII

THE GREAT WORK

TO be ever rich, to be always young and to die never: such, from all time, has been the dream of alchemists. To change lead, mercury, and the other metals into gold, to possess the Universal Medicine and the Elixir of Life – such is the problem which must be solved to accomplish this desire and to realize this dream. Like all magical mysteries, the secrets of the Great Work have a triple meaning: they are religious, philosophical and natural. Philosophical gold in religion is the Absolute and Supreme Reason; in philosophy, it is truth; in visible nature, it is the sun: in the subterranean and mineral world, it is the purest and most perfect gold. Hence the search after the Great Work is called the Search for the Absolute, and this work itself is termed the operation of the sun. All masters of science recognize that it is impossible to achieve material results until we have found the plenary analogies of the Universal Medicine and the Philosophical Stone in the two superior degrees. Then, it is affirmed, is the labour simple, light and inexpensive: otherwise, it consumes to no purpose the life and fortune of the bellows-blower.

The Universal Medicine is, for the soul, supreme reason and absolute justice; for the mind, it is mathematical and practical truth; for the body, it is the quintessence, which is a combination of gold and light. In the superior world, the first matter of the Great Work is enthusiasm and activity; in the intermediate world, it is intelligence and industry; in the inferior world, it is labour; in science it is Sulphur, Mercury and Salt, which, volatilized and fixed alternately, compose the AZOTH of the sages. Sulphur corresponds to the elementary form of fire, Mercury to air and water, Salt to earth. All masters in alchemy who have written concerning the Great Work have employed symbolical and figurative expressions, and have been right in so doing, not only to deter the profane from operations which would be dangerous for them, but to make themselves intelligible to adepts by revealing the entire world of analogies which is ruled by the one and sovereign dogma of Hermes. For such, gold and silver are the Sun and Moon, or the King and Queen; Sulphur is the Flying Eagle; Mercury is the winged and bearded Hermaphrodite, throned upon a cube and crowned with flames; matter or Salt is the Winged Dragon; metals in the molten state are Lions of various colours; finally, the whole work is symbolized by the Pelican and Phoenix. Hermetic art is, therefore, at one and the same time, a religion, a philosophy and a natural science. Considered as religion, it is that of the ancient Magi and the initiates of all the ages; as a philosophy, its principles may be found in the school of Alexandria and in the theories of Pythagoras; as science, its principles must be sought from Paracelsus, Nicholas Flamel and Raymund Lully. The science is true only for those who accept and understand the philosophy and religion, while its processes

are successful only for the adept who has attained sovereign volition, and has thus become monarch of the elementary world, for the Great Agent of the solar work is that force described in the Hermetic Symbol of the “Emerald Table”: it is universal magical power; it is the igneous spiritual motor; it is the OD of the Hebrews and the Astral Light, according to the expression which we have adopted in this work. There is the secret, living and philosophical fire, of which all Hermetic philosophers speak only under the most mysterious reservations; there is the universal sperm, the secret of which they guarded, representing it only under the emblem of the caduceus of Hermes. Here then is the great Hermetic Arcanum, and we reveal it for the first time clearly and devoid of mystical figures: that which the adepts term dead substances are bodies as found in Nature; living substances are those which have been assimilated and magnetized by the science and will of the operator. Therefore the Great Work is something more than • chemical operation: it is an actual creation of the human Word initiated into the power of the Word of God Himself.

This Hebrew text, which we transcribe in proof of the authenticity and reality of our discovery, is derived from the rabbinical Jew Abraham, the master of Nicholas Flamel, and it is found in his occult commentary on the Sepher Yetzirah the sacred book of the Kabbalah. This commentary is extremely rare, but the sympathetic potencies of our chain led us to the discovery of a copy which has been preserved since the year 1643 in the Protestant church at Rouen. On its first page there is written: Ex dono, then an illegible name, followed by Dei magni.

The creation of gold in the Great Work takes place by transmutation and multiplication. Raymund Lully states that in order to make gold we must have gold and mercury, while in order to make silver we must have silver and mercury. Then he adds: “By Mercury, I understand that mineral spirit which is so refined and purified that it gilds the seed of gold and silvers the seed of silver.” Doubtless he is here speaking of OD, or Astral Light. Salt and Sulphur are serviceable in the work only for the preparation of Mercury: it is with Mercury above all that the Magnetic Agent must be assimilated and as if incorporated. Paracelsus, Raymund Lully and Nicholas Flamel seem alone to have understood this mystery perfectly. Basil Valentine and Trevisan indicate it after an incomplete manner, which might be capa-

ble of another interpretation. But the most curious things which we have found on this subject are indicated by the mystical figures and magical legends in a book of Henry Khunrath, entitled *Amphitheatrum Sapientiae Aeternae*. Khunrath represents and resumes the most learned Gnostic schools, and connects in symbology with the mysticism of Synesius. He affects Christianity in expressions and in signs, but it is easy to see that his Christ is the ABRAXAS, the Luminous Pentagram radiating on the Astronomical Cross, the incarnation in humanity of the sovereign sun celebrated by the Emperor Julian; it is the luminous and living manifestation of that Ruach - Elohim which, according to Moses, brooded and worked upon the bosom of the waters at the birth of the world; it is the man-sun, the monarch of light, the supreme magus, the master and conqueror of the serpent, and in the fourfold legend of the evangelists, Khunrath finds the allegorical key of the Great Work. One of the Pantacles of his magical book represents the Philosophical Stone erected in the middle of a fortress surrounded by a wall in which there are twenty impracticable gates. One alone conducts to the sanctuary of the Great Work. Above the Stone there is a triangle placed upon a winged dragon, and on the Stone is graven the name of Christ, qualified as the symbolical image of all Nature. "It is by Him alone," he adds, "that thou canst obtain the Universal Medicine for men, animals, vegetables and minerals." The Winged Dragon, dominated by the triangle, represents therefore the Christ of Khunrath – that is, the Sovereign Intelligence of Light and Life. It is the secret of the Pentagram; it is the highest dogmatic and practical mystery of Traditional Magic. Thence unto the grand and ever-incommunicable maxim there is only one step.

The kabalistic figures of Abraham the Jew, which imparted to Flamel the first desire for knowledge, are no other than the twenty-two Keys of the Tarot, imitated and resumed elsewhere in the twelve Keys of Basil Valentine, There the sun and moon reappear under the figures of Emperor and Empress; Mercury is the Juggler; the Great Hierophant is the adept or abstractor of the quintessence; Death, Judgement, Love, the Dragon or Devil, the Hermit or Lamé Elder and finally all the remaining symbols are to be found with their chief attributes, almost in the same order. It could have been scarcely otherwise, since the Tarot is the primeval book and the keystone of the occult sciences: it must be Hermetic, because it is kabalistic, magical and theosophical. So also we find by combining its twelfth and twenty-second Keys, superposed one upon the other, the hieroglyphic revelation of the solution of the Grand Work and its mysteries. The twelfth Key represents a man hanging by one foot from a gibbet composed of three trees or posts, forming the Hebrew letter m; the man's arms and head constitute a triangle, and his entire hieroglyphical shape is that of a reversed triangle surmounted by a cross, an alchemical symbol known to all adepts and representing the accomplishment of the Great Work. The twenty-second Key, which bears the number twenty-one because the fool which precedes it carries no numeral,

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represents a youthful female divinity, veiled slightly and running in a flowering circle, supported at four corners by the four beasts of the Kabbalah. In the Italian Tarot this divinity has a rod in either hand; in the Besançon Tarot, the two wands are in one hand while the other is placed upon her thigh, both equally remarkable symbols of magnetic action, either alternate in its polarization or simultaneous by opposition and transmission.

The Great Work of Hermes is therefore an essentially magical operation and the highest of all, for it supposes the absolute in science and volition. There is light in gold, gold in light and light in all things. The intelligent will, which assimilates the light, directs in this manner the operations of substantial form, and uses chemistry solely as a secondary instrument. The influence of human will and intelligence upon the operations of Nature, dependent in part on its labour, is otherwise a fact so real that all serious alchemists have succeeded in proportion to their knowledge and their faith, and have reproduced their thought in the phenomena of the fusion, salification and recombination of metals. Agrippa, who was a man of immense erudition and fine genius, but pure philosopher and sceptic, could not transcend the limits of metallic analysis and synthesis. Etteilla, a confused, obscure, fantastic but persevering Kabbalist, reproduced in alchemy the eccentricities of his misconstrued and mutilated Tarot; metals in his crucibles assumed extraordinary forms, which excited the curiosity of all Paris, with no greater profit to the operator than the fees which were paid by his visitors. An obscure bellows-blower of our own time, who died mad, poor Louis Cambriel, really cured his neighbours, and, by the evidence of all his parish, brought back to life a smith who was his friend. For him the metallic work took the most inconceivable and apparently illogical forms. One day he beheld the figure of God Himself in his crucible, incandescent like the sun, transparent as crystal, his body composed of triangular conglomerations, which Cambriel naïvely compared to quantities of tiny pears.

One of our friends, who is a learned Kabbalist but belongs to an initiation which we regard as erroneous, performed recently the chemical operations of the Great Work and succeeded in impairing his sight through the excessive brilliance of the Athanor. He created a new metal which resembles gold but is not gold, and hence has no value. Raymond Lully, Nicholas Flamel and most probably Henry Khunrath made true gold, nor did they take away their secret with them, for it is enshrined in their symbols, and they have indicated, moreover, the sources from which they drew for its discovery and for the realization of its effects, It is this same secret which we ourselves make public now.

CHAPTER XIII

NECROMANCY

WE have declared boldly our opinion, or rather our conviction, as to the possibility of resurrection in certain cases: it remains for us now to complete the revelation of this arcanum and to expose its practice. Death is a phantom of ignorance; it does not exist; everything in Nature is living, and it is because it is alive that everything is in motion and undergoes incessant change of form. Old age is the beginning of regeneration; it is the labour of renewing life; and the ancients represented the mystery we term death by the Fountain of Youth, which was entered in decrepitude and left in new childhood. The body is a garment of the soul. When this garment is worn out completely, or seriously and irreparably rent, it is abandoned and never rejoined. But when it is removed by some accident without being worn out or destroyed, it can, in certain cases, be reassumed, either by our own efforts or by the assistance of a stronger and more active will than ours. Death is neither the end of life nor the beginning of immortality: it is the continuation and transformation of life. Now a transformation being always a progress, few of those who are apparently dead will consent to return to life, that is, to take up the vestment which they have left behind. It is this which makes resurrection one of the hardest works of the highest initiation, and hence its success is never infallible, but must be regarded almost invariably as accidental and unexpected. To raise up a dead person we must rivet suddenly and energetically the most powerful chains of attraction which connect it with the body that it has just quitted. It is, therefore, necessary to be acquainted previously with this chain, then to seize thereon, finally to project an effort of will sufficiently powerful to link it up instantaneously and irresistibly. All this, as we say, is extremely difficult, but is in no sense absolutely impossible. The prejudices of materialistic science exclude resurrection at present from the natural order of things, and hence there is a disposition to explain all phenomena of this class by lethargies, more or less complicated with signs of death and more or less long in duration. If Lazarus rose again before our doctors, they would record in their memorials to official academies a strange case of lethargy, accompanied by an apparent beginning of putrefaction and a strong corpse-like odour: the exceptional occurrence would be labelled with a suitable name, and the matter would be at an end. We have no wish to alarm anyone, and if, out of respect for men with diplomas who represent orthodox science, it is requisite to term our theories concerning resurrection the art of curing exceptional and aggravated trances, nothing, I hope, will hinder us from making such a concession. But if ever a resurrection has taken place in the world, it is incontestable that resurrection is possible. Now, the bodies corporate protect religion, and religion asserts positively the fact of resurrections; therefore resurrections are possible. From this escape is difficult. To say that such things are possible outside the

laws of Nature, and by an influence contrary to universal harmony, is to affirm that the spirit of disorder, darkness and death can be sovereign arbiter of life. Let us not dispute with worshippers of the devil, but pass on.

It is not religion alone which attests the facts of resurrection: we have collected a number of cases. An occurrence which impressed the imagination of Greuze the painter has been reproduced by him in one of his most remarkable pictures. An unworthy son, present at his father's deathbed, seizes and destroys a will unfavourable to himself; the father rallies, leaps up, curses his son and then drops back dead a second time. An analogous and more recent fact has been certified to ourselves by ocular witnesses: a friend, betraying the confidence of one who had just died, tore up a trust-deed he had signed, whereupon the dead person rose up and lived to defend the rights of his chosen heirs, which this false friend sought to set aside; the guilty person went mad, and the risen man compassionately allowed him a pension. When the Saviour raised up the daughter of Jairus, He was alone with three faithful and favoured disciples: He dismissed the noisy mourners, saying: "The girl is not dead but sleeping." Then, in the presence only of the father, mother and the three disciples, that is to say, in a perfect circle of confidence and desire, He took the child's hand, drew her suddenly up and cried to her: "Young girl, I say to thee, arise!" The undecided soul, doubtless in the immediate vicinity of the body, and possibly regretting its extreme youth and beauty, was surprised by the accents of that voice which was heard by her father and mother, trembling with hope and on their knees; it returned into the body; the maiden opened her eyes, rose up and the Master commanded immediately that food should be given her, so that the functions of life might begin a new cycle of absorption and regeneration. The history of Eliseus raising up the daughter of the Shunamite, and of St. Paul raising Eutychus are facts of the same order; the resurrection of Dorcas by St. Peter, narrated so simply in the Acts of the Apostles, is also a history the truth of which it is difficult to dispute with reason. Apollonius of Tyana seems to have accomplished similar miracles, while we ourselves have been the witness of facts which are not wanting in analogy with these; but the spirit of the century in which we live imposes in this respect the most careful reserve upon us, the thaumaturge being liable to a very indifferent reception at the hands of a discerning public – all which does not hinder the earth from revolving or Galileo from having been a great man.

The resurrection of a dead person is the masterpiece of magnetism, because it needs for its accomplishment the exercise of a kind of sympathetic omnipotence. It is possible in the exhaustion of death by congestion, by suffocation, by exhaustion or by hysteria. Eutychus, who was resuscitated by St. Paul after falling from a third storey, had doubtless suffered no serious internal injuries, but had succumbed to asphyxia, occasioned by the rush of air during his fall, or alternatively to violent shock and terror. In a parallel case, he who feels conscious of the power

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and faith necessary for such an achievement must, like the apostle, practise inflation, mouth to mouth, combined with contact of the extremities for restoration of warmth. Were it simply a matter of what the ignorant call miracle, Elias and St. Paul, who made use of the same procedure, would have spoken in the name of Jehovah or of Christ. It is enough sometimes to take the person by the hand and raise them quickly, summoning them in a loud voice. This procedure, which succeeds frequently in swoons, may even have effect upon the dead, when the magnetizer who exercises it is endowed with powerfully sympathetic speech and possesses what may be called eloquence of tone. He must be also tenderly loved or greatly respected by the person on whom he would operate, and he must perform the work with a great burst of faith and will, which we do not always find ourselves to possess in the first shock of a great sorrow.

What is vulgarly called Necromancy has nothing in common with resurrection, and it is at least highly doubtful whether, in operations connected with this application of magical power, we really come into correspondence with the souls of the dead whom we evoke. There are two kinds of Necromancy, that of light and that of darkness – the evocation by Prayer, Pantacle and Perfumes, and the evocation by blood, imprecations and sacrilege. We have practised only the first, and advise no one to devote themselves to the second. It is certain that the images of the dead do appear to the magnetized persons who evoke them; it is certain also that they never reveal any mysteries of the life beyond. They are beheld as they still exist in the memories of those who knew them, and doubtless as their reflections have left them impressed on the Astral Light. When evoked spectres reply to questions addressed them, it is always by signs or by interior and imaginary impressions, never with a voice which really strikes the ears; and this is comprehensible enough, for how should a shadow speak? With what instrument could it cause the air to vibrate by impressing it in such a manner as to make distinct sounds? At the same time, electrical contacts are experienced from apparitions and sometimes appear to be produced by the hand of a phantom; but the phenomena is wholly subjective, is occasioned solely by the power of imagination and the local wealth of that occult force which we term the Astral Light. The proof of this is that spirits, or at least the spectres pretended to be such, may indeed touch us occasionally, but we cannot touch them, and this is one of the most affrighting characteristics of these apparitions, which are at times so real in appearance that we cannot unmoved feel the hand pass through that which seems a body and yet make contact with nothing.

We read in ecclesiastical historians that Spiridion, Bishop of Tremithonte, afterwards invoked as a saint, called up the spirit of his daughter, Irene, to ascertain from her the whereabouts of some concealed money which she had taken in charge for a traveller. Swedenborg communicated habitually with the so-called dead, whose forms appeared to him in the Astral Light. Several credible persons

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of our acquaintance have assured us that they have been revisited for years by the dead who were dear to them. The celebrated atheist Sylvanus Maréchal appeared to his widow and one of her friends, to acquaint her concerning a sum of 1,500 francs which he had concealed in a secret drawer. This anecdote was related to us by an old friend of the family.

Evocations should have always a motive and a justifiable end; otherwise, they are works of darkness and folly, most dangerous for health and reason. To evoke out of pure curiosity, or to find out whether we shall see anything, is to court fruitless fatigue. The transcendental sciences admit of neither doubt nor puerility. The permissible motive of an evocation may be either love or intelligence. Evocations of love require less apparatus and are in every respect easier. The procedure is as follows. We must collect, in the first place, carefully the memorials of him-or her- whom we desire to behold, the articles he used, and on which his impression remains; we must also prepare an apartment in which the person lived, or otherwise one of similar kind, and place his portrait veiled in white therein, surrounded with his favourite flowers, which must be renewed daily. A fixed date must then be chosen, being that of the person's birth, or one that was especially fortunate for his and our own affection, one of which we may believe that his soul, however blessed elsewhere, cannot lose the remembrance. This must be the day of evocation, and we must prepare for it during the space of two weeks. Throughout the period we must refrain from extending to anyone the same proofs of affection which we have the right to expect from the dead; we must observe strict chastity, live in retreat and take only one modest and light collation daily. Every evening at the same hour we must shut ourselves in the chamber consecrated to the memory of the lamented person, using only one small light, such as that of a funeral lamp or taper. This light should be placed behind us, the portrait should be uncovered, and we should remain before it for an hour in silence; finally, we should fumigate the apartment with a little good incense, and go out backwards. On the morning of the day fixed for the evocation, we should adorn ourselves as if for a festival, not salute anyone first, make but a single repast of bread, wine and roots, or fruits. The cloth should be white, two covers should be laid, and one portion of the broken bread should be set aside; a little wine should be placed also in the glass of the person whom we design to invoke. The meal must be eaten alone in the chamber of evocations and in presence of the veiled portrait; it must be all cleared away at the end, except the glass belonging to the dead person, and his portion of bread, which must be set before the portrait. In the evening, at the hour for the regular visit, we must repair in silence to the chamber, light a clear fire of cypress-wood and cast incense seven times thereon, pronouncing the name of the person whom we desire to behold. The lamp must then be extinguished, and the fire permitted to die out. On this day the portrait must not be unveiled. When the flame dies down, put more incense on the ashes and invoke God according to the

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forms of that religion to which the dead person belonged, and according to the ideas which he himself possessed of God. While making this prayer, we must identify ourselves with the evoked person, speak as he spoke, believe in a sense as he believed. Then, after a silence of fifteen minutes, we must speak to him as if he were present, with affection and with faith, praying him to appear before us. Renew this prayer mentally, covering the face with both hands; then call him thrice with a loud voice; remain kneeling, the eyes closed or covered, for some minutes; then call again thrice upon him in a sweet and affectionate tone, and slowly open the eyes. Should nothing result, the same experiment must be renewed in the following year, and if necessary a third time, when it is certain that the desired apparition will be obtained, and the longer it has been delayed the more realistic and striking it will be.

Evocations of knowledge and intelligence are performed with more solemn ceremonies. If concerned with a celebrated personage, we must meditate for twenty-one days upon his life and writings, form an idea of his appearance, converse with him mentally and imagine his answers. We must carry his portrait, or at least his name, about us, following a vegetarian diet for twenty-one days and a severe fast during the last seven. We must next construct the magical oratory, described in the thirteenth chapter of our "Doctrine", and see that all light is excluded therefrom. If, however, the proposed operation is to take place in the day-time, we may leave a narrow aperture on the side where the sun will shine at the hour of evocation, place a triangular prism before this opening and a crystal globe filled with water facing the prism. If the experiment has been arranged for night, the magic lamp must be so situated that its single ray shall fall upon the altar smoke. The purpose of these preparations is to furnish the Magic Agents with elements of corporeal appearance, and to ease as much as possible the tension of imagination, which could not be exalted without danger into the absolute illusion of dream. For the rest, it will be understood easily that a beam of sunlight or the ray of a lamp coloured variously and falling upon curling and irregular smoke can in no way create a perfect image. The chafing-dish containing the sacred fire should be in the centre of the oratory and the altar of perfumes hard by. The operator must turn towards the east to pray, and the west to invoke; he must be either alone or assisted by two persons preserving the strictest silence; he must wear the magical vestments, which we have described in the seventh chapter, and must be crowned with vervain and gold. He should bathe before the operation, and all his undergarments must be of the most intact and scrupulous cleanliness. The ceremony should begin with a prayer suited to the genius of the spirit about to be invoked and one which would be approved by himself if he still lived. For example, it would be impossible to evoke Voltaire by reciting prayers in the style of St. Bridget. For the great men of antiquity, we may use the Hymns of Cleanthes or Orpheus, with the oath terminating the Golden Verses of Pythagoras. In our evo-

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cation of Apollonius, we used the Magical Philosophy of Patricius for the Ritual, containing the doctrines of Zoroaster and the writings of Hermes Trismegistus. We recited the Nuctemeron of Apollonius in Greek with a loud voice and added a Conjunction beginning: "Let the Father of all be Counsellor and thrice-great Her- mes guide."

For the evocation of spirits belonging to religions issued from Judaism, the following Kabalistic Invocation of Solomon should be used, either in Hebrew or in any other tongue with which the spirit in question is known to have been familiar:

Powers of the Kingdom, be ye under my left foot and in my right hand! Glory and Eternity, take me by the two shoulders, and direct me in the paths of victory! Mercy and Justice, be ye the equilibrium and splendour of my life! Intelligence and Wisdom, crown me! Spirits of Malkuth, lead me betwixt the two Pillars upon which rests the whole edifice of the Temple! Angels of Netsah and Hod, establish me upon the cubic stone of Yesod! O Gedulael! O Geburael! O Tiphereth! Binael, be ye my love! Ruach Hochmael, be thou my light! Be that which thou are and thou shalt be, O Ketheriel! Ishim, assist me in the name of Shaddai! Cherubim, be my strength in the name of Adonai! Beni-Elohim, be my brethren in the name of the Son, and by the powers of Zebaoth! Eloim, do battle for me in the name of Tetragrammaton! Melachim, protect me in the name of Yod He Vau He! Seraphim, cleanse my love in the name of Elvoh! Hashmalim, enlighten me with the splendours of Eloim and Shekinah! Aralim, act! Ophanim, revolve and shine! Haioth ha Kadosh, cry, speak, roar, bellow! Kadosh, Kadosh, Kadosh, Shaddai, Adonai, Jotch-abah, Eiazereie! Hallelu-jah, Hallelu-jah, Hallelu-jah. Amen.

It should be remembered, above all in conjurations, that the names of Satan, Beelzebub, Adramelek and others do not designate spiritual unities but legions of impure spirits. "Our name is legion, for we are many," says the spirit of darkness in the Gospel. Number constitutes law, and progress takes place inversely in hell as the domain of anarchy. That is to say, the most advanced in Satanic development and consequently the most degraded and the least intelligent and feeblest. Thus, a fatal law drives demons downward when they wish and believe themselves to be ascending. So also those who term themselves chiefs are the most impotent and despised of all. As to the horde of perverse spirits, they tremble before an unknown, invisible, incomprehensible, capricious, implacable chief, who never explains his laws, whose arm is ever stretched out to strike those who fail to understand him. They give this phantom the names of Baal, Jupiter and even others more venerable, which cannot, without profanation, be pronounced in hell. But this phantom is only the shadow and remnant of God, disfigured by wilful perversity, and persisting in imagination like a visitation of justice and a remorse of truth.

When the evoked spirit of light manifests with sad or irritated countenance, we must offer him a moral sacrifice, that is, be inwardly disposed to renounce whatever offends him; and before

leaving the oratory, we must dismiss him, saying:

“May peace be with thee! I have not wished to trouble thee; do thou torment me not. I shall labour to improve myself as to anything that vexes thee. I pray and will still pray, with thee and for thee. Pray thou also both with and for me, and return to thy great slumber, expecting that day when we shall awake together. Silence and adieu!”

We must not close this chapter without giving some details on Black Magic for the benefit of the curious. The practices of Thessalian sorcerers and Roman Canidias are described by several ancient authors. In the first place, a pit was dug, at the mouth of which they cut the throat of a black sheep; the psyllae and larvae presumed to be present, and swarming round to drink the blood, were driven off with the magic sword; the triple Hecate and the infernal gods were evoked, and the phantom whose apparition was desired was called upon three times. In the Middle Ages, necromancers violated tombs, composing philtres and unguents with the fat and blood of corpses combined with aconite, belladonna and poisonous fungi. They boiled and skimmed these frightful compounds over fires fed with human bones and crucifixes stolen from churches; they added dust of dried toads and ash of consecrated hosts; they anointed their temples, hands, and breasts with the infernal unguent, traced diabolical Pantacles, evoked the dead beneath gibbets or in deserted graveyards. Their howlings were heard from afar, and belated travellers imagined that legions of phantoms rose out of the earth. The very trees, in their eyes, assumed appalling shapes; fiery orbs gleamed in the thickets; frogs in the marshes seemed to echo mysterious words of the Sabbath with croaking voices. It was the magnetism of hallucination and the contagion of madness.

The end of procedure in Black Magic was to disturb reason and produce the feverish excitement which emboldens to great crimes. The Grimoires, once seized and burnt by authority everywhere, are certainly not harmless books. Sacrilege, murder, theft, are indicated or hinted as means to realization in almost all these works. Thus, in the Grand Grimoire and its modern version the Red Dragon, there is a recipe entitled “Composition of Death, or Philosophical Stone”, a broth of aqua fortis, copper, arsenic and verdigris. There are also necromantic processes, comprising the tearing up of earth from graves with the nails, dragging out bones, placing them crosswise on the breast, then assisting at midnight mass on Christmas eve, and flying out of the church at the moment of consecration, crying: “Let the dead rise from their tombs!” Thereafter the procedure involves returning to the graveyard, taking a handful of earth nearest to the coffin, running back to the door of the church, which has been alarmed by the clamour, depositing the two bones crosswise and again shouting: “Let the dead rise from their tombs!” If the operator escapes being seized and shut up in a madhouse, he must retire at a slow pace, and count four thousand five hundred steps in a straight line, which means following a broad road or scaling walls. Having traversed this space, he lies down

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upon the earth, as if in a coffin, and repeats in lugubrious tones: "Let the dead rise from their tombs!" Finally, he calls thrice on the person whose apparition is desired. No doubt anyone who is mad enough and wicked enough to abandon himself to such operations is predisposed to all chimeras and all phantoms. Hence the recipe of the Grand Grimoire is most efficacious, but we advise none of our readers to test it.

CHAPTER XIV

TRANSMUTATIONS

ST. AUGUSTUS speculates, as we have said, whether Apuleius could have been changed into an ass and then have resumed his human shape. The same doctor might have concerned himself equally with the adventure of the comrades of Ulysses, transformed into swine by Circe. In vulgar opinion, transmutations and metamorphoses have always been the very essence of Magic. Now, the crowd, being the echo of opinion, which is queen of the world, is never perfectly right or entirely wrong. Magic does change the nature of things, or rather modifies their appearances at pleasure, according to the strength of the operator's will and the fascination of ambitious adepts. The spoken word creates its form, and when a person held infallible confers a name upon a given thing, the latter is really transformed into the substance signified by the name. The masterpiece of speech and of faith in this order is the real transmutation of a substance without change in its externals. Had Apollonius offered a cup of wine to his disciples, and said to them: "This is my blood, of which ye shall drink hence-forth to perpetuate my life within you"; and had his disciples through centuries believed that they effected transformation by repeating the same words; had they taken the wine, despite its odor and taste, for the real, human and living blood of Apollonius, we should have to acknowledge this master in theurgy as the most accomplished of enchanters and most potent of all the Magi. It would remain for us then to adore him.

Now, it is well known that mesmerists impart for their somnambulists any taste that they chose to plain water; and if we assume a Magus with sufficient command over the astral fluid to magnetize at the same moment a whole assembly of persons, otherwise prepared for magnetism by extreme super-excitement, we shall

be in a position to explain readily, not indeed the Gospel miracle of Cana but works of the same class. Are not the fascinations of love, which result from the universal Magic of Nature, truly prodigious, and do they not actually transform persons and things? Love is a dream of enchantments that transfigures the world; all becomes music and fragrance, all intoxication and felicity. The beloved being is beautiful, is good, is sublime, is infallible, is radiant, glows with health and happiness. When the dream ends we seem to have fallen from the clouds; we are inspired with disgust for the brazen sorceress who took the place of the lovely Melusine, for the Thersites whom we deemed was Achilles or Nereus. What faith is that which we cannot inspire in those who love us? But also what reason or justice can we instill into those who have finished with such love? Love begins magician and ends sorcerer. After creating the illusions of heaven on earth, it realizes those of hell. Its hatred is absurd like its ardour, because it is passionate, that is, subject to the fatalities of its own influences. For this cause it has been proscribed by sages, who declare it the enemy of reason. Are they to be envied or commiserated for thus condemning, doubtless without understanding, the most alluring of miscreants? All that can be said is that when they spoke thus, either they had not yet loved or else they loved no longer.

Things that are external are for us what our word internal makes them. To believe that we are happy is to be happy; whatsoever we esteem becomes precious in proportion to the estimation itself: this is the sense in which we can say that Magic changes the nature of things. The METAMORPHOSES of Ovid are true, but they are allegorical, like the GOLDEN ASS of rare Apuleius. The life of beings is a progressive transformation, and its forms can be determined, renewed, prolonged further, or destroyed sooner. If the doctrine of metempsychosis were true, might one not say that the debauch represented by Circe really and materially changes men into swine, seeing that, on this hypothesis, the retribution of vices would be a relapse into animal forms corresponding thereunto? Now, metempsychosis, which has been misinterpreted frequently, has a perfectly true side; for animal forms communicate their sympathetic impressions to the astral body of man, which reacts speedily on his lineaments according to the force of his habits. A man of intelligent and passive mildness assumes the inert physiognomy and ways of a sheep, but in somnambulism it is a sheep that is seen, and not a man with a sheepish countenance, as the ecstatic and learned Swedenborg experienced a thousand times. In the kabalistic book of Daniel the seer, this mystery is represented by the legend of Nebuchadnezzar changed into a beast, which, after the common fate of magical allegories, has been mistaken for an actual history. In this way, we can really transform men into animals and animals into men; we can metamorphose plants and alter their virtue; we can endow minerals with ideal properties: it is all a question of willing. We can equally render ourselves visible or invisible at will, and this enables us to explain the mysteries of the Ring of Gyges.

In the first place, let us remove from the mind of our readers all supposition of the absurd – that is, of an effect devoid of cause or contradicting its cause. To become invisible one of three things is necessary – the interposition of some opaque medium between the light and our body, or between our body and the eyes of the spectators, or the fascination of the eyes of the spectators in such a manner that they cannot make use of their sight. Of these methods, the third only is magical. Have we not all of us observed that under the government of a strong preoccupation we look without seeing and collide with objects in front of us? “So do, that seeing they may not see,” said the Great Initiator, and the history of this Grand Master tells us that one day, finding Himself on the point of being stoned in the Temple, He became invisible and went out. There is no need to reproduce the mystifications of popular Grimoires about the ring of invisibility. Some specify that it shall be composed of fixed mercury, enriched by a small stone which is indispensable to find in a pewit's nest, and kept in a box of the same metal. The author of the Little Albert ordains that this ring should be composed of hairs torn from the head of a raging hyena, which recalls the history of the bell of Rodilard. The only writers who have discoursed seriously of the Ring of Gyges are Jamblichus, Porphyry and Peter of Apono. What they say is evidently allegorical, and the representation which they give, or that which can be drawn from their description, proves that they are speaking in reality of nothing but the Great Magical Arcanum. One of the figures depicts the universal movement, harmonic and equilibrated in imperishable being; another, which should be formed from an amalgam of the seven metals, calls for a description in detail. It has a double collet and two precious stones – a topaz constellated under the sign of the sun and an emerald under the sign of the moon. It should bear on the inner side the occult characters of the planets and on the outer their known signs, duplicated and in kabalistic opposition to each other; that is, five on the right and five on the left; the signs of the sun and moon resuming the four several intelligences of the seven planets. Now, this configuration is no other than that of a Pantacle signifying all mysteries of magical doctrine, and here is the occult significance of the ring: to exercise omnipotence, of which ocular fascination is one of the most difficult demonstrations to give, we must possess all science and know how to make use of it.

Fascination is accomplished by magnetism. The Magus inwardly forbids a whole assembly to see him, and it does not see him. In this manner he passes through guarded gates and comes out of prison in the face of his petrified gaolers. At such times a strange numbness is experienced, and they recall having seen the Magus as if in a dream, but never till after he has gone. The whole secret of invisibility consists therefore in a power which is capable of definition – being that of distracting or paralysing attention, so that light reaches the visual organ without impressing the eye of the soul. To exercise this power we must possess a Will accustomed to sudden and energetic actions, great presence of mind and skill no

less great in causing diversions among the crowd. Let a man, for example, who is being pursued by his intending murderers, dart into a side street, return immediately, and advance with perfect calmness towards his pursuers, or let him mix with them and seem intent on the chase, and he will certainly make himself invisible. A priest who was being hunted in '93, with the intention of hanging him from a lamp-post, fled down a certain street, assumed a stooping gait, and leaned against a corner with an intensely preoccupied expression; the crowd of his enemies swept past; not one saw him, or rather, it never struck anyone to recognize him: it was so unlikely to be he! The person who desires to be seen always makes himself observed, but he who would remain unnoticed effaces himself and disappears. The true Ring of Gyges is the will; it is also the wand of transformations, and by its precise and strong formulation it creates the magical word. The omnipotent terms of enchantments are those which express this creative power of forms. The Tetragram, which is the supreme word of Magic, signifies: "It is that which it shall be," and if we apply it to any transformation whatsoever with full intelligence, it will renew and modify all things, even in the teeth of evidence and common sense. The hoc est of the Christian sacrifice is a translation and application of the Tetragram: hence this simple utterance operates the most complete, most invisible, most incredible and most clearly affirmed of all transformations. A still stronger word than that of transformation has been judged necessary by councils to express the marvel – that of transubstantiation.

The Hebrew terms *xnxv*, 'sg', *xvx'*, *ia'*, have been considered by all Kabbalists as the keys of magical transformation. The Latin words, *est*, *sit*, *esto*, *fiat*, have the same force when pronounced with full understanding. Montalembert relates seriously, in his legend of St. Elizabeth of Hungary, how one day this saintly lady, surprised by her noble husband, from whom she sought to conceal her good works, in the act of carrying bread to the poor in her apron, told him that she was carrying roses, and it proved on investigation that she had spoken truly; the loaves had changed into roses. This story is a most gracious magical apologue, and signifies that the truly wise man cannot lie, that the word of wisdom determines the form of things, or even their substance independently of their forms. Why, for example, should not the noble spouse of St. Elizabeth, a good and firm Christian like herself, and believing implicitly in the Real Presence of the Saviour in true human body upon an altar where he beheld only a wheaten host, why should he not believe in the real presence of roses in his wife's apron under the appearances of bread? She exhibited him loaves undoubtedly, but as she had said that they were roses, and as he believed her incapable of the smallest falsehood, he saw and wished to see roses only. This is the secret of the miracle. Another legend narrates how a saint, whose name has escaped me, finding nothing to eat on a Lenten day or a Friday, commanded the fowl to become a fish, and it became a fish. The parable needs no interpretation, and it recalls a beautiful

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story of St. Spiridion of Tremithonte, the same who evoked the soul of his daughter Irene. One Good Friday a traveller reached the abode of the holy bishop, and as bishops in those days took Christianity in earnest, and were consequently poor, Spiridion, who fasted religiously, had in his house only some salted bacon, which had been made ready for Easter. The stranger was overcome with fatigue and famished with hunger; Spiridion offered him the meat, and himself shared the meal of charity, thus transforming the very flesh which the Jews regard as of all most impure into a feast of penitence, transcending the material law by the spirit of the law itself, and proving himself a true and intelligent disciple of the Man-God, who hath established His elect as the monarchs of Nature in the three worlds.

CHAPTER XV

THE SABBATH OF THE SORCERERS

WE recur once more to that terrible number fifteen, symbolized in the Tarot by a monster throned upon an altar, mitred and horned, having a woman's breasts and the generative organs of a man – a chimera, a malformed sphinx, a synthesis of deformities. Below this figure we read a frank and simple inscription – THE DEVIL. Yes, we confront here that phantom of all terrors, the dragon of all theogonies, the Ahriman of the Persians, the Typhon of the Egyptians, the Python of the Greeks, the old serpent of the Hebrews, the fantastic monster, the nightmare, the Croquemitaine, the gargoyle, the great beast of the Middle Ages, and – worse than all these – the Baphomet of the Templars, the bearded idol of the alchemist, the obscene deity of Mendes, the goat of the Sabbath. The frontispiece to this “Ritual” reproduces the exact figure of the terrible emperor of night, with all his attributes and all his characters.

Let us state now for the edification of the vulgar, for the satisfaction of M. le Comte de Mirville, for the justification of the demonologist Bodin, for the greater glory of the Church, which persecuted Templars, burnt magicians, excommunicated Freemasons, etc. – let us state boldly and precisely that all inferior initiates of the occult science and profaners of the Great Arcanum, not only did in the past but do now, and will ever, adore what is signified by this alarming symbol. Yes, in our profound conviction, the Grand Masters of the Order of the Templars worshipped the Baphomet, and caused it to be worshipped by their initiates; yes, there existed in the past, and there may be still in the present, assemblies which are presided over by this figure, seated on a throne and having a flaming torch between the horns. But the adorers of this sign do not consider, as do we, that it is a representation of the devil: on the contrary, for them it is that of the god Pan, the god of our modern schools of philosophy, the god of the Alexandrian theurgic school and of our own mystical Neo-platonists, the god of Lamartine and Victor Cousin, the god of Spinoza and Plato, the god of the primitive Gnostic schools; the Christ also of the dissident priesthood. This last qualification, ascribed to the goat of Black Magic, will not astonish students of religious antiquities who are acquainted with the phases of symbolism and doctrine in their various transformations, whether in India, Egypt or Judea.

The bull, the dog and the goat are the three symbolical animals of Hermetic Magic, resuming all the traditions of Egypt and India. The bull represents the Earth or Salt of the Philosophers; the dog is Hermanubis, the Mercury of the sages – otherwise, fluid, air and water; the goat represents fire and is at the same time the symbol of generation. Two goats, one pure and one impure, were consecrated in Judea; the first was sacrificed in expiation for sins; the other, loaded with those sins by imprecation, was set at liberty in the desert – a strange ordinance, but one

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of deep symbolism, signifying reconciliation by sacrifice and expiation by liberty! Now, all the fathers of the Church, who have concerned themselves with Jewish symbolism, have recognized in the immolated goat the figure of Him Who assumed, as they say, the very form of sin. Hence the Gnostics were not outside symbolical traditions when they assigned this same mystical figure to Christ the Liberator. All the Kabalah and all Magic, as a fact, are divided between the cultus of the immolated and that of the emissary goat. We must recognize therefore a Magic of the Sanctuary and that of the wilderness, the White and the Black Church, the priesthood of public assemblies and the Sanhedrim of the Sabbath. The goat which is represented in our frontispiece bears upon its forehead the Sign of the Pentagram with one point in the ascendant, which is sufficient to distinguish it as a symbol of the light. Moreover, the sign of occultism is made with both hands, pointing upward to the white moon of Chesed, and downward to the black moon of Geburah. This sign expresses the perfect concord between mercy and justice. One of the arms is feminine and the other masculine, as in the androgyne of Khunrath, those attributes we have combined with those of our goat, since they are one and the same symbol. The torch of intelligence burning between the horns is the magical light of universal equilibrium; it is also the type of the soul, exalted above matter, even while cleaving to matter, as the flame cleaves to the torch. The monstrous head of the animal expresses horror of sin, for which the material agent, alone responsible, must alone and for ever bear the penalty, because the soul is impassible in its nature and can suffer only by materializing. The caduceus, which, replaces the generative organ, represents eternal life; the scale-covered belly typifies water; the circle above it is the atmosphere, the feathers still higher up signify the volatile; lastly, humanity is depicted by the two breasts and the androgyne arms of this sphinx of the occult sciences. Behold the shadows of the infernal sanctuary dissipated! Behold the sphinx of mediaeval terrors unveiled and cast from his throne! *Quomodo cecidisti, Lucifer!*

The dread Baphomet henceforth, like all monstrous idols, enigmas of antique science and its dreams, is only an innocent and even pious hieroglyph. How should man adore the beast, since he exercises a sovereign power over it? Let us affirm, for the honour of humanity, that it has never worshipped dogs and goats any more than lambs or pigeons. In the hieroglyphic orders, why not a goat as much as a lamb? On the sacred stones of Gnostic Christians of the Basilidean sect there are representations of Christ under the diverse figures of kabalistic animals – sometimes a bird, at others a lion, and again a serpent with the head of lion or bull; but in all cases He bears invariably the same attributes of light, even as our goat, which cannot be confounded with fabulous images of Satan, owing to the Sign of the Pentagram.

Let us affirm categorically, to combat the remnants of Manichaeism which are appearing sporadically among Christians, that as a superior personality and

power Satan does not exist. He is the personification of all errors, perversities and consequently of all weaknesses. If God may be defined as He Who exists of necessity, may we not define His antagonist and enemy as necessarily he who does not exist at all? The absolute affirmation of good implies an absolute negation of evil: so also in the light, shadow itself is luminous. Thus, erring spirits are good to the extent of their participation in being and in truth. There are no shadows without reflections, no nights without moon, the planet of morning and stars. If hell be just, it is good. No one has ever blasphemed God. The insults and mockeries addressed to His disfigured images attain Him not.

We have named Manichaeism, and it is by this monstrous heresy that we shall explain the aberrations of Black Magic. The misconstrued doctrine of Zoroaster and the magical law of two forces constituting universal equilibrium, have caused some illogical minds to imagine a negative divinity, subordinate but hostile to the active Deity.

An impure duad comes thus into being. Men were mad enough to halve God; the Star of Solomon was separated into triangles, and the Manichaens imagined a trinity of night. This evil God, product of sectarian fancies, inspired all manias and all crimes. Sanguinary sacrifices were offered him; monstrous idolatry replaced the true religion; Black Magic traduced the Transcendent and Luminous Magic of true adepts, and horrible conventicles of sorcerers, ghouls and stryges took place in caverns or desert places, for dementia soon changes into frenzy and from human sacrifices to cannibalism there is only one step. The Mysteries the Sabbath have been described variously, but they figure always in Grimoires and in magical trials. The revelations made on the subject may be classified under three heads: 1. those referring to a fantastic and imaginary Sabbath; 2. those which betray the secrets of certain occult assemblies of veritable adepts; 3. revelations of foolish and criminal gatherings, having for their object the operations of Black Magic. For a large number of unhappy men and women, given over to such mad and abominable practices, the Sabbath was but a prolonged nightmare, where dreams appeared realities and were induced by means of potions, fumigations and narcotic frictions. Baptista Porta, whom we have signalized already as a mystifier, gives in his *Natural Magic*, a pretended recipe for the sorcerers' unguent, by means of which they were transported to the Sabbath. It is a composition of child's fat, aconite boiled with poplar leaves and some other drugs, the whole mixed with soot, which could not contribute to the beauty of the naked sorceresses who repaired to the scene anointed with this made. There is another and more serious recipe given the same author, which we transcribe in Latin to preserve its grimoire character. Recipe: *suim, acorum vulgare, pentaphyllon, versper-tillionis sanguinem, solanum somniferum et oleum*, the whole boiled and incorporated to the consistence of an unguent. We infer that compositions containing opiates, the pith of green hemp, *Datura stramonium* or Laurel-almond,

would enter quite as successfully into such preparations. The fat or blood of night-birds added to these narcotics, with black magical ceremonies, would impress imagination and determine the direction of dreams. To Sabbaths dreamed in this manner we must refer the accounts of a goat issuing from pitchers and going back into them after the ceremony; infernal powders obtained from the ordure of this goat, who is called Master Leonard; banquets where abortions are eaten without salt and boiled with serpents and toads; dances, in which monstrous animals or men and women with impossible shapes take part; unbridled debauches where incubi project cold sperm. Nightmare alone could produce or explain such scenes. The unfortunate curé Gaufridy and his abandoned penitent Madeline de la Palud went mad through kindred delusions, and were burned for persisting in affirming them. We must read the depositions of these diseased beings during their trial to understand the extent of the aberration possible to an afflicted imagination. But the Sabbath was not always a dream; it did exist in reality; even now there are secret nocturnal assemblies for the practice of the Rites of the old world, some of which have a religious and social object, while that of others is concerned with orgies and conjurations. From this two-fold point of view we propose to consider the true Sabbath, that of luminous Magic in the one case and that of darkness in the other.

When Christianity proscribed the public exercise of the ancient worships, the partisans of the latter were compelled to meet in secret for the celebration of their mysteries. Initiates presided over these assemblies and soon established a kind of orthodoxy among the varieties of persecuted worships, this being facilitated by the aid of magical truth and by the fact that proscription unites wills and forges bonds of brotherhood between men. Thus, the Mysteries of Isis, of Ceres Eleusinia, of Bacchus, combined with those of the Bona Dea and primeval Druidism. The meetings took place usually between the days of Mercury and Jupiter, or between those of Venus and Saturn. The proceedings included Rites of Initiation, exchange of mysterious signs, singing of symbolical hymns, the communion of feasting in common, the successive formation of the magical chain at table and in the dance. Finally the meeting broke up after renewing pledges in the presence of chiefs and receiving instructions from them. The candidate for the Sabbath was led or rather carried to the assembly, his eyes covered by the magical mantle in which he was enveloped completely. He was passed before great fires, while alarming noises were made about him. When his face was uncovered, he found himself surrounded by infernal monsters and in the presence of a colossal and hideous goat which he was commanded to adore. All these ceremonies were tests of his force of character and confidence in his initiators. The final ordeal was most decisive of all because it was at first sight humiliating and ridiculous to the mind. The candidate received a brusque command to kiss respectfully the posterior of the goat. If he refused, his head was covered once more, and he was transported to

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a distance from the assembly with such extraordinary rapidity that he believed himself whirled through the air. If he agreed, he was taken round the symbolical idol, and there found, not a repulsive and obscene object, but the young and gracious countenance of a priestess of Isis or Maia, who gave him a sisterly salute, and he was then admitted to the banquet. As to the orgies which in many such assemblies followed the banquet, we must beware of believing that they were permitted generally these secret agapae, it is known, however, that a number of Gnostic sects practised them in their conventicles during early centuries of Christianity. That the flesh had its protestants in those ages of asceticism and compression of the senses was inevitable and can occasion no surprise, but we must not accuse Transcendental Magic of irregularities which it has never authorized. Isis is chaste in her widow hood; Diana Panthea is a virgin; Hermanubis, possessing both sexes, can satisfy neither; the Hermetic hermaphrodite pure; Apollonius of Tyana never yielded to the seductions of pleasure; the Emperor Julian was a man of rigid continence; Plotinus of Alexandria was ascetic in the manner of his life; Paracelsus was such a stranger to foolish love that his sex was suspected; Raymund Lully was initiated in the final secrets of science only after a hopeless passion which made him chaste for ever. It is also a magical tradition that pendants and talismans lose all their virtue when he who wears them enters a house of prostitution or commits an adultery. The Sabbath of orgies must not therefore be considered as that of the veritable adepts.

With regard to the term Sabbath, some have traced it to the name of Sabasius, and other etymologies have been imagined. The most simple, in our opinion, connects it with the Jewish Sabbath, for it is certain that the Jews, most faithful depositaries of the secrets of the Kabbalah, were almost invariably the great masters in Magic during the Middle Ages. The Sabbath was therefore the Sunday of Kabbalists, the day of their religious festivals, or rather the night of their regular assembly. This feast, surrounded with mysteries, had vulgar fright for its safeguard and escaped persecution by terror. As to the diabolical Sabbath of necromancers, it was a counterfeit of that of the Magi, an assembly of malefactors who exploited idiots and fools. There horrible rites were practised and abominable potions compounded; there sorcerers and sorceresses laid their plans and compared notes for the common support of their reputation in prophecy and divination. At that period diviners were in general demand and followed a lucrative profession, while exercising a real power. Such institutions neither had nor could possess any regular rites; everything depended on the caprice of the chiefs and the vertigo of the assembly. The reports of some who had been present served as a type for all nightmares of hallucination, and from this chaos of impossible realities and demoniac dreams have issued the revolting and foolish histories of the Sabbath which figure in magical processes and in the books of such writers as Sprenger, Delancre, Delrio and Bodin.

The Rites of the Gnostic Sabbath were imported into Germany by an association which took the name of Mopses. It replaced the kabalistic goat by the Hermetic dog, and the candidates, male or female – for the order initiated women – were brought in with eyes bandaged. The same infernal noise was made about them which surrounded the name of Sabbath with so many inexplicable rumours; they were asked whether they were afraid of the devil, and were required abruptly to choose between kissing the posterior of the Grand Master and that of a small silk-covered figure of a dog, which was substituted for the old grand idol of the Goat of Mendes. The sign of recognition was a ridiculous grimace, which recalls the phantasmagoria of the ancient Sabbath and the masks of its myrmidons. For the rest, their doctrine is summed up in the cultus of love and licence. The association came into existence when the Roman Church was persecuting Freemasonry. The Mopses pretended to recruit only among Catholics, and for the penal pledge at reception they substituted a solemn engagement upon honour to reveal no secrets of the order. It was more effectual than any oath and silenced religious objections.

The name of the Templar Baphomet, which should be spelt kabalistically backwards, is composed of three abbreviations: Tem. ohp. AB., Templi omnium hominum pacts abbas, “the father of the temple of peace of all men”. According to some, the Baphomet was a monstrous head, but according to others, a demon in the form of a goat. A sculptured coffer was disinterred recently in the ruins of an old Commandery of the Temple, and antiquaries observed upon it a baphometric figure, corresponding by its attributes to the goat of Mendes and the androgyne of Khunrath. It was a bearded figure with a female body, holding the sun in one hand and the moon in the other, attached to chains. Now, this virile head is a beautiful allegory which attributes to thought alone the initiative and creative principle. Here the head represents spirit and the body matter. The orbs enchained to the human form, and directed by that Nature of which intelligence is the head, are also magnificently allegorical. The sign all the same was discovered to be obscene and diabolical by the learned men who examined it. Can we be astonished after this at the spread of mediaeval superstition in our own day? One thing only surprises me, that, believing in the devil and his agents, men do not rekindle the faggots. M. Veuillot is logical and demands it: one should honour men who have the courage of their opinions.

Pursuing our curious researches, we come now to the most atrocious mysteries of the Grimoire, those which are concerned with evocations of devils and pacts with hell. After attributing a real existence to the absolute negation of goodness, after having enthroned the absurd and created a god of falsehood, it remained for human folly to invoke the impossible idol, and this maniacs have done. We were informed lately that the most reverend Father Ventura, formerly Superior of the Theatines, Bishops' Examiner, etc., after reading our “Doctrine”, declared that

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the Kabalah was in his opinion an invention of the devil and that the Star of Solomon was another diabolical device to persuade the world that Satan was the same as God. Observe what is taught seriously by those who are masters in Israel! The ideal of nothingness and night inventing a sublime philosophy which is the universal basis of faith and the keystone of all temples! The demon setting his sig- nature by the side of God's! My venerable masters in theology, you are greater sorcerers than you or others are aware, and He Who said: "The devil is a liar like his father," would have had some observations to make on the decisions of your reverences.

Evokers of the devil must before all things belong to a religion which admits a creative devil, who is also rival of God. To invoke a power, we must believe in it. Given such firm faith in the religion of the devil, we must proceed as follows to enter into correspondence with this pseudo-Deity:

MAGICAL AXIOM

Within the circle of its action, every word creates that which it affirms.

DIRECT CONSEQUENCE

He who affirms the devil creates or makes the devil.

Conditions of Success in Infernal Evocations

(1) Invincible obstinacy; (2) a conscience at once hardened to crime and most prone to remorse and fear; (3) affected or natural ignorance; (4) blind faith in all that is incredible; (5) an utterly false idea of God.

We must afterwards (1) profane the ceremonies of the cultus in which we believe; (2) offer a bloody sacrifice; (3) procure the magic fork, which is a branch of a single bough of hazel or almond, cut at one blow with the new knife used for the sacrifice. It must terminate in a fork, which must be armoured with iron or steel, made from the blade of the knife before mentioned. A fast of fifteen days must be observed, taking a single unsalted repast after sundown. It should consist of black bread and blood, seasoned with unsalted spices or black beans and milky and narcotic herbs. We must get drunk every five days after sundown on wine in which five heads of black poppies and five ounces of pounded hemp-seed have been steeped for five hours, the infusion being strained through a cloth woven by a prostitute: strictly speaking, the first cloth which comes to hand may be used, should it have been woven by a woman. The evocation should be performed on the night between Monday and Tuesday, or that between Friday and Saturday. a solitary and forbidden spot must be chosen, such as a cemetery haunted by evil

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spirits, a dreaded ruin in the country, the vaults of an abandoned convent, a place where some murder has been committed, a druidic altar or an old temple of idols. a black seamless and sleeveless robe must be provided; a leaden cap emblazoned with the signs of the moon, Venus and Saturn; two candles of human fat set in black wooden candlesticks, carved in the shape of a crescent; two crowns of ver- vain; a magical sword with a black handle; the magical fork; a copper vase con- taining the blood of the victim; a censer holding perfumes, namely, incense, camphor, aloes, ambergris and storax, mixed together with the blood of a goat, a mole and a bat; four nails taken from the coffin of an executed criminal; the head of a black cat which has been nourished on human flesh for five days; a bat drowned in blood; the horns of a goat cum quo puella concuberit; and the skull of a parricide. All these hideous objects – though scarcely possible to obtain – having

GOETIC CIRCLE of Black Evocations and Pacts

been collected, they must be arranged as follows: a perfect circle is traced by the sword, leaving, however, a break, or point of issue, on one side; a triangle is drawn in the circle, and the Pantacle thus formed is coloured with blood; a chaf- ing-dish is placed at one of its angles, and this should have been included among the indispensable objects already enumerated. At the opposite base of the triangle three little circles are described for the sorcerer and his two assistants; behind that of the first the sign of the Labarum or monogram of Constantine is drawn, not with the blood of the victim, but with the operator's own blood. He and his assis- tants must have bare feet and covered heads. The skin of the immolated victim must be brought also to the spot and, being cut into strips, must be placed within the circle, thus forming a second and inner circle, fixed at four corners by four

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nails from the coffin mentioned already. Hard by the nails but outside the circle, must be placed the head of the cat, the human or rather inhuman skull, the horns of the goat, and the bat. They must be sprinkled with a branch of birch dipped in the blood of the victim, and then a fire of cypress and alderwood must be lighted, the two magical candles being placed on the right and left of the operator, encircled with the wreaths of vervain. The formulae of evocation can be pronounced now, as they are found in the *Magical Elements* of Peter of Apono, or in the *Grimoires*, whether printed or manuscript. That of the "Grand Grimoire", reproduced in the vulgar *Red Dragon*, has been altered wilfully and should be read as follows:

"By Adonai Eloim, Adonai Jehova, Adonai Sabaoth, Metraton On Agla Adonai Mathon, the Pythonic word, the Mystery of the Salamander, the Assembly of Sylphs, the Grotto of Gnomes, the demons of the heaven of Gad, Almousin, Gibor, Jehosua, Evam, Zariatbatmik: Come, Come, Come !"

The Grand Appellation of Agrippa

1

consists only in these words: DIES MIES JESCHET BOENEDOESEF DOUVEMA ENITEMAUS. We make no pretence of understanding their meaning; possibly they possess none, assuredly none which is reasonable, since they avail in evoking the devil, who is the sovereign unreason. Picus de Mirandola, no doubt from the same motive, affirms that in Black Magic the most barbarous and unintelligible words are the most efficacious and the best. The conjurations are repeated with uplifted voice, accompanied by imprecations and menaces, until the spirit replies. He is preceded commonly by a violent wind which seems to make the whole country resound. Then domestic animals tremble and hide away, the assistants feel a breath upon their faces, and their hair, damp with cold sweat, rises upon their heads. The Grand and Supreme Appellation, according to Peter of Apono, is as follows:

"Hemen-Etan! Hemen-Etan! Hemen-Etan! El* Ati* Titeip* Aozia* Hyn* Teu* Minosel* Acha- don* vay* vaa* Eye* Aaa* Eie* Exe* A El El El A Hy! Hau! Hau! Hau! Hau! Va! Va! Va! Va! Chavajoth. Aie Saraye, aie Saraye, aie Saraye! By Eloym, Archima, Rabur, Bathas over Abrac, flowing down, coming from above Aheor upon Aberer Chavajoth Chavajoth! Chavajoth! I command thee by the Key of Solomon and the great name Semhamphoras."

The ordinary signs and signatures of demons are given in the next figure following:

But they are those of inferior demons, and here follow the official signatures of

1. I.e. the so-called Fourth Book of Occult Philosophy, which was originally attributed to Agrippa, but which is now believed to be by some unknown author.

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the princes of hell, attested judicially – judicially, O M. le Comte de Mirville! – and preserved in the archives of justice as convincing evidences for the trial of the unfortunate Urban Grandier:

These signatures appear under a pact of which Collin de Plancy gives a facsimile reproduction in the Atlas of his Infernal Dictionary. It has this marginal note: “The draught is in hell, in the closet of Lucifer”, a valuable item of information about a locality but imperfectly explored, and belonging to a period in no wise remote from our own, though anterior to the trial of young Labarre and Etalonde, who, as everyone knows, were contemporaries of Voltaire.

Evocations were followed frequently by pacts written on parchment of goat skin with an iron pen and blood drawn from the left arm. The document was in duplicate: one copy was carried off by the fiend and the other swallowed by the wilful reprobate. The reciprocal engagements were that the demon should serve the sorcerer during a given period of years and that the sorcerer should belong to the demon after a determined time. The Church in her exorcisms has consecrated the belief in all these things; it may be said indeed that Black Magic and its darksome prince are the true, living and terrific creations of Roman Catholicism; that

they are even its special and characteristic work, for priests invent not God. So also true Catholics cleave from the bottom of their hearts to the conservation and even the regeneration of this great work, which is the philosophical stone of the official and positive cultus. In prison slang the devil is called BAKER by convicts; all our desire, and we speak no longer from the standpoint of the Magus, but as a devoted child of Christianity and of that Church to which we owe our earliest education and our first enthusiasms – all our desire, we say, is that the phantom of Satan may no longer be called also the BAKER for ministers of morality and representatives of the highest virtue. Will they appreciate our intention and forgive the boldness of our aspirations in consideration of our devoted intentions and the sincerity of our faith?

The devil-making Magic which dictated the Grimoire of Pope Honorius, the ENCHIRIDION of Leo III, the exorcisms of the Ritual, the verdicts of inquisitors, the suits of Laubardement, the articles of the Veillot brothers, the books of MM. de Falloux, de Montalembert, de Mirville, the Magic of sorcerers and of pious persons who are not sorcerers, is truly a thing to be condemned in some and infinitely deplored in others. It is above all to combat these unhappy aberrations of the human mind by their exposure that we have published this book. May it further the holy cause!

But we have not yet exhibited these impious devices in all their turpitude, in all their monstrous folly. We must stir up the blood-stained filth or perished superstitions; we must tax the annals of demonomania, so as to explore certain crimes which imagination alone could not invent. The Kabalist Bodin, Israelite by conviction and Catholic by necessity, had no other intention in his *Demonomania of Sorcerers* than to impeach Catholicism in its works and undermine it in the greatest of all its doctrinal abuses. The treatise of Bodin is profoundly Machiavellian and strikes at the heart of the institutions and persons it appears to defend. It would be difficult to conceive without reading it his vast mass of sanguinary and hideous histories, acts of revolting superstition, sentences and executions of stupid ferocity. “Burn all!” the inquisitors seemed to cry. “God will distinguish His own!” Poor fools, hysterical women and idiots were accordingly sacrificed without mercy for the crime of Magic, while, at the same time, great criminals eluded this infamous and sanguinary justice. Bodin gives us to understand as much by recounting such anecdotes as that which he connects with the death of Charles IX. It is an almost unknown abomination, and one which has not, so far as we are aware, tempted the skill of any romancer, even at periods of the most feverish and deplorable literature.

Attacked by a disease of which no physician could discover the cause or explain the frightful symptoms, King Charles IX was dying. The Queen-Mother, who ruled him entirely and had everything to lose under another reign – the Queen-Mother, who has been suspected as author of the disease, even against her own

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interests, because hidden devices and undeclared interests have been attributed always to her who was capable of anything – consulted her astrologers and then had recourse to the foulest form of Magic, the ORACLE OF THE BLEEDING HEAD, for the sufferer's condition grew worse and more desperate daily. The infernal operation was performed in the following way. A child was selected, of beautiful appearance and innocent manners; he was prepared for his first communion by the almoner of the palace. When the day or rather night of the sacrifice arrived, a monk, an apostate Jacobin, given over to the occult works of Black Magic, celebrated a Mass of the Devil at midnight in the sick-room, in the presence only of Catherine de Medicis and her trusted confidants. It was offered before the image of the demon, having a crucifix upside down under its feet and the sorcerer consecrated two hosts, one black and one white. The white was given to the child, who was brought in clothed as for baptism, and was murdered on the steps of the altar immediately after his communion. His head, cut by one blow from the body, was set palpitating upon the great black host which covered the bottom of the paten, and then transported to a table where mysterious lamps were burning. The exorcism began, an oracle was besought of the demon, and an answer by the mouth of the head to a secret question which the King dared not make aloud and had confided to no one. A strange and feeble voice, which had nothing human about it, was heard presently in the poor little martyr's head, saying in Latin: *Vim patior* – “I suffer violence”. At this reply, which doubtless announced to the sick man that hell no longer protected him, a horrible trembling seized the monarch, his arms stiffened and he cried in a hoarse voice: “Away with that head! Away with that head!” and so continued screaming till he gave up the ghost. His attendants, who were not in the confidence of this frightful mystery, believed that he was pursued by the phantom of Coligny and that he saw the head of the illustrious admiral. That which tormented the dying man was not, however, a remorse but the hopeless terror of an anticipated Hell.

This darksome magical legend of Bodin recalls the abominable practices and deserved fate of Gilles de Laval, Lord of Retz, who passed from asceticism to Black Magic and offered the most revolting sacrifices to conciliate the favour of Satan. This madman confessed at his trial that Satan had appeared to him frequently, but had always deceived him by promises of treasures which he had never delivered. It transpired from the judicial informations that several hundred unfortunate children had fallen victims to the cupidity and atrocious fancies of this monster.

CHAPTER XVI

WITCHCRAFT AND SPELLS

WHAT sorcerers and necromancers sought above all in their evocations of the impure spirit was that magnetic power which is the possession of the true adept, but was desired by them only that they might abuse it shamefully. The folly of sorcerers was an evil folly, and one of their chief ends was the power of bewitchments or harmful influences. We have set down in our "Doctrine" what we think upon the subject of bewitchment, and how it seems to us a dangerous and real power. The true Magus bewitches without ceremonial and by his mere reprobation those whom he condemns and considers it necessary to punish; his forgiveness even bewitches those who do him wrong, and never do the enemies of initiates carry far the impunity of their injustice. We ourselves have witnessed numerous examples of this fatal law. The murderers of martyrs always perish miserably, and the adepts are martyrs of intelligence; Providence seems to scorn those who despise them and to slay those who would deprive them of life. The legend of the Wandering Jew is the popular poetry of this arcanum. A Wise Man was driven by a nation to His doom; it bade Him "Go on!" when He sought to rest for a moment. What is the consequence? A similar condemnation overtakes the nation itself; it is proscribed bodily. Men have cried to it: "Get on! Get on!" for centuries, and it has found no pity and no repose.

A man of learning had a wife whom he loved wildly and passionately, in the exaltation of his tenderness; he honoured her with blind confidence and trusted her entirely. Vain of her beauty and understanding, this woman became jealous of her husband's superiority and began to hate him. Some time after she deserted him, disgracing herself with an old, ugly, stupid and immoral man. This was the beginning of her punishment, but it did not end there. The man of learning pronounced solemnly the following sentence upon her: "I take back your understanding and your beauty." A year after she was no longer recognized by those who had known her; she was disfigured by obesity and reflected in her countenance the hideousness of her new affections. Three years later she was ugly; seven years later she was deranged. This happened in our own time, and we were acquainted with both persons.

The Magus condemns after the manner of the skilful physician, and for this reason there is no appeal from his sentence when it has been once pronounced against a guilty person. There are no ceremonies and no invocations; he does but abstain from eating at the same table, or if forced to do so neither accepts nor offers salt. But the bewitchments of sorcerers are of another kind, and may be compared to an actual poisoning of some current of Astral Light. They exalt their will by ceremonies till it becomes venomous at distance; but, as we have observed

in our “Doctrine”, they expose themselves more often to be the first that are killed by their infernal machinery. Let us stigmatize at this point some of their guilty proceedings. They procure hair or garments of the person whom they seek to destroy; they select an animal which seems to them symbolic of the person, and by means of the hair or garments they place it in magnetic connexion with him or her. They give it the same name and then slay it with one blow of the magic knife. They cut open the breast, tear out the heart, wrap while still palpitating, in the magnetized objects and hourly, for the space of three days, they drive nails, red-hot pins, or long thorns therein, pronouncing malediction upon the name of the bewitched being. They are persuaded, and often rightly, that the victim of their infamous operations experiences as many tortures as if his own heart had been pierced at all points. He begins to waste away and dies after a time of an unknown disease.

Another bewitchment, made use of by country people, consists in consecration of nails to works of hatred by means of the stinking fumigations of Saturn and invocations of evil genii. They follow the footsteps of the person whom it is sought to torment, and drive the nails cross-wise into every imprint of his feet which can be traced upon the earth or sand. Yet another and more abominable practice. A fat toad is selected; it is baptized; the name and surname of the person to be bewitched is given it; it is made to swallow a Consecrated Host over which the formulae of execration have been pronounced. The animal is then wrapped in magnetized objects, bound with the hairs of the victim, upon which the operator has previously spat, and is buried at the threshold of the bewitched person's door, or at some point where he is obliged to pass daily. The elementary spirit of the toad will become a nightmare and vampire, haunting the dreams of the victim, unless indeed he should know how to drive it back on the operator.

Let us pass now to bewitchments by waxen images. The sorcerers of the Middle Ages, eager to please by their sacrileges him whom they regarded as their master, mixed baptismal oil and ashes of Consecrated Hosts with a modicum of wax. Apostate priests were never wanting to deliver them the treasures of the Church. With the accursed wax they formed an image as far as possible resembling the person whom they desired to bewitch. They clothed this image with garments similar to his; they administered to it the sacraments which he received; they called down upon its head all maledictions which could express the hatred of the sorcerer, inflicting daily imaginary tortures upon it, so as to reach and torment by sympathy the person whom the image represented. This bewitchment is more infallible if the hair, blood and above all a tooth of the victim can be procured. It was this which gave rise to the proverbial saying: You have a tooth against me – meaning, you bear me a grudge. There is also bewitchment by the glance, called the jettatura or evil eye in Italy. During our civil wars, a shopkeeper had the misfortune to inform against one of his neighbours, who after a period of detention

was set at liberty, but with his position lost. His sole vengeance was to pass twice daily the shop of the informer, whom he regarded fixedly, saluted and went on. Some little time after, the shopkeeper, unable to bear the torment of his glance any longer, sold his goods at a loss and changed his neighbourhood, leaving no address. In a word, he was ruined.

A threat is a real bewitchment, because it acts powerfully on the imagination, above all when the latter is open readily to belief in an occult and unlimited power. The terrible menace of hell, that bewitchment of humanity, during so many centuries, has created more nightmares more nameless diseases, more furious madness, than all vices and all excesses combined. This is what Hermetic artists of the Middle Ages represented by the incredible and unheard-of monsters which they carved about the doorways of basilicas. But bewitchment by threat produces an effect altogether contrary to the intentions of the operator when it is evidently vain intimidation; when it does outrage to the legitimate pride of the menaced person and consequently provokes his resistance; or finally, when it is ridiculous by its atrocity. The sectaries of hell have discredited heaven. Say to a reasonable man that equilibrium is the law of motion and life, that liberty, which is moral equilibrium, rests upon an eternal and immutable distinction between true and false, between good and bad; tell him that, endowed as he is with free will, he must place himself by his works in the empire truth and goodness, or slide back eternally like the rock Sisyphus, into the chaos of falsehood and evil; then he will understand the doctrine, and if you term truth and goodness heaven, falsehood and evil hell, he will believe in your heaven and hell, over which the Divine Ideal rests calm, perfect and inaccessible to either wrath or offence, because he will understand that if in principle hell be eternal as liberty, it cannot in fact be more than a temporary agony souls, because it is an expiation, and the idea of expiation necessarily supposes that of reparation and destruction of evil. This said, not with dogmatic intention, which is outside our province, but to indicate the moral and reasonable remedy for the bewitchment of consciences by the terrors of the life beyond, let us speak of the means of escaping the baleful influences of human wrath. The first among all is to be reasonable and just, giving no opportunity or excuse to anger. A legitimate indignation is greatly to be feared; make haste therefore to acknowledge and expiate your faults. Should anger persist after that, then it certainly proceeds from vice; seek to know what vice and unite yourself strongly to the magnetic currents of the opposite virtue. The bewitchment will have no further power upon you. Wash carefully the clothes which you have finished with before giving them away; otherwise, burn them; never use a garment which has belonged to an unknown person without purifying it by water, sulphur and such aromatics as camphor, incense, amber, etc.

A potent means of resisting bewitchment is not to fear it; it acts after the manner of contagious maladies. In times of epidemic, the terror-struck are the first to

be attacked: The secret of not fearing an evil is not to think about it, and my advice is completely disinterested since I give it in a work on Magic of which I am the author, when I urge upon persons who are nervous, feeble, credulous, hysterical, superstitious devotees, foolish, without energy and without will, never to open a book on Magic, to close this one if they have opened it, to turn a deaf ear to those who talk of the occult sciences, to deride them, never to believe in them and to drink water as said the great pantagruelist magician, the excellent curé of Meudon.

As for the wise – and it is time that we turned to them after making an allowance for the foolish – they have scarcely any sorceries to fear save those of fortune; but seeing that they are priests and physicians, they may be called upon to cure the bewitched, and this should be their method of procedure. They must persuade such a person to do some act of goodness to his tormentor, render him some service which he cannot refuse, and lead him directly or otherwise to the communion of salt. A person who believes himself bewitched by the execration and interment of the toad must carry about him a living toad in a horn box. For the bewitchment of the pierced heart, the afflicted individual must be made to eat a lamb's heart seasoned with sage and onion, and to carry a Talisman of Venus or of the Moon in a satchel filled with camphor and salt. For bewitchment by the waxen figure, a more perfect figure must be made, and set about as far as possible with things belonging to the person; seven talismans must be hung round the neck; it must be placed in the middle of a great Pantacle representing the Pentagram, and each day must be rubbed slightly with a mixture of oil and balm, after reciting the Conjunction of the Four to turn aside the influence of elementary spirits. At the end of seven days the image must be burnt in consecrated fire, and one may rest assured that the figure fabricated by that sorcerer will at such moment lose all its virtue.

We have mentioned already the Sympathetic Medicine of Paracelsus, who medicated waxen limbs and operated upon discharges of blood from wounds for the cure of wounds themselves. This system permitted the employment of more than usually violent remedies, and the chief specifics were sublimate and vitriol. We believe that homoeopathy is a reminiscence of the theories of Paracelsus and a return to his wise practices. But we shall follow up this subject in a special treatise consecrated to occult medicine.

Contracts by parents forestalling the future of their children are bewitchments which cannot be condemned too strongly; children dedicated in white, for example, scarcely ever prosper; those who were formerly devoted to celibacy fell commonly into debauch, or ended in despair and madness. Man is not permitted to do violence to destiny, still less to impose bonds upon the lawful use of liberty.

As a supplement or appendix to this chapter, we will add a few words about mandragores and androids which several writers on Magic confound with waxen

images serving the purposes of bewitchment. The natural mandragore is a filamentous root which presents more or less as a whole either the figure of a man, or that of the virile members. It is slightly narcotic and an aphrodisiacal virtue was ascribed to it by the ancients, who represented it as being sought by Thessalian sorcerers for the composition of philtres. Is this root the umbilical vestige of our terrestrial origin, as a certain magical mysticism has suggested? We dare not affirm it seriously, but it is true all the same that man issued from the slime of earth and his first appearance must have been in the form of a rough sketch. The analogies of Nature compel us to admit the notion, at least as a possibility. The first men were, in this case, a family of gigantic, sensitive mandragores, animated by the sun, who rooted themselves up from the earth. Such an assumption not only does not exclude, but on the contrary positively supposes, creative will and the providential co-operation of a First Cause, which we have REASON to call GOD.

Some alchemists, impressed by this idea, indulged in reveries on the culture of the mandragore and experimented in the artificial reproduction of a soil sufficiently fruitful and a sun sufficiently active to humanize the said root, and thus create men without the concurrence of the female. Others, who regarded humanity as the synthesis of animals, despaired about vitalizing the mandragore, but they crossed monstrous pairs and projected human seed into animal earth, only for the production of shameful crimes and barren deformities. The third method of making the android was by galvanic machinery. One of these almost intelligent automata was attributed to Albertus Magnus, and it is said that St. Thomas destroyed it with one blow from a stick because he was perplexed by its answers. This story is an allegory: the android was primitive scholasticism, which was broken by the SUMMA of St. Thomas, that daring innovator who first substituted the absolute law of reason for arbitrary divinity, by formulating an axiom which we cannot repeat too often, since it comes from such a master: "A thing is not just because God wills it, but God wills it because it is just."

The real and serious android of the ancients was a secret which they have kept hidden from all eyes, and Mesmer was the first who dared to divulge it. It was the projection of the will of the Magus into another body, organized and served by an elementary spirit; in more modern and intelligible terms, it was a magnetic subject.

CHAPTER XVII

THE WRITING OF THE STARS

WE have finished with infernus, and we breathe the fresh air freely as we turn to daylight after traversing the crypts of Black Magic. Get thee behind us, Satan! We renounce thee, with all thy pomps and works, and still more with all thy deformities, thy meanness, thy nothingness, thy deception! The Great Initiator beheld thee fall from heaven like a thunderbolt. The Christian legend changes thee, making thee set thy dragon's head mildly beneath the foot of the Mother of God. Thou art for us the image of unintelligence and mystery; thou art unreason and blind fanaticism; thou art the inquisition and its hell; thou art the god of Torquemada and Alexander VI; thou hast become the sport of children, and thy final place is at the side of Polichinello. Henceforth thou art only a grotesque figure in our travelling booths and a means of instruction in a few so-called religious markets.

After the sixteenth Key of the Tarot, which represents the downfall of Satan's temple, we find on the seventeenth leaf a magnificent and gracious emblem. A naked woman, a young and immortal maid, pours down on earth the water of universal life from two ewers, one of gold and one of silver. Hard by there is a flowering shrub, on which rests the butterfly of Psyche; above shines an eight-pointed star with seven other stars around it. "I believe in eternal life!" Such is the final article of the Christian symbol, and this of itself is a full profession of faith.

When they compared the calm and peaceful immensity of heaven, thronged with immovable lights, to the tumults and darkness of this world, the ancients believed themselves to have discovered in that beautiful book, written in letters of gold, the final utterance of the enigma of destinies. In imagination they drew lines of correspondence between these shining points of divine writing; and it is said that the first constellations marked out by the shepherds of Chaldea were also the first letters of the kabalistic alphabet. These characters, expressed first of all by means of lines, then enclosed in hieroglyphic figures, would, according to M. Moreau de Dammartin, author of a very curious treatise on alphabetic characters, have determined the ancient Magi in the choice of the Tarot figures, which are considered by this man of learning, as by ourselves, an essentially hieratic and primitive book. Thus, in his opinion, the Chinese TSEU, the Hebrew ALEPH and the Greek ALPHA expressed hieroglyphically by the figure of the juggler, would be borrowed from the constellation of the Crane, in the vicinity of the celestial Fish, a sign of the eastern hemisphere. The Chinese TCHEOU, the Hebrew BETH and the Latin B, corresponding to Pope Joan or Juno, were formed from the head of the Ram; the Chinese YN, the Hebrew GHIMEL and the Latin G, represented by the Empress, would be derived from the constellation of the Great Bear, etc. The Kabalist Gaffarel, whom we have cited more than once, erected a planisphere in

which all the constellations form Hebrew letters; but we confess that the configurations are frequently arbitrary in the highest degree, and upon the indication of a single star, for example, we can see no reason why a o should be traced rather than a n or z; four stars will also give indifferently a m, k, or x, as well as an '. We are deterred therefore from reproducing a copy of Gaffarel's planisphere, examples of which are, moreover, not exceedingly rare. It was included in the work of Montfaucon on the religions and superstitions of the world, and also in the treatise upon Magic published by the mystic Eckartshausen. Scholars, moreover, are not agreed upon the configuration of the letters of the primitive alphabet. The Italian Tarot, of which the lost Gothic originals are much to be regretted, connects by the disposition of its figures with the Hebrew alphabet in use after the captivity, and known as the Assyrian alphabet; but there are fragments of anterior Tarots where the disposition is different. There should be no conjecture in matters of research, and hence we suspend our judgement in the expectation of fresh and more conclusive discoveries. As to the alphabet of the stars, we believe it to be instinctive, like the configuration of clouds, which seem to assume any form that imagination lends them. Star-groups are like points in geomancy or the figures of cartomancy. They are a pretext for auto-magnetism, an instrument to fix and determine native intuition. Thus, a Kabbalist, familiar with mystic hieroglyphics, will perceive signs in the stars which will not be discerned by a simple shepherd, but the shepherd, on his part, will observe combinations that will escape the Kabbalist. Country people substitute a rake for the belt and sword of Orion, while a Kabbalist recognizes in the same sign – considered as a whole – all the mysteries of Ezekiel, the Ten SEPHIROTH arranged in a triadic manner, a central triangle formed of four stars, then a line of three stars making the JOD, the two figures taken together expressing the mysteries of BERESHITH, and finally, four stars constituting the wheels of MERCAVAH, and completing the divine chariot. Looked at after another manner, and postulating other ideal lines, he will notice a well-formed GHIMEL placed above JOD, in a large DALETH, a symbol typifying the strife between good and evil, with the final triumph of good. As a fact, the GHIMEL superposed on the JOD is the triad produced by unity, the manifestation of the Divine Word, whilst the reversed DALETH is the triad composed of the evil duad multiplied by itself. Thus regarded, the figure of Orion would be identical with that of the angel Michael doing battle with the dragon, and the appearance of this sign, so understood, would be, for the Kabbalist, a portent of victory and happiness.

A long contemplation of the sky exalts imagination, and then the stars respond to our thoughts. The lines drawn mentally from one to another by primitive observers have given man his first notions of geometry. Accordingly as our soul is troubled or at rest, the stars seem burning with menace or sparkling with hope. The sky is thus the mirror of the human soul, and when we think that we are reading in the stars it is in ourselves we read.

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Gaffarel, applying the presages of celestial writing to the destinies of empires, says that not in vain did the ancients place all signs of evil augury in the northern region of the sky; calamities have been in all ages regarded as coming from the north to spread themselves over the earth by the invasion of the south. "For this reason," he tells us, "the ancients represented in the northern parts of the heaven a serpent or dragon near two bears, since these animals are the true hieroglyphs of tyranny, pillage and all oppression. As a fact, glance at history, and you will see that all great devastations proceed from the north. The Assyrians or Chaldeans, incited by Nebuchadnezzar or Salmanasor, gave fullest evidence of this truth by the destruction of the most splendid and most holy temple and city in the universe, and by the complete overthrow of a people whom God Himself had taken under His special protection and of whom He termed Himself Father especially. So also that other Jerusalem, Rome the blessed, has it not too experienced frequently the violence of this evil northern race, when it beheld its altars demolished and the towers of its proud edifices brought level with the foundations, through the cruelty of Alaric, Genseric, Attila and other princes of the Goths, Huns, Vandals and Alani. . . . Very properly therefore in the secrets of this celestial writing, do we read calamities and misfortunes on the northern side, since a septentrione pandetur omne malum. Now, the word *ThPThCh* which we translate by *pandetur*, is also an equivalent of *depingetur* or *scribetur*, and the prophecy signifies equally: All misfortunes of the world are written in the northern sky."

We have transcribed this passage at length, because it is not without application in our own day, when the north once more seems to threaten Europe; but it is also the destiny of hoar-frost to be melted by the sun, and darkness disappears of

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itself when the light manifests. Such is for us the last word of prophecy and the secret of the future. Gaffarel adds yet another prognosis drawn from the stars, as, for example, the progressive weakening of the Ottoman empire; but, as mentioned already, his constellated letters are exceedingly arbitrary. He states, for the rest, that he derived his predictions from a Hebrew Kabbalist, Rabbi Chomer, but does not pretend to understand him especially well.

Here follows a table of magical characters designed according to the zodiacal constellations by ancient astrologers: each of them represents the name of a genius, be he good or evil. It is known that the Signs of the Zodiac correspond to various celestial influences and consequently signify an annual alternative of good or evil.

The names of the genii designated by the above characters are: For the Ram, SATAARAN and SARAHIEL; for the Bull, BAGDAL, and ARAZIEL; for the Twins, SAGRAS and SARAÏEL; for the Crab, RAHDAR and PHAKIEL; for the Lion, SAGHAM and SERATIEL; for the Virgin, IADARA and SCHALTIEL; for the Balance, GRASGAR- BEN and HADAKIEL; for the Scorpion, RIEHOL and SAISSAIEL; for the Archer, VHNORI and SARITAÏEL; for the Goat, SAGDALON and SEMAKIEL; for the Water- Bearer, SSAKMAKILE; for the Fishes, RASAMASA and VACABIEL.

The wise man, seeking to read the sky, must observe also the days of the moon, the influence of which is very great in astrology. The moon attracts and repels alternately the magnetic fluid of the earth, and thus produces the ebb and flow of the sea; we must be well acquainted therefore with its phases and be able to distinguish its days and hours. The new moon is favourable at the beginning of all

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magical works: from first quarter to full moon its influence is warm; from full moon to third quarter it is dry; and from third quarter to last it is cold. Here follow the special characters of all days of the moon, distinguished by the twenty-two Tarot Keys and by the signs of the seven planets.

1. The Juggler, or Magus. The first day of the moon is that of the creation of the moon itself. This day is consecrated to mental enterprises and should be favourable for opportune innovations.

2. Pope Joan, or Occult Science. The second day, the genius of which Eneidiel, was the fifth of creation, for the moon was made on the fourth day. The birds and fishes, created on this day, are living hieroglyphs of magical analogies and of the universal doctrine of Hermes. The water and air, which were filled thereby with forms of the Word, are elementary figures of the Mercury of the Sages, that is, of intelligence and speech. This day is propitious to revelations, initiations and great discoveries of science.

3. The Celestial Mother, or Empress. The third day was that of man's creation. So is the moon called the MOTHER in Kabalah, when it is represented in association with the number 3. This day is favourable to generation and generally to all productions, whether of body or mind.

4. The Emperor, or Ruler. The fourth day is baleful: it was that of the birth of Cain; but it is favourable to unjust and tyrannical enterprises.

5. The Pope, or Hierophant. The fifth day is fortunate; it was that of the birth of Abel.

6. The Lover, or Liberty. The sixth day is a day of pride; it was that of the birth of Lamech, who said unto his wives: "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." This day is propitious for conspiracies and rebellions.

7. The Chariot. On the seventh day, birth of Hebron, who gave his name to the first of the seven sacred cities of Israel. a day of religion, prayers and success.

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8. Justice. Murder of Abel. Day of expiation.
9. The Old Man, or Hermit. Birth of Methuselah. Day of blessing for children.
10. Ezekiel's Wheel of Fortune. Birth of Nebuchadnezzar. Reign of the Beast. Fatal day.
11. Strength. Birth of Noah. Visions on this day are deceitful, but it is one of health and long life for children born on it.
12. The Victim, or Hanged Man. Birth of Samuel. Prophetic and kabalistic day, favourable to the fulfilment of the Great Work.
13. Death. Birthday of Canaan, the accursed son of Chain. Baleful day and fatal number.
14. The Angel of Temperance. Blessing of Noah on the fourteenth day of the moon. This day is governed by the angel Cassiel of the hierarchy of Uriel.
15. Typhon, or the Devil. Birth of Ishmael. Day of reprobation and exile.
16. The Blasted Tower. Birthday of Jacob and Esau; the day also of Jacob's predestination, to Esau's ruin.
17. The Glittering Star. Fire from heaven burns Sodom and Gomorrah. Day of salvation for the good and ruin for the wicked: dangerous on a Saturday. It is under the dominion of the Scorpion.
18. The Moon. Birth of Isaac. Wife's triumph. Day of conjugal affection and good hope.
19. The Sun. Birth of Pharoah. a beneficent or fatal day for the great of earth, according to

the different merits of the great.

20. The Judgement. Birth of Jonah, the instrument of God's judgement. Propitious for Divine Revelations.

21. The World. Birth of Saul, material royalty. Danger to mind and reason.

22. Influence of Saturn. Birth of Job. Day of trial and suffering.

23. Influence of Venus. Birth of Benjamin. Day of preference and tenderness.

24. *Influence of Jupiter. Birth of Japhet.*

25. Influence of Mercury. Tenth plague of Egypt.

26. Influence of Mars. Deliverance of the Israelites and passage of the Red Sea.

27. Influence of Diana, or Hecate. Splendid victory achieved by Judas Maccabeus.

28. Influence of the Sun. Samson carries off the gates of Gaza. Day of strength and deliverance.

29. The Fool of the Tarot. Day of failure and miscarriage in all things.

We see from this rabbinical table, which John Belot and others borrowed from the Hebrew Kabbalists, that these ancient masters concluded a posteriori from facts to presumable influences, which is completely within the logic of the occult sciences. We see also what diverse significations are included in the twenty-two Keys which form the universal alphabet of the Tarot, together with the truth of our affirmation, that all secrets of the Kabbalah and Magic, all mysteries of the elder world, all science of the patriarchs, all historical traditions of primeval times, are enclosed in this hieroglyphic book of Thoth, Enoch or Cadmus.

An exceedingly simple method of finding celestial horoscopes by onomancy is that which we are about to describe: it harmonizes Gaffarel with our own views, and its results are most astounding in their exactitude and depth. Take a black card; cut therein the name of the person for whom you wish to make the consultation; place this card at the end of a tube which must diminish towards the eye of the observer; then look through it alternately towards the four cardinal points, beginning at the east and finishing at the north. Take note of all the stars which you see through the letters; convert these letters into numbers, and, with the sum of the addition written down in the same manner, renew the operation; then compute the number of stars you have next, adding this number to that of the name; cast up again and write the sum of the two numbers in Hebrew characters. Renew the operation; inscribe separately the stars which you have noticed; find the names of all the stars in the planisphere; classify them according to their size and brightness, choosing the most brilliant of all as the pole-star of your astrological operation; find lastly, in the Egyptian planisphere, the names and figures of the genii to which these stars belong. A good example of the planisphere will be found in the atlas to the great work of Dupuis. You will learn in this manner the fortunate and unfortunate signs enter into the name of the person, and what is their influence; whether in childhood, which is the name traced at the east; in youth, which is the name traced at the south; in mature age, which is the name at the west; in decline, which is the name at the north; or finally, during the whole life, obtained from the stars which enter into the entire number formed by the addition of letters and stars. This astrological operation is simple, easy and calls for few calculations; it connects with the highest antiquity and belongs evidently to primitive patriarchal Magic, as will be seen by studying the works of Gaffarel and his master Rabbi Chomer. Onomantic astrology was practised by the old Hebrew Kabalists, as is proved from their observations by Rabbi Chomer, Rabbi Kapol, Rabbi Abjudan and other masters in Kabalah. The menaces of the prophets uttered against various nations were based upon the characters of the stars found vertically over them in the permanent correspondence of the celestial and terrestrial spheres. Thus, by writing in the sky of Greece the Hebrew name of that country *nwv* or *gnv*, and translating in numbers, they obtained the word *ChRB*, which signifies destroyed, desolated.

———— *h w k 2 2 8 CHARAB Destroyed, Desolated Sum 12* —————

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u n v 5 6 1 JAVAN Greece Sum 12 ——— Hence they inferred that after a cycle of twelve periods Greece would be destroyed and desolated. A short time before the sack of Jerusalem and its temple by Nebuchadnezzar, the Kabalists remarked eleven stars disposed in the following manner vertically above the temple:

* * * * *

* * *

All these entered into the word xvehx written from south to west, the term signifying reprobation and abandonment without mercy. The sum of the number of the letters is 423, exactly the period of the duration of the temple. Destruction threatened the empires of Persia and Assyria, in the shape of four vertical stars which entered into the three letters hnw, Roev, and the fatal period indicated was 208 years. So also four stars announced to the kabalistic rabbins of another epoch the fall and division of the empire of Alexander; they entered into the word owq, PARAD = to divide = 284, the number of this word, indicating the entire duration of the said empire, both as to root and branches. According to Rabbi Chomer, the destinies of the Ottoman power at Constantinople would be fixed and foretold by four stars, entering into the word x'j, CAAH, signifying to be feeble, weak and drawing to its end. The stars being more brilliant in the letter Aleph, indicated a capital, and gave it the numerical value of a thousand. The three letters combined make 1025, which must be computed from the taking of Constantinople by Mahomet II, a calculation which still promises several centuries of existence to the enfeebled empire of the sultans, sustained at present by all Europe combined. The MANE THECEL PHARES which Belshazzar, in his intoxication, saw written on the wall of his palace by the glare of torches, was an onomantic intuition similar to that of the rabbins. Initiated, no doubt, by his Hebrew diviners in the reading of the stars, Belshazzar went to work mechanically and instinctively upon the lamps of his nocturnal east, as he would upon the stars of heaven. The three words which he had formed in his imagination soon became indelible to his eyes and paled all the lights of his banquet. It was easy to predict an end like that of Sardanapalus to a king who abandoned himself to orgies in a besieged town.

In conclusion, we have said and we repeat that magnetic intuitions alone give

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value and reality to these kabalistic and astrological calculations, puerile possibly and completely arbitrary when made without inspiration, by frigid curiosity and in the absence of a powerful will.

CHAPTER XVIII

PHILTRES AND MAGNETISM

LET us now adventure in Thessaly, the country of enchantments. Here was Apuleius beguiled, like the companions of Ulysses, and underwent a humiliating metamorphosis. Here all is magical – the birds that fly, the insects humming in the grass, even the trees and flowers. Here in the moon-light are brewed those potions which compel love; here spells are devised by stryges to render them young and lovely like Charites. O all ye youths, beware!

The art of poisoning reason, otherwise the art of philtres, seems indeed, if traditions may be trusted, to have developed its venomous efflorescence more abundantly in Thessaly than elsewhere. There also magnetism played its most important part, for stimulating or narcotic plants, bewitched and harmful animal substances, derived all their power from enchantments – that is to say, from sacrifices accomplished and words pronounced by sorcerers when preparing philtres and beverages. Inflaming substances, and those in which phosphorus predominates, are naturally aphrodisiacal. Anything which acts strongly on the nervous system may induce impassioned exaltation, and when a skilful and persevering will knows how to direct and influence these natural tendencies, it can use the desires of others to the profit of its own, and will soon reduce the most independent personalities into instruments of its pleasures. From such influence it behoves us to seek protection, and to give arms to the weak is our purpose in writing this chapter. Here, in the first place, are the devices of the enemy. The man who seeks to compel love – we attribute such unlawful manoeuvres to men only, assuming that women can never have need of them – must in the first place make himself observed by the person whom he desires and must contrive to impress her imagination. He must inspire her with admiration, astonishment, terror, and even with horror, failing all other resources; but at any cost he must set himself apart in her eyes from the rank of ordinary men and, with or against her will, must make himself a place in her memory, her apprehensions, her dreams. The type of Lovelace is certainly not the admitted ideal of the type of Clarissa, but she thinks of him incessantly to condemn him, to execrate him, to compassionate his victims, to desire his conversion and repentance. Next she seeks his regeneration by devotion and forgiveness. Later on secret vanity whispers to her how grand it would be to fix the affections of a Lovelace, to love him and yet to withstand him. Behold, then, Clarissa surprised into loving Lovelace! She chides herself, blushes, renounces a thousand times and loves him a thousand more. Then, at the supreme moment, she forgets to resist him. Had angels been women, represented by modern mysticism, Jehovah indeed would have acted as a wise and prudent Father by placing Satan at the gate of heaven. It is a serious imposition on the self-love of some amiable women to find that man fundamentally good and honourable who

enamoured them when they thought him a scapegrace. The angel leaves him disdainfully, saying: "You are not the devil!" Play the devil as well as you can, if you wish to allure an angel. No licence is possible to a virtuous man. "For what does he take us?" say women. "Does he think us less strict than he is?" But everything is forgiven in a rascal. "What else could you expect?" The part of a man with high principles and of rigid character can never be a power save with women whom one wishes to fascinate: the rest, without exception, adore reprobates. It is quite the opposite with men, and this contrast has made modesty woman's dower, the first and most natural of her coquetries. One of the distinguished physicians and most amiable men of learning in London – Dr. Ashburner – told me last year that a certain client, after leaving the house of a distinguished lady, observed to him: "I have just had a strange compliment from the Marchioness of _____. Looking me straight in the face, she said: 'Sir, you will not make me flinch before your terrible glance: you have the eyes of Satan.'" "Well," answered the doctor, smiling, "you, of course, put your arms round her neck and embraced her?" "Not at all; I was overwhelmed by her sudden onslaught." "Beware how you call on her again, then, my friend; you will have fallen deeply in her estimation!"

The office of executioner is commonly said to go down from father to son. Do executioners really have children? Undoubtedly, as they never fail to get wives. Marat had a mistress who loved him tenderly – he, the loathsome leper; but still it was that terrible Marat who caused the world to tremble. Love, above all in a woman, may be termed a veritable hallucination; for want of a prudent motive, it will frequently select an absurd one. Deceive Joconde for a clown, how awful! – Ah! but supposing it is awful, why not perpetrate it? It must be pleasant to be occasionally guilty of a small abomination.

Given this transcendental knowledge of woman, another device can be adopted to attract her notice – not to concern oneself with her, or to do so in a way which is humiliating to her self-love, treating her as a child and deriding all notion of paying court to her. The parts are then reversed; she will move heaven and earth to tempt you; she will initiate you into secrets which women keep back; she will vest and unvest before you, making such observations as: "Between women– among old friends–I have no fear about you–you are not a man for me." etc. Then she will watch your expression; if she find it calm and indifferent, she will be indignant; she will approach you under some pretext, brush you with her tresses, permit her bodice to slip open. Women, in such cases, occasionally will risk a violence, not out of desire, but from curiosity, from impatience and irritation. a magician of any spirit will need no other philtres than these; he will also use flattering words, magnetic breathings, slight but voluptuous contacts, by a kind of hypocrisy and as if unconscious. Those who resort to potions are old, idiotic, ugly, impotent. Where, indeed, is the use of the philtre? Anyone who is truly a man has always at his disposal the means of making himself loved, providing that he does

not seek to usurp a place which is occupied. It would be a sovereign blunder to attempt the conquest of a young and affectionate bride during the first felicities of the honeymoon, or of a fortified Clarissa made miserable already by a Lovelace, or bitterly lamenting her love.

We shall not discuss here the impurities of Black Magic; the subject of philtres: we have done with the coctions of Canidia. The epodes of Horace tell us after what manner this abominable Roman sorceress compounded her poisons, while for the sacrifices and enchantments of love, we may refer to the Eclogues of Virgil and Theocritus, where the ceremonials for this species of magical work are described minutely. Nor shall we need to reproduce the recipes of the Grimoires or of the LITTLE ALBERT, which anyone can consult for themselves. All these various practices connect with magnetism or poisonous magic and are either foolish or criminal. Potions which enfeeble mind and disturb reason establish the empire already acquired by an evil will, and it was thus that the empress Caesonia is said to have fixed the savage love of Caligula. Prussic acid is the most terrible agent in these envenomings of thought; hence we should beware of all extractions with an almond flavour, and never tolerate in bedchambers the presence of bay-cherry, Datura stramonium, almond-soaps or washes, and generally all perfumes in which this odour predominates, above when its action on the brain is seconded by that of amber.

To weaken the activity of intelligence is to strengthen proportionally the forces of unreasoning passion. Love of that kind which the malefactors we are concerned with would inspire is a veritable stupefaction and the most shameful of moral bondages. The more we enervate a slave, the more incapable we make him of freedom, and here lies the true secret of the sorceress in Apuleius and the potions of Circe. The use of tobacco, by smoking or otherwise, is a dangerous auxiliary of stupefying philtres and brain poisons. Nicotine, as we know, is not less deadly than prussic acid and is present in tobacco in larger quantities than is this acid in almonds. The absorption of one will by another frequently changes a whole series of destinies, and not for ourselves only should we watch our relations, learning to distinguish pure from impure atmospheres, for the true philtres, and those most dangerous, are invisible. Such are the currents of vital radiating light, which, mingling and inter-changing, produce attractions and sympathies, as magnetic experiments leave no room to doubt. The history of the Church tells us that an arch-heretic named Marcos infatuated all women by breathing on them; but his power was destroyed when a valiant Christian female forestalled him in breathing, and said to him: "May God judge thee!" The Curé Gaufridy, who was burnt as a sorcerer, pretended to enamour all women who came in contact with his breath. The notorious Father Girard, a Jesuit, was accused by his penitent, Mlle. Cardier, of destroying her self-control by breathing on her. Such a pretext was necessary to minimize the horrible and ridiculous nature of her accusations against this priest,

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whose guilt, moreover, has never been well established, though, consciously or unconsciously, he had certainly inspired an exceedingly shameful passion in the miserable girl.

“Mlle. Ranfaing, having become a widow in 16—,” says Dom Calmet in his *Treatise on Apparitions*, “was sought in marriage by a physician named Poirot. Failing to obtain a hearing, he thereupon gave her potions to induce love, and these caused extraordinary derangements in the health of the lady, increasing to such a degree that she was believed to be possessed, so that other physicians, baffled by her case, recommended her for the exorcisms of the Church. Thereupon, by command of M. de Porcelets, Bishop of Toul, the following were named as her exorcists: M. Viardin, doctor in theology, the state councillor of the Duke of Lorraine, a Jesuit and a capuchin. But in the long course of these ceremonies, almost all the clergy of Nancy, the aforesaid Lord Bishop, the Bishop of Tripoli, suffragan of Strasbourg, M. de Nancy, formerly ambassador of the most Christian King at Constantinople and then priest of the Oratory, Charles of Lorraine, Bishop of Verdun, two Sorbonne doctors specially deputed to assist, exorcised her frequently in Hebrew, in Greek and in Latin, and she invariably replied to them pertinently, though she herself could scarcely read even the last language. Mention is made of the certificate given by M. Nicholas de Harlay, learned in the Hebrew tongue, who recognized that Mlle. Ranfaing was really possessed, that she had answered the mere motion of his lips without any uttered words, and given numerous other proofs. The sieur Gamier, doctor of the Sorbonne, having also adjured her several times in Hebrew, she replied lucidly, but in French, saying that the pact bound her to speak an ordinary tongue. The demon added: ‘Is it not sufficient for me to show that I understand what you say?’ The same doctor, addressing him in Greek, inadvertently used one case for another, whereupon the possessed woman, or rather the devil, said: ‘You have blundered.’ The doctor replied in Greek, ‘Point out my error.’ The devil answered, ‘Be satisfied that I mention the mistake: I shall tell you no more.’ The doctor bade him be silent in Greek, and he retorted, “You bid me hold my tongue, but for myself I decline to be silent.””

This remarkable example of hysterical affection carried into the region of ecstasy and demonomania, as the consequence of a potion administered by a man who believed that he was a sorcerer, proves better than any argument the omnipotence of will and imagination reacting one upon another, and the strange lucidity of ecstasies or somnambulists, who comprehend speech by reading it in thought, though they do not understand the words. I make no question as to the sincerity of the witnesses cited by Dom Calmet; I am merely astonished that men so serious failed to notice the pretended demon's difficulty over answering in a tongue foreign to the sufferer. Had their interlocutor been what they meant by a demon, he would have spoken as well as understood Greek: the one would have been as easy as the other to a spirit so acute and learned. Dom Calmet does not stop here with

his history; he enumerates a long series of insidious questions and trivial injunctions on the part of the exorcisers, and a sequence of more or less congruous replies by the poor sufferer, still ecstatic and somnambulistic. It is needless to add that the excellent father draws precisely the luminous conclusions of the not less excellent M. de Mirville. The phenomena being above the comprehension of the witnesses, they were all ascribed to perdition. Brilliant and instructed conclusion! The most serious part of the business is that the physician Poirot was arraigned as a magician, confessed like all others under torture, and was burnt. Had he, by any potion, really attempted the reason of the woman in question, he would have deserved punishment as a poisoner: this is the most that we can say.

But the most terrific of all philtres are the mystical exaltations of misdirected devotion. Will ever any impurities equal the nightmares of St. Anthony or the tortures of St. Theresa and St. Angela de Foligny? The last applied a red-hot iron to her rebellious flesh, and found that the material fire was cooling to her hidden ardours. With what violence does Nature cry out for that which is denied her, but is brooded over continually to increase detestation thereof! The pretended bewitchments of Magdalen Bavan, of Mlles. de la Palud and de la Cadière, began with mysticism. The excessive fear of a given thing makes it almost invariably inevitable. To describe the two curves of a circle is to meet at the same point. Nicholas Remigious, criminal judge of Lorraine, who burnt alive eight hundred women as sorcerers, beheld Magic everywhere: it was his fixed idea, his mania. He was eager to preach a crusade against sorcerers, with whom Europe, in his opinion, was swarming; in despair that his word was not taken when he affirmed that nearly everyone in the world had been guilty of Magic, he ended by declaring that he was himself a sorcerer and was burned on his own confession.

To preserve ourselves against influences, the first condition is to forbid excitement to the imagination. All who are prone to exaltation are more or less mad, and a maniac is ever governed by his mania. Place yourself therefore above puerile fears and vague desires; believe in supreme wisdom and be assured that this wisdom, having given you understanding as the means of knowledge, cannot seek to lay snares for your intelligence or reason. Everywhere about you are effects proportioned to their causes; causes are directed and modified by understanding in the realm of humanity; in a word, you will find goodness stronger and more respected than evil: why then should you assume an immense unreason in the infinite, seeing that there is reason in the finite? Truth is hidden from no one. God is visible in His works, and He requires nothing contrary to its nature from any being, for He is Himself the author of that nature. Faith is confidence; have confidence, not in men who malign reason, for they are fools or impostors, but in that eternal reason which is the Divine Word, that true light which is offered like the sun to the intuition of every human creature coming into this world. If you believe in absolute reason; if you desire truth and justice before all things, you will have

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no occasion to fear anyone, and you will love those only who are deserving of love. Your natural light will repel instinctively that of the wicked, because it will be ruled by your will. Thus, even poisonous substances, if such are administered to you, will not affect your intelligence; ill indeed they may make you, but never criminal.

What most contributes to render women hysterical is their enervating and hypocritical education; if they took more exercise, if they were instructed more frankly and fully in matters of the world, they would be less capricious and consequently less accessible to evil tendencies. Weakness ever sympathizes with vice, because vice is a weakness which assumes the mask of strength. Madness holds reason in honor, and on all subjects it delights in the exaggerations of falsehood. In the first place therefore cure your diseased intelligence. The cause of all bewitchments, the poison of all philtres, the power of all sorcerers are there. As to the possible administration of narcotics or other drugs, it is a question for the doctor and the law; but we do not think such enormities very likely to be repeated at this day.

Lovelaces no longer entrance Clarissas otherwise than by their gallantries, and potions, like abductions by masked men and imprisonments in subterranean dungeons, have passed even out of our romances. They must be relegated to the Confessional of the Black Penitents or the ruins of the Castle of Udolpho.

Chapter XIX

THE MASTERY OF THE SUN

WE come now to that number which is attributed in the Tarot to the Sign of the Sun. The denary of Pythagoras and the triad multiplied by itself represent wisdom in its application to the Absolute. It is with the Absolute therefore that we are concerned here. To discover such Absolute in the infinite, the indefinite and the finite, is the Great Work of the sages, that which is termed by Hermes the Work of the Sun. To find the immovable foundations of true religious faith, of philosophical truth and of metallic transmutation, here is the whole secret of Hermes and here the Philosophical Stone. This Stone is both one and manifold: it is decomposed by analysis and recomposed by synthesis. In analysis it is a powder, the alchemical powder of projection; before analysis and in synthesis it is a stone. The Philosophical Stone, say the masters, must not be exposed to the air, nor to the eyes of the profane; it must be kept in concealment and preserved carefully in the most secret receptacle of the laboratory, the key of the place being always carried upon the person.

He who possesses the Great Arcanum is truly king and is indeed above any king, for he is inaccessible to all fears and to all vain hopes. In any malady of soul and body, a single fragment broken from the precious Stone, a single grain of the divine powder are more than sufficient for their cure. "He that hath ears to hear, let him hear," as the Master said.

Salt, Sulphur and Mercury are only accessory elements and passive instruments of the great enterprise. Everything depends, as we have said, upon the interior magnes of Paracelsus. The work consists entirely in Projection, and Projection is accomplished perfectly by the effective and realizable intelligence of a single word. There is but one important operation, and that is Sublimation, which is nothing less, according to Geber, than the elevation of the dry substance by means of fire, with adherence to its proper vessel. Whosoever would acquire understanding of the Great Word and possess the Great Arcanum, after studying the principles of our "Doctrine", should read the Hermetic philosophers carefully, and he will doubtless attain initiation, as others have attained it; but for the key of their allegories he must take the one dogma of Hermes, contained in the "Emerald Table", while to classify the knowledge and direct operation he must follow the order indicated in the kabalistic alphabet of the Tarot, of which an absolute and complete explanation will be given in the last chapter of this work.

Among the rare and priceless treatises which contain the mysteries of the Great Arcanum, the "Chemical Pathway or Manual" of Paracelsus must be placed in the first rank, as comprising all the mysteries of demonstrative physics and the most secret Kabbalah. This unique manuscript is preserved in the Vatican Library; a copy was transcribed by Sendivogius and was used by Baron Tschoudy when

composing the Hermetic Catechism contained in his work entitled *The Blazing Star*. This catechism, which we point out to instructed Kabalists as a substitute for the incomparable treatise of Paracelsus, expounds all the essential principles of the Great Work in a form so clear and complete that a person must be absolutely wanting in the quality of occult comprehension if he fail in attaining the absolute truth by its study. We shall now give a succinct analysis of this work, together with a few words of commentary.

Raymond Lully, one of the grand and sublime masters of science, says that before we can make gold we must have gold. Out of nothing we can make nothing; wealth is not created absolutely: it is increased and multiplied. Hence let aspirants to knowledge understand and realize that neither miracles nor jugglers' feats are demanded of the adept. Hermetic Science, like all real sciences, is mathematically demonstrable. Even its material results are as exact as a well-worked equation. Hermetic gold is not only a true doctrine, a shadowless light, truth unalloyed with falsehood; it is also material, actual, pure gold, the most precious which can be found in the veins of the earth; but the Living Gold, Living Sulphur, or true Fire of the Philosopher, must be sought in the House of Mercury. This fire feeds on air; to express its attractive and expansive power, a better comparison is impossible than that of lightning, which primally is a dry and terrestrial exhalation united to humid vapour, and afterwards, assuming an igneous nature, in virtue of its exaltation, acts on its inherent humidity, which it attracts and transmutes into its own nature, when it falls rapidly to earth, where it is drawn by a fixed nature similar to its own. These words, enigmatic in form but clear in essence, express openly what the philosophers understand by their Mercury fructified by Sulphur, which becomes the master and regenerator of Salt. It is AZOTH, universal magnesia, the Great Magical Agent, the Astral Light, the light of life, fertilized by animic force, by intellectual energy, which they compare to Sulphur on account of its affinities with Divine Fire. As to Salt, it is absolute matter. All that is material contains Salt, and all Salt can be converted into pure gold by the combined action of Sulphur and Mercury, which at times act with swiftness that transmutation can take place in an instant or in an hour, without labour for the operator and almost without expense. At other times, when the tendencies of the atmospheric media are adverse, the operation requires several days, months, and occasionally even years.

As we have said, there are two palmary natural laws – two essential laws – which, balanced against another, produce the universal equilibrium of things. These are fixity and motion, analogous to truth and discovery in philosophy, and in absolute conception to necessity and liberty, which are the very essence of God. The Hermetic philosophers give the name of fixed to all that is ponderable, to all that tends by its nature towards central rest and immobility. Whatsoever obeys more naturally and readily the law of motion, they term volatile; and they com-

pose their Stone by analysis, that is, the volatilization of the fixed; then by synthesis, that is, the fixation of the volatile, which they effect by applying to the fixed – called their Salt-Sulphurated Mercury or light of life, directed and rendered omnipotent by a secret operation. They become masters in this manner of all Nature, and their Stone is found wherever there is Salt, which is the equivalent to saying that no substance is foreign to the Great Work and that even the most apparently contemptible and vile matters can be changed into gold, which is true in this sense, as we have said, that all contain the fundamental Salt, represented in our emblems by the cubic stone itself, as may be seen in the symbolic and universal frontispiece to the KEYS of Basil Valentine. To know how to extract from all matter the pure Salt which is concealed in it is to possess the secret of the Stone. It is therefore a saline stone, which the Od, or universal Astral Light, decomposes or recomposes. It is one and many, for it can be dissolved and incorporated with other substances, like ordinary salt. Obtained by analysis, it may be termed the UNIVERSAL SUBLIMATE; recovered by the synthetic way, it is the veritable PANACEA of the ancients, for it cures all diseases, whether of soul or body, and is termed in an eminent manner the Medicine of all Nature. When, by means of absolute initiation, we can dispose of the forces of the Universal Agent, this Stone is always to our hand, for its extraction is then a simple and easy operation, far different from projection or metallic realization. The Stone in its sublimated state must not be exposed to the air, which might dissolve it and spoil its virtue. Moreover, to inhale its exhalations is not devoid of danger. The wise man more readily conserves it in the natural envelopes, knowing that he can extract it by a single effort of his will and by a single application of the Universal Agent to the envelopes, which Kabbalists term shells. To express hieroglyphically this law of prudence, the sages ascribed to their Mercury, personified in Egypt as Hermanubis, a dog's head, and to their Sulphur, represented by the Baphomet of the Temple or Prince of the Sabbath, that goat's head which brought such odium upon the occult associations of the middle ages.

For the mineral work, the First Matter is exclusively mineral, but it is not a metal. It is a metallized salt. This Matter is called vegetable because it resembles a fruit, and animal because it produces a kind of milk and blood. It contains within itself the fire by which it must be dissolved.

CHAPTER XX

THE THAUMATURGE

WE have defined miracles as the natural effects of exceptional causes. The immediate action of the human will upon bodies, or at least that action exercised without visible means, constitutes a miracle in the physical order. The influence exercised upon wills or intelligences, either suddenly or within a given time, and capable of subjugating thoughts, changing the most determined resolutions, paralysing the most violent passions – this influence constitutes a miracle in the moral order. The common error concerning miracles is to regard them as effects without causes, contradictions of Nature, sudden vagaries of the Divine Mind, not seeing that a single miracle of this class would destroy the universal harmony and reduce the universe to chaos. There are miracles which are impossible even for God, namely, those that involve absurdity. Could God be absurd for one instant, neither Himself nor the world would be in existence the moment following. To expect from the Divine Arbiter an effect having a disproportionate cause, or even no cause at all, is what is called tempting God: it is casting one's self into the void. God operates by His works – in heaven by angels and on earth by men. Hence, in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action men can dispose equally of Divine Omnipotence. In the heaven of human conceptions it is humanity which creates God, and men think that God has made them in His image because they have made Him in theirs. The domain of man is all corporeal and visible Nature on earth, and if he cannot rule suns and stars, he can at least calculate their motion, compute their distances and identify his will with their influence. He can modify the atmosphere, act up to a certain point upon the seasons, heal or harm his neighbours, preserve life and inflict death. By the conservation of life we understand resurrection in certain cases, as already established. The absolute in reason and volition is the greatest power which can be given any man to attain, and it is by means of this power that he performs what astonishes the multitude under the name of miracles.

The most perfect purity of intention is indispensable to the thaumaturge, and in the next place a favourable current and unlimited confidence. The man who has come to fear nothing and desire nothing is master of all. This is the meaning of that beautiful allegory of the Gospel, wherein the Son of God, thrice victor over the unclean spirit, receives ministration from angels in the wilderness. Nothing on earth withstands a free and rational will. When the wise man says, "I will," it is God Himself Who wills, and all that he commands takes place. It is the knowledge and self-reliance of the physician which constitute the virtue of his prescriptions, whence thaumaturgy is the only real and efficacious remedy. It follows that occult

therapeutics are apart from all vulgar medication. It makes use for the most part of words and insufflations, and communicates by will a diverse virtue to the simplest substances – water, oil, wine camphor, salt. The water of homoeopaths is truly a magnetized and enchanted water, which works by means of faith. The dynamic substances added in, so to speak, infinitesimal quantities are consecrations and signs of the physician's will.

What is vulgarly called charlatanism is a great means of real success in medicine, assuming that it is sufficiently skilful to inspire great confidence and to form a circle of faith. In medicine, above all, it is faith which saves. There is scarcely a village which does not possess its male or female compounder of occult medicine, and these people are – almost everywhere and always – incomparably more successful than physicians approved by the faculty. The remedies which they prescribe are often strange or ridiculous, but on this account are so much more effectual, for they exact and realize more faith on the part of patients and operators. An old merchant of our acquaintance, a man of eccentric character and exalted religious sentiment, after retiring from business, set himself to practise occult medicine, gratuitously and out of Christian charity, in one of the Departments of France. His sole specifics were oil, insufflations and prayers. The institution of a lawsuit against him for the illegal exercise of medicine established in public knowledge that ten thousand cures had been attributed to him in the space of about five years, and that the number of his believers increased in proportions calculated to alarm all the doctors of the district. We saw also at Mans a poor nun who was regarded as slightly demented, but she healed nevertheless all diseases in the surrounding country by means of an elixir and plaster of her own invention. The elixir was taken internally, the plaster was applied outwardly, so that nothing escaped this universal panacea. The plaster never adhered to the skin save at the place where its application was necessary, and it rolled up and fell off by itself – such at least was asserted by the good sister and declared to be the case by the sufferers. This thaumaturge was also subjected to prosecution, for she impoverished the practice of all the doctors round about her; she was cloistered rigidly, but it was soon found necessary to produce her at least once a week, and on the day for her consultations we have seen Sister Jane-Frances surrounded by the country folk, who had arrived overnight, awaiting their turn, lying at the convent gate. They had slept upon the ground and tarried only to receive the elixir and plaster of the devoted sister. The remedy being the same in all diseases, it would appear needless for her to be acquainted with the cases of her patients, but she listened to them invariably with great attention and only dispensed her specific after learning the nature of the complaint. There was the magical secret. The direction of the intention imparted its special virtue to the remedy, which was insignificant in itself. The elixir was aromatic brandy mixed with the juice of bitter herbs; the plaster was a compound analogous to theriac as regards colour and smell; it was

possibly electuary Burgundy pitch, but whatever the substance, it worked wonders, and the wrath of the rural folk would have been visited on those who questioned the miracles of their nun. Near Paris also we knew of an old thaumaturgic gardener who accomplished marvellous cures by putting in his phials the juice of all the herbs of St. John. He had, however, a sceptical brother who derided the sorcerer, and the poor gardener, overwhelmed by the sarcasms of this infidel, began to doubt himself, whereupon all the miracles ceased, the sufferers lost confidence and the thaumaturge, slandered and despairing, died mad. The Abbé Thiers, curé of Vibraie, in his curious Treatise concerning Superstitions, records that a woman, afflicted with an apparently aggravated ophthalmia, having been suddenly and mysteriously cured, confessed to a priest that she had betaken herself to Magic. She had long importuned a clerk, whom she regarded as a magician, to give her a talisman that she might wear, and he had at length delivered her a scroll of parchment, advising her at the same time to wash three times daily in fresh water. The priest made her give up the parchment, on which were these words: *Eruat diabolus oculos tuos et repleat stercoribus loca vacantia*. He translated them to the good woman, who was stupefied; but, all the same, she was cured.

Insufflation is one of the most important practices of occult medicine, because it is a perfect sign of the transmission of life. To inspire, as a fact, means to breathe upon some person or thing, and we know already, by the one doctrine of Hermes, that the virtue of things has created words, that there is an exact proportion between ideas and speech, which is the first form and verbal realization of ideas. The breath attracts or repels accordingly as it is warm or cold. The warm breathing corresponds to positive and the cold breathing to negative electricity. Electrical and nervous animals fear cold breathing, and the experiment may be made upon a cat whose familiarities are importunate. By fixedly regarding a lion or tiger and blowing in their face, they would be so stupefied as to be forced to retreat before us. Warm and prolonged insufflation recruits the circulation of the blood, cures rheumatic and gouty pains, restores the balance of the humours and dispels lassitude. When the operator is sympathetic and good, it acts as a universal sedative. Cold insufflation soothes pains occasioned by congestions and fluidic accumulations. The two breathings must therefore be used alternately, observing the polarity of the human organism and acting in a contrary manner upon the poles, which must be subjected successively to an opposite magnetism. Thus to cure an inflamed eye, the one which is not affected must be subjected to a warm and gentle insufflation, cold insufflation being practised upon the suffering member at the same distance and in the same proportion. Magnetic passes have a similar effect to insufflations, and are a real breathing by transpiration and radiation of the interior air, which is phosphorescent with vital light. Slow passes constitute a warm breathing which fortifies and raises the spirits; swift passes are a cold

breathing of dispersive nature, neutralizing tendencies to congestion. The warm insufflation should be performed transversely, or from below upward; the cold insufflation is more effective when directed downward from above.

We breathe not only by means of mouth and nostrils; the universal porousness of our body is a true respiratory apparatus, inadequate undoubtedly but most useful to life and health. The extremities of the fingers, where all nerves terminate, diffuse or attract the Astral Light accordingly as we will. Magnetic passes without contact are a simple and slight insufflation; contact adds sympathetic and equilibrating impression to breathing; it is good and even necessary, to prevent hallucinations at the early stages of somnambulism for it is a communion of Physical reality which admonishes the brain and recalls wandering imagination; it must not, however, be too prolonged when the object is merely to magnetize. Absolute and prolonged contact is useful when the design is incubation or massage rather than magnetism properly so called. We have given some examples of incubation from the most revered book of the Christians; they all refer to the cure of apparently obstinate lethargies, as we are led to term resurrections. Massage is still resorted to largely in the East, where it is practised with great success at the public baths. It is entirely a system of frictions, traction and pressures, practised slowly along the whole extent of members and muscles, the result being renewed equilibrium in the forces, a feeling of complete repose and well-being, with a sensible restoration of activity and vigour.

The whole power of the occult physician is in the consciousness of his will, while the whole art consists in exciting the faith of his patient. "If you have faith," said the Master, "all things are possible to him who believes." The subject must be dominated by expression, tone, gesture; confidence must be inspired by a fatherly manner and cheerfulness stimulated by seasonable and sprightly talk. Rabelais, who was a greater magician than he seemed, made pantagruelism his special panacea. He compelled his patients to laugh, and all the remedies he administered subsequently succeeded the better in consequence. He established a magnetic sympathy between himself and them, by means of which he imparted his own confidence and good humour; he flattered them in his prefaces, termed them his precious, most illustrious patients, and dedicated his books to them. So are we convinced the Gargantua and Pantagruel cured more black humours, more tendencies to madness, more atrabilious whims, at that epoch of religious animosities and civil wars, than the whole Faculty of Medicine could boast. Occult Medicine is essentially sympathetic. Reciprocal affection, or at least real goodwill, must exist between doctor and patient. Syrups and juleps have very little inherent virtue; they are what they become through the mutual opinion of operator and subject; hence homeopathic medicine dispenses with them and no serious inconvenience follows. Oil and wine, combined with salt or camphor, are sufficient for the healing of all wounds and for all external frictions or soothing applications. Oil and

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wine are the chief medicaments of Gospel tradition. They formed the balm of the Good Samaritan, and in the Apocalypse – when describing the last plagues – the prophet prays the avenging powers to spare these substances, that is, to leave a hope and a remedy for so many wounds. What we term Extreme Unction was the pure and simple practice of the Master's Traditional Medicine, both for the early Christians and in the mind of the apostle Saint James, who has included the precept in his epistle to the faithful of the whole world. “If any man be sick among you,” he writes, “let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.” This divine therapeutic science was lost gradually, and Extreme Unction came to be regarded as a religious formality, a necessary preparation for death. At the same time, the thaumaturgic virtue of consecrated oil could not be effaced altogether from remembrance by traditional doctrine, and it is perpetuated in the passage of the Catechism which refers to Extreme Unction. Faith and charity were the most signal healing powers among early Christians. The source of most diseases is in moral disorders; we must begin by healing the soul, and then the cure of the body will follow quickly.

CHAPTER XXI

THE SCIENCE OF THE PROPHETS

THIS chapter is consecrated to divination, which, in its broadest sense, and following the grammatical significance of the word, is the exercise of divine power, and the realization of divine knowledge. It is the priesthood of the Magus. But divination, in general opinion, is concerned more closely with the knowledge of hidden things. To know the most secret thoughts of men; to penetrate the mysteries of past and future; to evoke age by age the exact revelation of effects by the precise knowledge of causes: this is what is universally called divination. Now, of all mysteries of Nature, the most profound is the heart of man; but at the same time Nature forbids its depth to be inaccessible. In spite of deepest dissimulation, despite the most skilful policy, she herself outlines and makes plain in the bodily form, in the light of glances, in movements, in carriage, in voice, a thousand tell-tale indices. The perfect initiate has no need of these; he reads the truth in the light; he senses an impression which makes known the whole man; his glance penetrates hearts, though he may feign ignorance to disarm the fear or hatred of the wicked whom he knows too well. A man of bad conscience thinks always that he is being accused or suspected; he recognizes himself in a touch of collective satire; he applies it in toto to himself, and cries loudly that he is traduced. Ever suspicious, but as curious as he is apprehensive, in the presence of the Magus he is like Satan of the parable, or like those scribes who questioned tempting. Ever stubborn and ever feeble, what he fears above all is the recognition that he is in the wrong. The past disquiets him, the future alarms him; he seeks to compound with himself and to believe that he is a good and well-disposed man. His life is a perpetual struggle between amiable aspirations and evil habits; he thinks himself a philosopher after the manner of Aristippus or Horace when accepting all the corruption of his time as a necessity which he must suffer; he distracts himself with some philosophical pastime and assumes the protecting smile of Mecaenas, to persuade himself that he is not simply a battener on famine like Verres or a parasite of Trimalcion. Such men are always mercenaries, even in their good works. They decide on making a gift to some public charity, and they postpone it to secure the discount. The type which I am describing is not an individual but a class of men with which the Magus is liable to come frequently in contact, especially in our own century. Let him follow their example by mistrusting them, for they will be invariably his most compromising friends and most dangerous enemies.

The public exercise of divination is derogatory at the present period to a veritable adept, for he would be frequently driven to jugglery and sleight of hand in order to keep his clients and impress his public. Accredited diviners, both male and female, have always secret spies, who instruct them as to the private life or habits of those who consult them. A code of signals is established between cabinet

and antechamber; an unknown applicant receives a number at his first visit; a day is arranged, and he is followed; door-keepers, neighbours, servants are engaged in gossip, and details are thus arrived at which overwhelm simple minds, leading them to invest an impostor with the reverence which should be reserved for true science and genuine divination.

The divination of events to come is possible only in the case of those the realization of which is in some sense contained in their cause. The soul, scrutinizing by means of the whole nervous system the circle of the Astral Light, which influences a man and from him receives an influence; the soul of the diviner, we repeat, can comprehend by a single intuition all the loves and hatreds which such a person has evoked about him; it can read his intentions in his thoughts, foresee obstacles that he will encounter, possibly the violent death which awaits him; but it cannot divine his private, voluntary, capricious determinations of the moment following consultation, unless indeed the ruse of the diviner itself prepares the fulfilment of the prophecy. For example, you say to a woman who is on the wane and is anxious to secure a husband: You will be present this evening or tomorrow evening at such or such a performance, and you will there see a man who will be to your liking. This man will observe you, and by a curious combination of circumstances the result will be a marriage.

You may count on the lady going, you may count on her seeing a man and believing that he has noticed her, you may count on her anticipating marriage. It may not come to that in the end, but she will not lay the blame on you, because she would be giving up the opportunity for another illusion: on the contrary, she will return diligently to consult you.

We have said that the Astral Light is the great book of divinations; the faculty of reading therein is either natural or acquired, and there are hence two classes of seers, the instinctive and the initiated. This is why children, uneducated people, shepherds, even idiots, have more aptitude for natural divination than scholars and thinkers. The simple herd-boy David was a prophet even as Solomon, king of Kabalists and Magi. The perceptions of instinct are often as certain as those of science; those who are least clairvoyant in the Astral Light are those who reason most. Somnambulism is a state of pure instinct, and hence somnambulists require to be directed by a seer of science: sceptics and reasoners merely lead them astray. Divinatory vision operates only in the ecstatic state, to arrive at which doubt and illusion must be rendered impossible by enchaining or putting to sleep thought. The instruments of divination are hence only auto-magnetic methods and pretexts for auto-isolation from exterior light, so that we may pay attention to the interior light alone. It was for this reason that Apollonius enveloped himself completely in a woollen mantle and fixed his eyes on his navel in the dark. The magical mirror of Dupotet is kindred to the device of Apollonius. Hydromancy and vision in the thumb-nail, when it has been polished and blackened, are varieties of the magical

mirror. Perfumes and evocations still thought; water and the colour black absorb the visual rays; a kind of dazzlement and vertigo ensue, followed by lucidity in subjects who have a natural aptitude or are suitably disposed in this direction. Geomancy and cartomancy are other means to the same end; combinations of symbols and numbers, which are at once fortuitous and necessary, bear sufficient resemblance to the chances of destiny for the imagination to perceive realities by the pretext of such emblems. The more the interest is excited, the greater is the desire to see; the fuller the confidence in the intuition, the more clear the vision becomes. To combine the points of geomancy on chance or to set out the cards for trifling purposes is to jest like children: the lots become oracles only when they are magnetized by intelligence and directed by faith.

Of all oracles, the Tarot is the most astounding in its answers, because all possible combinations of this universal key of the Kabalah give oracles of science and of truth as their solutions. The Tarot was the sole book of the ancient Magi; it is the primitive Bible, as we shall prove in the following chapter, and the ancients consulted it as the first Christians at a later date consulted the Sacred Lots, that is, Bible verses selected by chance and determined by thinking of a number. Mlle. Lenormand, the most celebrated of our modern fortune-tellers, was unacquainted with the science of the Tarot, or knew it only by derivation from Etteilla, whose explanations are shadows cast upon a back-ground of light. She knew neither high Magic nor the Kabalah, but her head was filled with ill-digested erudition, and she was intuitive by instinct, which deceived her rarely. The works she left behind her are Legitimist tomfoolery, ornamented with classical quotations; but her oracles, inspired by the presence and magnetism of those who consulted her, were often astounding. She was a woman in whom extravagance of imagination and mental rambling were substituted for the natural affections of her sex; she lived and died a virgin, like the ancient druidesses of the isle of Sayne. Had Nature endowed her with beauty, she might have played easily at a remoter epoch the part of a Melusine or a Velleda.

The more ceremonies are employed in the practice of divination, the more we stimulate imagination both in ourselves and in those who consult us. The CONJURATION OF THE FOUR, the PRAYER OF SOLOMON, the magic sword to disperse phantoms, may then be resorted to with success; we should also evoke the genius of the day and hour of operation, and offer him a special perfume; next we should enter into magnetic and intuitive correspondence with the consultant, inquiring with what animal he is in sympathy and with what in antipathy, as also concerning his favourite flower or colour. Flowers, colours and animals connect in analogical classification with the seven genii of the Kabalah. Those who like blue are idealists and dreamers; lovers of red are material and passionate; those who prefer yellow are fantastic and capricious; admirers of green are often commercial and crafty; the friends of black are influenced by Saturn; the rose is the colour of

Venus, etc. Lovers of the horse are hard-working, noble in character, and at the same time yielding and gentle; friends of the dog are affectionate and faithful; those of the cat are independent and libertine. Frank persons hold spiders in special horror; those of a proud nature are antipathetic to the serpent; upright and fastidious people cannot tolerate rats and mice, the voluptuous loathe the toad, because it is cold, solitary, hideous and miserable. Flowers have analogous sympathies to those of animals and colours, and as Magic is the science of universal analogies, a single taste, one tendency, in a given person, enables all the rest to be divined: it is an application of the analogical anatomy of Cuvier to phenomena in the moral order.

The physiognomy of face and body, wrinkles on the brow, lines on hands, furnish the Magus also with precious indications. Metoposcopy and chiromancy have become separate sciences; their findings, purely empirical and conjectural, have been compared, examined and combined as a body of doctrine by Goclenius, Belot, Romphilus, Indagine and Taisnier. The work of the last-mentioned writer is the most important and complete; he combines and criticizes the observations and conjectures of all the others. A modern investigator, the Chevalier D'Arpentigny, has imparted to chiromancy a fresh degree of certitude by his remarks on the analogies which really exist between the characters of persons and the form of their hands, as a whole or in detail. This new science has been developed and verified further by an artist who is also a man of letters, rich in originality and skill. The disciple has surpassed the master, and our amiable and spiritual Desbarrolles, one of those travellers with whom our great novelist Alexandre Damas delights to surround himself in his cosmopolitan romances, is quoted already as a veritable magician in chiromancy.

The querent should be questioned also upon his habitual dreams; dreams are the reflection of life, both interior and exterior. They were considered with serious attention by the old philosophers; patriarchs regarded them as certain revelations; most religious revelations have been given in dreams. The monsters of perdition are nightmares of Christianity, and as the author of Smarra has observed ingeniously, never could pencil or chisel have produced such prodigies if they had not been beheld in sleep. We should beware of persons whose imagination continually reflects deformities. Temperament is, in like manner, manifested by dreams, and as this exercises a permanent influence upon life, it is necessary to be well acquainted therewith, if we would conjecture a destiny with certitude. Dreams of blood, of enjoyment, and of light indicate a sanguine temperament; those of water, mud, rain, tears, are characteristic of a more phlegmatic disposition; nocturnal fire, darkness, terrors, spectres, belong to the bilious and melancholic. Synesius, one of the greatest Christian bishops of the first centuries, the disciple of that beautiful and pure Hypatia who was massacred by fanatics after presiding gloriously over the school of Alexandria, in the inheritance of which school Chris-

tianity should have shared – Synesius, lyric poet like Pindar and Callimachus, priest like Orpheus, Christian like Spiridion of Tremithonte – has left us a treatise on dreams which has been the subject of a commentary by Cardan. No one concerns themselves now with these magnificent researches of the mind because successive fanaticisms have well-nigh forced the world to despair of scientific and religious rationalism. St. Paul burned Trismegistus; Omar burned the disciples of Trismegistus and St. Paul. O Persecutors! O incendiaries! O scoffers! When will ye end your work of darkness and destruction?

One of the greatest Magi of the Christian era, Trithemius, irreproachable abbot of a Benedictine monastery, learned theologian and master of Cornelius Agrippa, has left among his disesteemed but inestimable works, a treatise entitled, “De Septem Secundiis”, id est intelligentiis sive spiritibus orbes post Deum moventibus. It is a key of all prophecies new or old, a mathematical, historical and simple method of surpassing Isaiah and Jeremiah in the prevision of all great events to come. The author in bold outline sketches the philosophy of history, and divides the existence of the entire world between seven genii of the Kabalah. It is the grandest and widest interpretation ever made of those seven angels of the Apocalypse who appear successively with trumpets and cups to pour out the word and its realization upon earth. The duration of each angelic reign is 354 years and 4 months, beginning with that of Orifiel, the angel of Saturn, on 13 March, for, according to Trithemius, this was the date of the world's creation; his rule answers to a period of savagery and darkness. Next came the reign of Anael, the spirit of Venus, on 24 June, in the year of the world 354, when love began to be the instructor of mankind; it created the family, while the family led to association and the primitive city. The first civilizers, were poets inspired by love; presently the exaltation of poetry produced religion, fanaticism and debauchery, culminating subsequently in the deluge. This state of things continued till 25 October, being the eighth month of the year A.M. 708, when the reign of Zachariel, the angel of Jupiter, was inaugurated, under whose guidance men began to acquire knowledge and dispute the possession of lands and dwellings. It was also the epoch of the foundation of towns and the extension of empires; its consequences were civilization and war. The need of commerce began, furthermore, to be felt, at which time – namely, 24 February, A.M. 1063 – was inaugurated the reign of Raphael, angel of Mercury, angel of science and of the word, of intelligence and industry. Then letters were invented, the first language being hieroglyphic and universal, a monument of which has been preserved in the Book of Enoch, Cadmus, Thoth and Palamedes, the kabalistic clavicle adopted later on by Solomon, the mystical book of the TERAPHIM, URIM and THUMMIM, the primeval Genesis of the Zohar and of William Postel, the mystical wheel of Ezekiel, the ROTA of the Kabalists, the Tarot of Magi and Bohemians. The invention of arts began, and navigation was attempted for the first time; relations extended, wants multiplied and there fol-

lowed speedily an epoch of general corruption, preceding the universal deluge, under the reign of Samael, angel of Mars, which was inaugurated on 26 June, A.M. 1417. After long exhaustion, the world strove towards a new birth under Gabriel, the angel of the moon, whose reign began on 28 March, A.M. 1771, when the family of Noah multiplied and re-peopled the whole earth, after the confusion of Babel, until the reign of Michael, angel of the sun, which commenced on 24 February, A.M. 2126, to which epoch must be referred the origin of the first dominations, the empire of the children of Nimrod, the birth of sciences and religions, the first conflicts between despotism and liberty. Trithemius pursues this curious study throughout the ages, and at corresponding epochs exhibits the recurrence of ruins; then civilization, born anew by means of poetry and love; empires, reconstituted by the family, enlarged by commerce, destroyed by war, repaired by universal and progressive civilization, absorbed subsequently by greater empires, which are syntheses of history. The work of Trithemius, from this point of view, is more comprehensive and independent than that of Bossuet and is a key absolute to the philosophy of history. His exact calculations lead him to the month of November in the year 1879, epoch of the reign of Michael and the foundation of a new universal kingdom, prepared by three centuries and a half of anguish and a like period of hope, coinciding precisely with the sixteenth, seventeenth, eighteenth and first part of the nineteenth centuries for the lunar twilight and expectation, with the fourteenth, thirteenth, twelfth, and second half of the eleventh centuries for the ordeals, the ignorance, the sufferings, and the scourges of all Nature. We see therefore according to this calculation, that in 1879 – or in twenty-four years' time – a universal empire will be founded and will secure peace to the world. This empire will be political and religious; it will offer the solution of all problems agitated in our own days, and will endure for 354 years and 4 months, after which it will be succeeded by the return of the reign of Orifiel, an epoch of silence and night. The coming universal empire, being under the reign of the Sun, will belong to him who holds the keys of the East, which are now being disputed by the princes of the world's four quarters. But intelligence and activity are the forces which rule the Sun in the superior kingdoms, and the nation which possesses at this time the initiative of intelligence and life will have also the keys of the East and will establish the universal kingdom. To do this it may have to undergo previously a cross and martyrdom analogous to those of the Man-God; but, dead or living, its spirit will prevail among nations; all peoples will acknowledge and follow in four-and-twenty years the standard of France, ever victorious or miraculously raised from the dead. Such is the prophecy of Trithemius, confirmed by all our previsions and rooted in all our hopes.

CHAPTER XXII

THE BOOK OF HERMES

THE END of our work is upon us; it is here that we must give the universal key thereof and utter its final word. The universal key of magical works is that of all ancient religious dogmas – the key of the Kabalah and the Bible, the Little Key of Solomon. Now, this Clavicle, regarded as lost for centuries, has been recovered by us, and we have been able to open the sepulchres of the ancient world, to make the dead speak, to behold the monuments of the past in all their splendour, to understand the enigmas of every sphinx and to penetrate all sanctuaries. Among the ancients the use of this key was permitted to none but the high priests, and even so its secret was confided only to the flower of initiates. Now, this was the key in question: (1) a hieroglyphic and numerical alphabet, expressing by characters and numbers a series of universal and absolute ideas; (2) a scale of ten numbers, multiplied by four symbols and connected with twelve figures representing the twelve signs of the zodiac; (3) Plus the four genii of the cardinal points.

The symbolical tetrad, represented in the Mysteries of Memphis and Thebes by the four forms of the sphinx – man, eagle, lion and bull – corresponded with the four elements of the old world, water being signified by the cup held by the man or aquarius; air by the circle or nimbus surrounding the head of the celestial eagle; fire by the wood which nourishes it, by the tree fructifying in the heat of earth and sun, finally, by the sceptre of royalty, which the lion typifies; earth by the sword of Mithras, who each year immolates the sacred bull, and, together with its blood, pours forth that sap which gives increase to all fruits of earth. Now, these four signs, with all their analogies, explain the one word hidden in all sanctuaries, that word which the bacchantes seemed to divine in their intoxication when they worked themselves into frenzy for IO EVOHE. What then was the meaning of this mysterious term? It was the name of four primitive letters of the mother-tongue: JOD, symbol of the vine-stock, or paternal sceptre of Noah; HE, type of the cup of libations and also of maternity; VAU, which joins the two, and was depicted in India by the great and mysterious lingam. Such was the triple sign of the triad in the Divine Word; but the mother-letter appeared a second time, to express the fecundity of Nature and woman and to formulate the doctrine of universal and progressive analogies, descending from causes to effects and ascending from effects to causes. Moreover, the sacred word was not pronounced: it was spelt, and expressed in four words, which are the four sacred words – JOD HE VAU HE.

The learned Gaffarel regards the TERAPHIM of the Hebrews, by means of which they consulted the oracles of the URIM and THUMMIM, as the figures of the four kabalistic animals, which symbols, as we shall show shortly, were epitomized by the sphinxes or cherubs of the ark. In connexion with the usurped TERAPHIM of

Michas, he cites a curious passage from Philo, which is a complete revelation as to the ancient and sacerdotal origin of our TAROTS. Gaffarel thus expresses himself: "He (Philo the Jew) speaking of the history concealed in the before-mentioned chapter of JUDGES, says that Michas made three "images of young boys and three young calves, three also of a lion, an eagle, a dragon and a dove, all of fine gold and silver; so that if anyone sought him to discover a secret concerning his wife, he interrogated the dove; concerning children, the young boy; concerning wealth, the eagle; concerning strength and power, the lion; concerning fecundity, the cherub or bull; concerning length of days, the dragon." This revelation of Philo, though deprecated by Gaffarel, is for us of the highest importance. Here, in fact, is our key of the tetrad, and here also are the images of the four symbolical animals found in the twenty-first Key of the Tarot; that is, in the third septenary, thus repeating and summarizing all the symbolism expressed by the three septenaries superposed; next, the antagonism of colours expressed by the dove and the dragon; the circle or ROTA, formed by the dragon or serpent to typify length of days; finally, the kabalistic divination of the entire Tarot, as practised in later days by Egyptian Bohemians, whose secrets were divined and recovered imperfectly by Etteilla.

We see in the Bible that the high priests consulted the Lord on the golden table of the holy ark between the cherubim, or bull-headed and eagle-winged sphinx; that they consulted by the help of the TERAPHIM, URIM and THUMMIM, and by the Ephod. Now, it is known that the Ephod was a magical square of twelve numbers and twelve words engraved on precious stones. The word TERAPHIM in Hebrew signifies hieroglyphs or figured signs; the URIM and THUMMIM were the above and beneath, the East and West, the yes and no, and these signs corresponded to the two Pillars of the Temple, JAKIN and BOAZ. When therefore the high priest wished to consult the oracle, he drew by lot the TERAPHIM or tablets of gold, which bore the images of the four sacred words, and placed them by threes round the rational or Ephod; that is, between the two onyx stones which served as clasps to the little chains of the Ephod. The right onyx signified GEDULAH, or mercy and magnificence; the left referred to GEBURAH, and signified justice and anger. If, for example, the sign of the lion were found on the left side of the stone which bore the name of the tribe of Judah, the high priest would read the oracle thus: "The staff of the Lord is angered against Judah." If the TERAPHIM represented the man or cup and were found also on the left, near the stone of Benjamin, the high priest would read: "The mercy of the Lord is weary of the offences of Benjamin, which outrage Him in His love. Therefore He will pour out on him the chalice of his wrath," etc. When the sovereign priesthood ceased in Israel; when all oracles were silenced in the presence of the Word made man, and speaking by the mouth of the most popular and mildest of Sages; when the ark was lost, the sanctuary profaned and the temple destroyed; the mysteries of the EPHOD and TERAPHIM, no longer

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traced on gold and precious stones, were written, or rather drawn, by some learned Kabalists on ivory, parchment, gilt and silvered copper, and, finally, on simple cards, which were always suspected by the official Church as enclosing a dangerous key to its mysteries. Hence came those Tarots, the antiquity of which, revealed to the erudite Court de Gebelin by the science of hieroglyphs and numbers, so exercised later the doubtful perspicacity and persistent investigation of Etteilla. Court de Gebelin, in the eighth volume of his *Primeval World*, gives sketches of the twenty-two Keys and four aces of the Tarot, and demonstrates their perfect analogy with all symbols of the highest antiquity. He endeavours subsequently to supply their explanation and goes astray naturally, because he does not start from the universal and sacred TETRAGRAM, the IO EVOHE of the Bacchanalia, the JOD HE VAU HE of the sanctuary, the xnxv of the Kabalah.

Etteilla or Alliette, preoccupied entirely by his system of divination and the material profit to be derived from it, Alliette, formerly barber, having never learned French or even orthography, pretended to reform and thus appropriate the Book of THOTH. In the Tarot, now become very scarce, which he engraved, we find the following naive advertisement on the twenty-eighth card – the eight of clubs: “Etteilla, professor of algebra and correctors (sic) of the modern blunders of the ancient Book of Thoth, lives in the Rue de l’Oseille, No 48, Paris.” Etteilla would have certainly done better not to have corrected the blunders of which he speaks; his books have degraded the ancient work discovered by Court de Gebelin into the domain of vulgar Magic and fortune-telling by cards. He proves nothing who tries to prove too much. Etteilla furnishes another example of this old logical axiom. At the same time, his efforts led him to a certain acquaintance with the Kabalah, as may be seen in some rare passages of his unreadable works. The true initiates who were Etteilla's contemporaries, the Rosicrucians for example and the Martinists, were in possession of the true Tarot, as a work of Saint-Martin proves, where the divisions are those of the Tarot, as also this quotation from an enemy of the Rosicrucians: “They pretend to the possession of a volume from which they can learn anything discoverable in other books which exist now or may be produced at any future period. This volume is their criterion, in which they find the prototype of everything that exists by the facility which it offers for analysing, making abstractions, forming a species of intellectual world and creating all possible things. See the philosophical, theosophical, micro-cosmic cards.” (*Conspiracy Against the Catholic Religion and Sovereigns*, by the author of *The Veil Raised for the Curious*. Paris: Crapard. 1792.) The true initiates, we repeat, who held the secret of the Tarot among their greatest mysteries, refrained carefully from protesting against the errors of Etteilla and left him to reveal instead of reveal the arcana of the true Clavicles of Solomon. Hence it is not without profound astonishment that we have discovered intact and still unknown this key of all doctrines and all philosophies of the old world. I speak of it as a key, and such

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it is truly, having the circle of four decades as its ring, the scale of 22 characters for its trunk or body and the three degrees of the triad for its wards. As such it was represented by Postel in his Key of Things Kept Secret from the Foundation of the World. He indicates as shown opposite the occult name of this key, which was known only to initiates.

The word may read ROTA, thus signifying the wheel of Ezekiel, or TAROT, and then it is synonymous with the Azoth of Hermetic philosophers. It is a word which expresses kabalistically the dogmatic and natural absolute; it is formed of the characters of the Monogram of Christ, according to the Greeks and Hebrews. The Latin R or Greek P is found between the alpha and omega of the Apocalypse; the sacred TAU, image of the Cross, encloses the complete word, as represented previously in our "Ritual". Without the Tarot the Magic of the ancients is a closed book, and it is impossible to penetrate any of the great mysteries of the Kabalah. The Tarot alone interprets the magic squares of Agrippa and Paracelsus, as we may satisfy ourselves by forming these same squares with the keys of the Tarot, and reading off the hieroglyphs thus collected. Hereinafter follow the seven magical squares of the planetary genii according to Paracelsus:

By casting up each column of these squares, you will obtain invariably the characteristic number of the planet, and, finding the explanation of this number by the hieroglyphs of the Tarot, you proceed to seek the sense of all figures, whether triangular, square or cruciform, which you find to be formed by the numbers. The result of this operation will be a complete and profound acquaintance with all allegories and mysteries concealed by the ancients under the symbol of each planet, or rather of each personification of influences, celestial or human, upon all events of life.

We have said that the twenty-two keys of the Tarot are the twenty-two letters of the primitive kabalistic alphabet, and here follows a table of the variants of this alphabet according to divers Hebrew Kabalists:

a Being, mind, man, or God; the comprehensible object; unity mother of numbers, the first substance. All these ideas are expressed hieroglyphically by the figure of the JUGGLER. His body and arms constitute the letter ALEPH; round his head there is a nimbus in the form of ∞ , emblem of life and the universal spirit; in front of him are swords, cups and pantacles; he uplifts the miraculous rod towards heaven. He has a youthful figure and curly hair, like Apollo or Mercury; the smile of confidence is on his lips and the look of intelligence in his eyes.

b The House of God and man, the Sanctuary, the law, Gnosis, Kabalah, the Occult Church, the duad, wife, mother. Hieroglyph of the Tarot: THE FEMALE POPE, a woman crowned with a tiara, wearing the horns of the Moon and Isis, her head enveloped in a mantle, the solar cross on her breast, and holding a book on her knees, which she conceals with her mantle. The protestant author of a pretended history of Pope Joan has met with, and used, for good or bad, in the interests of his thesis, two curious and ancient

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figures of the Female Pope or Sovereign Priestess of the Tarot. These figures ascribe to her all the attributes of Isis; in one she is carrying and caressing her son Horus; in the other she has long and unbound hair. She is seated between the two Pillars of the duad, has a sun with four rays on her breast, places one hand upon a book and makes the sign of sacerdotal esotericism with the other – that is to say, she uplifts three fingers only, the two others being folded, to signify mystery. A veil is thrown behind her head, and on each side of her chair the flowers of the lotus bloom upon the sea. I commiserate sincerely the ill-starred scholar who has seen in this antique symbol nothing but a monumental portrait of his pretended Pope Joan.

g The word, the triad, plenitude, fecundity, Nature, generation in the three worlds. Symbol, THE EMPRESS, a woman, winged, crowned, seated and uplifting a sceptre with the orb of the world at its end: her sign is an eagle, image of the soul and of life. She is the Venus-Urania of the Greeks and was represented by St. John in his Apocalypse as the Woman clothed with the Sun, crowned with twelve stars and having the moon beneath her feet. She is the mystical quintessence of the triad; she is spirituality, immortality, the Queen of Heaven.

d The Porte or government of the easterns, initiation, power, the Tetragram, the quaternary, the cubic stone, or its base. Hieroglyph, THE EMPEROR, a sovereign whose body represents a right-angled triangle and his legs a cross image of the Athanor of the philosophers.

h Indication, demonstration, instruction, law, symbolism, philosophy, religion.

Hieroglyph, THE POPE, or grand hierophant. In more modern Tarots this sign is replaced by the image of Jupiter. The grand hierophant, seated between the two Pillars of Hermes and of Solomon, makes the sign of esotericism and leans upon a Cross with three crossbars of triangular form. Two inferior ministers kneel before him. Having above him the capitals of the two Pillars and below him the two heads of the assistants, he is thus the centre of the quinary and represents the divine Pentagram, giving its complete meaning. As a fact, the Pillars are necessity or law, the heads liberty or action. A line may be drawn from each Pillar to each head and two lines from each Pillar to each of the two heads. This gives a square, divided by a cross into four triangles and in the middle of this cross is the grand hierophant, we might almost say like the garden spider in the centre of his web, were such a comparison becoming to the things of truth, glory and light.

w Sequence, interlacement, lingam, entanglement, union, embrace, strife, antagonism, combination, equilibrium.

Hieroglyph, man between VICE and VIRTUE. Above him shines the Sun of Truth, and in this Sun is Love, bending his bow and threatening Vice with his shaft. In the order of the ten SEPHIROTH, this symbol corresponds to TIPHEREETH that is, to idealism and beauty. The number six represents the antagonism of the two triads, that is, absolute negation and absolute affirmation. It is therefore the number of toil and liberty, and for this reason it connects also with moral beauty and glory.

z Weapon, sword, cherubic sword of fire, the sacred septenary, triumph, royalty, priesthood.

Hieroglyph, a CUBIC CHARIOT, with four pillars and an azure and starry drape-ry. In the chariot, between the four pillars, a victor crowned with a circle adorned with three radiant golden pentagrams. Upon his breast are three superposed squares, on his shoulders the URIM and THUMMIM of the sovereign sacrificer, represented by the two crescents of the moon in GEDULAH and GEBURAH; in his hand is a sceptre surmounted by a globe, square and triangle: his attitude is proud and tranquil. A double sphinx or two sphinxes joined at the haunches are harnessed to the chariot; they are pulling in opposite directions, but are looking the same way. They are respectively black and white. On the square which forms the fore part of the chariot is the Indian lingam surmounted by the flying sphere of the Egyptians. This hieroglyph, which we reproduce exactly, is perhaps the most beautiful and complete of all those that are comprised in the Clavicle of the Tarot.

j Balance, attraction and repulsion, life, terror, promise and threat. Hieroglyph, JUSTICE with sword and balance.

f Good, horror of evil, morality, wisdom. Hieroglyph, a sage leaning on his staff, holding a lamp in front of him and enveloped completely in his cloak. The inscription is THE HERMIT or CAPUCHIN, on account of the hood of his oriental cloak. His true name, however, is PRUDENCE, and he thus completes the four cardinal virtues which seemed imperfect to Court de Gebelin and Etteilla.

y Principle, manifestation, praise, manly honour, phallus, virile fecundity, paternal sceptre. Hieroglyph, THE WHEEL OF FORTUNE, that is to say, the cosmogonical wheel of Ezekiel, with a Hermanubis ascending on the right, a Typhon descending on the left and a sphinx in equilibrium above, holding a sword between his lion's claws – an admirable symbol, disfigured by Etteilla, who replaced Typhon by a wolf, Hermanubis by a mouse, and the sphinx by an ape, an allegory characteristic of Etteilla's Kabalah.

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k The hand in the act of grasping and holding. Hieroglyph, STRENGTH, a woman crowned with the vital [infinity sign] closes, quietly and without effort, the jaws of a raging lion.

l Example, instruction, public teaching. Symbol, a man hanging by one foot, with his hands bound behind his back, so that his body makes a triangle, apex downwards, and his legs a cross above the triangle. The gallows is in the form of a Hebrew TAU, and the two uprights are trees, from each of which six branches have been lopped. We have explained already this symbol of sacrifice and the finished work.

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m The heaven of Jupiter and Mars, domination and force, new birth, creation and destruction. Hieroglyph, DEATH, reaping crowned heads in a meadow where men are growing.

n The heaven of the Sun, climates, seasons, motion, changes of life, which is ever new yet ever the same. Hieroglyph, TEMPERANCE, an angel with the sign of the sun upon her forehead, and on the breast the square and triangle of the septenary, pours from one chalice into another the two essences which compose the Elixir of Life.

s The heaven of Mercury, occult science, Magic, commerce, eloquence, mystery, moral force. Hieroglyph, THE DEVIL, the Goat of Mendes, or the Baphomet of the Temple, with all his pantheistic attributes. This is the only hieroglyph which was properly understood and interpreted correctly by Etteilla.

u The heaven of the Moon, alterations, subversions, changes, failings. Hieroglyph, a TOWER struck by lightning, probably that of Babel. Two persons, doubtless Nimrod and his false Prophet or minister, are precipitated from the summit of the ruins. One of the personages in his fall reproduces perfectly the letter Ayin.

p Heaven of the soul, outpourings of thought, moral influence of idea on form, immortality. Hieroglyph, the BLAZING STAR and eternal youth. We have described this symbol previously.

x The elements, the visible world, reflected light, material forms, symbolism. Hieroglyph, the MOON, dew, a crab rising in the water towards land, a dog and wolf barking at the moon and chained to the base of two towers, a path lost in the horizon and sprinkled with blood.

q Composites, the head, apex, prince of heaven. Hieroglyph, a radiant SUN and two naked children, taking hands in a fortified enclosure. Other Tarots substitute a spinner unwinding destinies, and yet others a naked child mounted on a white horse and displaying a scarlet standard.

r Vegetative principle, generative virtue of the earth, eternal life. Hieroglyph, THE JUDGEMENT. A genius sounds his trumpet and the dead rise from their tombs. These persons, who are living and were dead, are a man,

woman and child the triad of human life.

c The sensitive principle, the flesh, eternal life. Hieroglyph, the FOOL. A man in the garb of a fool, wandering without aim, burdened with a wallet, which is doubtless full of his follies and vices; his disordered clothes discover his shame; he is being bitten by a tiger and does not know how to escape or defend himself.

t The microcosm, the sum of all in all. Hieroglyph, KETHER, or the Kabalistic Crown, between four mysterious animals. In the middle of the Crown is Truth holding a rod in each hand.

Such are the twenty-two Keys of the Tarot, which explain all its numbers. Thus, the Juggler, or Key of the unities, explains the four aces with their quadruple progressive signification in the three worlds and in the first principle. So also the ace of deniers or of the circle is the soul of the world; the ace of swords is militant intelligence; the ace of cups is loving intelligence; the ace of clubs is creative intelligence; they are further the principles of motion, progress, fecundity and power. Each number, multiplied by a Key, gives another number, which explained in turn by the Keys, completes the philosophical and religious revelation contained in each sign. Now, each of the fifty-six cards can be multiplied in turn by the twenty-two Keys; a series of combinations thus results, giving all the most astonishing conclusions of revelation and of light. It is a truly philosophical machine, which keeps the mind from wandering, while leaving its initiative and liberty; it is mathematics applied to the Absolute, the alliance of the positive and the ideal, a lottery of thoughts as exact as numbers, perhaps the simplest and grandest conception of human genius.

The mode of reading the hieroglyphs of the Tarot is to arrange them in a square or triangle, placing equal numbers in antagonism and conciliating them by the unequal. Four signs express invariably the absolute in a given order and are explained by a fifth. Hence the solution of all magical questions is the Pentagram, and all antinomies are explained by harmonious unity. So arranged, the Tarot is a veritable oracle and replies to all possible questions with more precision and infallibility than the Android of Albertus Magnus. An imprisoned person with no other book than the Tarot, if he knew how to use it, could in a few years acquire universal knowledge, and would be able to speak on all subjects with unequalled learning and inexhaustible eloquence. In fact, this wheel is the real key to the ORATORICAL ART and the GRAND ART of Raymund Lully; it is the true secret of the transmutation of shadows into light; it is the first and most important of all the arcana of the Great Work. By means of this universal key of symbolism, all allegories of India, Egypt and Judea are illuminated; the Apocalypse of St. John is a

kabalistic book the sense of which is indicated rigorously by the figures and numbers of the URIM, THUMMIM, TERAPHIM and EPHOD, all resumed and completed by the Tarot. The old sanctuaries contain no further Mysteries, and the significance of the objects of the Hebrew cultus is comprehensible for the first time. Who does not perceive in the golden table, crowned and supported by Cherubim which covered the Ark of the Covenant, the same symbols as those of the twenty-first Tarot Key? The Ark was a hieroglyphical synthesis of the whole kabalistic dogma; it included the JOD or blossoming staff of Aaron, the HE or cup, the gomor containing the manna, the two tables of the law – an analogous symbol to that of the sword of justice – and the manna kept in the gomor, four objects which interpret wonderfully the letters of the Divine Tetragram. Gaffarel has proved learnedly that the Cherubim of the Ark were in the likeness of bulls, but he did not know that instead of two there were four – two at each end, as the text expressly says – though it has been misconstrued for the most part by commentators. The eighteenth and nineteenth verses of the twenty-fifth chapter of Exodus should read thus: “And thou shalt make two calves or sphinxes of beaten gold on each side of the oracle. And thou shalt make the one looking this way and the second that way.” The Cherubim or sphinxes were, in fact, coupled by twos on each side of the Ark, and their heads were turned to the four corners of the Mercy-Seat, which they covered with their wings inclined archwise, thus overshadowing the crown of the golden table, which they sustained upon their shoulders, facing one another at the openings and looking at the Propitiatory, as shown in the figure above. The Ark, moreover, had three parts or stages, representing ATZILUTH, YETZIRAH and BRIAH – the three worlds of the Kabbalah: the base of the coffer, to which were fitted the four rings of two levers, analogous to the Pillars of the Temple, JAKIN and BOAZ; the body of the coffer, on which the sphinxes appeared in relief; and the cover, overshadowed by the wings. The base represented the kingdom of Salt, to use the terminology of the adepts of Hermes; the coffer, the realm of Mercury or AZOTH; and the cover, the realm of Sulphur or of fire. The other objects of the cultus were not less allegorical, but would require a special treatise to describe and explain them.

Saint-Martin, in his NATURAL TABLE of the Correspondences between God, Man and the Universe, followed, as we have said, the division of the Tarot, giving an extended mystical commentary upon the twenty-two keys; but he refrained carefully from stating whence he derived his scheme and from revealing the hieroglyphics on which he commented. Postel showed similar discretion, naming the Tarot only in the diagram of his key to the arcana, and referring to it in the rest of his book under the title of the Genesis of Enoch. The personage Enoch, author of the primeval sacred book, is in effect identical with Thoth among the Egyptians, Cadmus among the Phoenicians and Palamedes among the Greeks. We have obtained in an extraordinary manner a sixteenth-century medal, which is a key of the Tarot. We are doubtful whether it should be confessed that this medal and the place where it was deposited were shown us in dream by the divine Paracelsus: in any case, the medal is in our possession. On one side it depicts the Juggler in a German costume of the sixteenth century, holding his girdle in one hand and a Pentagram in the other. On a table in front of him, between an open book and a closed purse, are ten deniers or talismans, arranged in two lines of three each and a square of four; the feet of the table form two h and those of the Juggler two inverted r. The obverse side of the medal contains the letters of the alphabet, arranged in a magical square, as follows:

It will be observed that this alphabet has only twenty-two letters, the V and N being duplicated, and that it is arranged in four quinaries, with a quaternary for base and key. The four final letters are two combinations of the duad and the triad, and read kabalistically they form the word AZOTH by rendering to the shapes of the letters their value in primitive Hebrew, taking N for a, Z as it is in Latin, V for the Hebrew w Vau, which is pronounced O between two vowels, or letters having the value of vowels, and X for the primitive TAU, which had precisely the same figure. The entire Tarot is thus explained in this wonderful medal, which is worthy of Paracelsus, and we hold it at the disposal of the curious. The letters arranged by four times five are summed by the word twZa, analogous to those of hwhy and INRI, and containing all the Mysteries of the Kabalah.

The Book of the Tarot, being of such high scientific importance, it is desirable that it should not be altered further. We have examined the collection of ancient Tarots preserved in the Imperial Library, and have thus collected all their hieroglyphs, of which we have given a description. An important work still remains to

be done – the publication of a really complete and well-executed exemplar. We shall perhaps undertake the task.

Vestiges of the Tarot are found among all nations. As we have said, the Italian is possibly the most faithful and best preserved, but it may be perfected further by precious indications derived from Spanish varieties. The two of cups, for example, the Naïbi is completely Egyptian, showing two archaic vases, with ibis handles, superposed on a cow. A unicorn is represented in the middle of the four of deniers; the three of cups exhibits the figure of Isis emerging from a vase, while two ibises issue from two other vases, one with a crown for the goddess and one holding a lotus, which he seems to be offering for her acceptance. The four aces bear the image of the hieratic and sacred serpent, while in some specimens the Seal of Solomon is placed at the centre of the four of deniers, instead of the symbolical unicorn. The German Tarots have suffered great alteration, and scarcely do more than preserve the numbers of the keys, which are crowded with grotesque or pan- tagruelian figures. We have a Chinese Tarot before us, and the Imperial Library contains samples of others that are similar. M. Paul Boiteau, in his remarkable work on playing-cards, has given some admirably executed specimens. The Chinese Tarot preserves several primeval emblems; the deniers and swords are plainly distinguishable, but it would be less easy to discover the cups and clubs.

It was at the epoch of the Gnostic and Manichæan heresies that the Tarot must have been lost to the Church, at which time also the meaning of the divine Apocalypse perished. It was understood no longer that the seven seals of this kabalistic book are seven pantacles, the representation of which we give (facing this page), and that these pantacles are explained by the analogies of the numbers, characters and figures of the Tarot. Thus the universal tradition of the one religion was broken for a moment, darkness or doubt spread over the whole earth, and it seemed in the eyes of ignorance, that true catholicism, the universal revelation, had disappeared for a space. The explanation of the book of St. John by the characters of the Kabalah will be an entirely new revelation, though foreseen by several distinguished Magi, one among whom, M. Augustin Chaho, thus expresses himself:

“The poem of the Apocalypse presupposes in the young evangelist a complete system and traditions individually developed by himself. It is written in the form of a vision, and weaves into a brilliant framework of poetry the whole erudition, the whole thought of African civilization. An inspired bard, the author touches upon a series of ruling events; he draws in bold outlines the history of society from cataclysm to cataclysm, and even further still. The truths which he reveals are prophecies brought from far and wide, of which he is the resounding echo. He is the voice which cries, the voice which chants the harmonies of the desert and prepares paths for the light. His speech peals forth with mastery and compels faith, for he carries among

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savage nations the oracles of IAO, and unveils Him Who is the First-Born of the Sun for the admiration of civilizations to come. The theory of the four ages is found in the Apocalypse, as it is also in the books of Zoroaster and in the Bible. The gradual reconstruction of primeval federations, of the reign of God among peoples emancipated from the yoke of tyrants and the bonds of error, are foretold clearly for the end of the fourth age, and the recurrence of the cataclysm, exhibited at first from afar, is portrayed in the fulness of

time. The description of the cataclysm and its duration; the new world emerging from the waves and spreading in all its beauty under heaven; the great serpent, bound for a time by an angel in the depths of the abyss; finally, the dawn of that age to come, prophesied by the Word, Who appeared to the apostle at the beginning of the poem: 'His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.' Such is Ormuz, Osiris, Chourien, the Lamb, the Christ, the Ancient of Days, the Man of the time and the river celebrated by Daniel. He is the first and the last, Who was, Who must be, ALPHA and OMEGA, beginning and end. He holds the key of mysteries in His hands; He opens the great abyss of central fire, where death sleeps beneath the canopy of darkness, where sleeps the great serpent awaiting the waken- ing of the ages."

The author connects this sublime allegory of St. John with that of Daniel, wherein the four forms of the sphinx are applied to the chief periods of history, where the Man-Sun, the Word-Light, consoles and instructs the seer.

"The prophet Daniel beholds a sea tossed by the four winds of heaven, and beasts differing one from another come out of the depths of the ocean. The empire of all things on earth was given them for a time, two times, and the dividing of time. They were four who so came forth. The first beast, symbol of the solar race of seers, came from the region of Africa, resembling a lion and having eagle's wings: the heart of a man was given it. The second beast, emblem of the northern conquerors, who reigned by iron during the second age, was like unto a bear; it had three rows of sharp teeth, images of three great conquering families, and they said unto it: Arise, devour much flesh. After the apparition of the fourth beast, there were thrones raised up, and the Ancient of Days, the Christ of seers, the Lamb of the first age, was man- ifested. His garment was of dazzling whiteness, his head radiant; his throne, whence came forth living flames, was borne upon burning wheels; a flame of swift fire shone in his countenance; legions of angels or stars sparkled round him. The tribunal was held, the allegorical books were opened. The new Christ came with the clouds of heaven and stood before the Ancient of Days; there were given Him power, honour and a kingdom over all peoples, tribes and tongues. Then Daniel came near unto one of them that stood by, and asked him the truth of all this. And it was answered him that the four beasts were four powers which should reign successively over the earth."

M. Chaho proceeds to explain a variety of images, strikingly analogous, which are found in almost all sacred books. His observations at this point are worthy of remark.

“In every primitive logos, the parallel between physical correspondences and moral relations is established on the same basis. Each word carries its material and sensible definition, and this living language is as perfect and true as it is simple and natural in man the creator. Let the seer express by the same word, slightly modified, the sun, day, light, truth, and applying the same epithet to a white sun and to a lamb, let him say, Lamb or Christ, instead of sun, and sun instead of truth, light, civilization, and there is no allegory, but there are true correspondences seized and expressed by inspiration. But when the children of night say in their incoherent and barbarous dialect, sun, day, light, truth, lamb, the wise correspondence so clearly expressed by the primitive logos becomes effaced and disappears, and, by simple translation, the lamb and the sun become allegorical beings, symbols. Remark, in effect, that the word allegory itself signifies in Celtic definition, change of discourse, translation. The observation just made applies exactly to all barbarian cosmogonical language. Seers made use of the same inspired radical to express nourishment and instruction. Is not the science of truth the nourishment of the soul? Thus, the scroll of papyrus, or the book, eaten by the prophet Ezekiel; the little volume which the angel gave as food to the author of the Apocalypse; the festivities of the magical palace of Asgard, to which Gangler was invited by Har the Sublime; the miraculous multiplication of seven loaves narrated of the Nazarene by the Evangelists; the living bread which Jesus-Sun gave his disciples to eat, saying, ‘This is my body’; and a host of similar stories, are a repetition of the same allegory; the life of souls who are sustained by truth – truth which multiplies without ever diminishing but, on the contrary, increases in the measure that it nourishes. Exalted by a noble sentiment of nationality, dazzled by the idea of immense revolution, let a revealer of hidden things come forward and seek to popularize the discoveries of science among gross and ignorant men, destitute of the most simple elementary notions; let him say, for example, that the earth revolves and that it is shaped like an egg: what resource has the barbarian who hears him except to believe? Is it not plain that every proposition of this nature becomes for him a dogma from on high, an article of faith? And is not the veil of a wise allegory sufficient to make it a mythos? In the schools of seers the terrestrial globe was represented by an egg of pasteboard or painted wood, and when young children were asked, ‘What is this egg?’ they answered, ‘It is the earth.’ Those older children, the barbarians, hearing this, repeated, after the little children of the seers: ‘The world is an egg.’ But

they understood thereby the physical, material world, while the seers meant the geographical, ideal, image-world, created by mind and the logos. As a fact, the priests of Egypt represented mind, intelligence, Kneph, with an egg placed upon his lips, to express clearly that the egg was here only a form of comparison, an image, a mode of speech. Choumountou, the philosopher of the Ezour-Veda, explains after the same manner to the fanatic Biache what must be understood by the golden egg of Brahma.”

We must not despair altogether of a period which still concerns itself with these serious and reasonable researches; we have therefore cited these pages of M. Chaho with great mental satisfaction and profound sympathy. Here is no longer the negative and desolating criticism of Dupuis and Volney, but an effort towards one faith and one worship connecting all the future with all the past; it is an apology for all great men accused falsely of superstition and idolatry; it is, finally, the justification of God Himself, that Sun of intelligences Who is never veiled for upright souls and pure hearts.

“Great and pre-eminent is the seer, the initiate, the elect of Nature and of supreme reason,” cries the author once more, in concluding what we have just cited. “His alone is that faculty of imitation which is the principle of his perfection, while its inspirations, swift as a lightning flash, direct creations and discoveries. His alone is a perfect Word of rightness, propriety, flexibility, wealth, creating harmony of thought by physical reaction-of thought, whereof the perceptions, as yet independent of language, ever reflect Nature exactly reproduced in its impressions, well judged and well expressed in its correspondences. His alone are light, science, truth, because imagination, confined to its passive secondary part, never governs reason, the natural logic which results from the comparison of ideas; which come into being, extend in the same proportion as his needs, and which the circle of his knowledge enlarges thus by degrees without intermixture of false judgments and errors. His alone is a light infinitely progressive, because the rapid increase of population, after terrestrial renovations, establishes in a few centuries a new society in all the imaginable moral and political correspondences of its destiny. We might add, in fine, that his alone is absolute light. The man of our time is immutable in himself; he changes no more than Nature, in which he is rooted. The social conditions which surround him alone determine the degree of his perfection, of which the bounds are virtue, holiness of man and his happiness in the law. “

After such elucidations, will anyone ask the utility of the occult sciences? Will they treat with the disdain of mysticism and illuminism these living mathematics,

these proportions of ideas and forms, this revelation permanent in the universal reason, this emancipation of mind, this immutable basis provided for faith, this omnipotence revealed to will? Children in search of illusions, are you disappointed because we offer you marvels? Once a man said to us, "Raise up the devil, and I will believe in you." We answered, "You ask too little; we will not make the the devil appear but rather vanish from the whole world: we will chase him from your dreams!" The devil is ignorance, darkness, chaotic thought, deformity. Awake, sleeper of the Middle Ages! See you not that it is day? See you not the light of God filling all Nature? Where now will the destroyed prince of perdition dare to show himself?

It remains for us to state our conclusions and to define the end and import of this work in the religious and philosophical order, and in the order of positive and material realizations. As regards the religious order, we have demonstrated that the practices of worship cannot be indifferent that the Magic of religions is in their Rites, that their moral force is in the triadic hierarchy and that the base, principle and synthesis of hierarchy is unity. We have demonstrated the universal unity and orthodoxy of dogma, vested successively in various allegorical veils, and we have followed the truth saved by Moses from profanation in Egypt, preserved in the Kabalah of the prophets, emancipated by the Christian school from the slavery of the Pharisees, attracting all the poetic and generous aspirations of Greek and Roman civilization, protesting against a new Pharisaism more corrupt than the first, with the great saints of the Middle Ages and the bold thinkers of the Renaissance. We have exhibited, I say, that truth which is always universal, always living, alone conciliating reason and faith, science and obedience—the truth of being demonstrated by being, of harmony proved by harmony, of reason manifested by reason. By revealing for the first time to the world the Mysteries of Magic we have not sought to revive practices entombed beneath the ruins of ancient civilizations, but would say to humanity in this our own day that it is called also to make itself immortal and omnipotent by its works. Liberty does not offer itself but must be seized, says a modern writer: it is the same with science, for which reason to divulge absolute truth is never useful to the vulgar. But at an epoch when the sanctuary has been devastated and has fallen into ruins, because its key has been thrown into the ditch, to the profit of no one, I have deemed it my duty to pick up that key, and I offer it to him who can take it: in his turn he will be doctor of nations and liberator of the world. Fables and leading-strings are needed, and will be needed always by children; but it is not necessary that those who hold the leading-strings should be children also, lending a ready ear to fables. Let the most absolute science, let the highest reason, be the property of the chiefs of the people; let the Priestly Art and the Royal Art assume once more the double sceptre of antique initiations, and the world will re-issue from chaos. Burn no more holy

images, destroy no more temples; temples and images are necessary for man; but drive out the merchants from the House of Prayer; let the blind no longer be leaders of the blind; reconstruct the hierarchy of intelligence and holiness; recognize only those who know as the teachers of those who believe. Our book is catholic, and if the revelations it contains are likely to alarm the conscience of the simple, we are consoled by the thought that they will not read it. We write for unprejudiced men and have no wish to flatter irreligion any more than fanaticism. If there be anything essentially free and inviolable in the world, it is belief. By science and persuasion we must endeavour to lead bewrayed imaginations from the absurd, but it would be investing their errors with all the dignity and truth of the martyr to either threaten or constrain them.

Faith is nothing but superstition and folly if it have not reason for its basis, and we cannot suppose that which we do not know except by analogy drawn from the realm of knowledge. To define that which lies outside all experience is presumptuous ignorance; to affirm positively that which we do not know is to lie. So is faith an aspiration and desire. Amen; I desire it to be so: such is the last word of all professions of faith. Faith, hope and charity are three such inseparable sisters that they may be taken one for another. Thus in religion universal and hierarchic orthodoxy, restoration of temples in all their splendour; reestablishment of high ceremonial in its primitive pomp; hierarchic instruction of symbols, mysteries, miracles; legends for children, light for grown men who will beware of scandalizing little ones in the simplicity of their faith: this in religion is our whole Utopia, as it is also the desire and need of humanity.

Coming now to philosophy, our own is that of realism and positivism. Being is by reason of that Being of Whom no one doubts. All exists for us by science. To know is to be. Science and its object become identified in the intellectual life of him who knows. To doubt is to be ignorant. Now, a thing of which we are ignorant does not as yet exist for us. To live intellectually is to learn. Being develops and amplifies by science. The first conquest of science, and the first result of the exact sciences, is the sentiment of reason. The laws of Nature are algebraic. Thus the sole reasonable faith is the adhesion of the student to theorems, the entire essential justice of which lies outside his knowledge, though its applications and results are demonstrated adequately to his mind. So does the true philosopher believe in that which is and does not admit a posteriori that all is reasonable. But no more charlatanism in philosophy, no more empiricism, no more system! The study of being and its compared realities! A metaphysic of Nature! Then away with mysticism! No more dreams in philosophy; philosophy is not poesy but pure mathematics of realities, physical and moral. Leave unto religion the freedom of its infinite aspirations, and let it leave in turn to science the exact conclusions of absolute experimentalism.

Man is the son of his works; he is what he wills to be; he is the image of the God

he makes; he is the realization of his own ideal. Should that ideal lack basis, the whole edifice of his immortality collapses. Philosophy is not the ideal, but ought to serve as its foundation. The known is for us the measure of the unknown; by the visible we appreciate the invisible; sensations are to thoughts even as thoughts to aspirations. Science is a celestial trigonometry: one side of the absolute triangle is that Nature which is submitted to our investigations; the second is our soul, which embraces and reflects Nature; the third is the Absolute, in which our soul is magnified. No more atheism possible henceforward, for we pretend no longer to define God. God is for us the most perfect and best of intelligent beings, and the ascending hierarchy of beings demonstrates His existence amply.' Do not let us ask for more; but, to understand Him ever better, let us grow perfect by ascending towards Him. No more ideology; being is being, and cannot perfectionize save according to real laws of being. Observe, and do not prejudge; exercise our faculties, do not falsify them; enlarge the domain of life in life; behold truth in truth! Everything is possible to him who wills only what is true! Rest in Nature, study, know, then dare; dare to will, dare to act and be silent! No more hatred of anyone. Everyone reaps what he sows. The consequence of works is fatal: to judge and chastise the wicked is for the Supreme Reason. He who enters into a blind alley must retrace his steps or be broken. Warn him gently, if he can still hear you, but human liberty must take its course. We are not the judges of one another. Life is a battlefield. Do not pause in the warfare on account of those who fall, but avoid trampling them. Then comes the victory, and the wounded on both sides, now brothers in suffering and before humanity, will meet in the ambulances of the conquerors.

Such are the consequences of the philosophical dogma of Hermes; such has been from all time the ethic of true adepts; such is the philosophy of the Rosicrucian inheritors of all the ancient wisdoms; such is the Secret Doctrine of those associations that are treated as subversive of the public order, and have ever been accused of conspiring against thrones and altars. The true adept, far from disturbing the public order, is its firmest supporter. He has too great a respect for liberty to desire anarchy: child of the light, he loves harmony and knows that darkness begets confusion. He accepts everything that is and denies only what is not. He wills true religion, practical, universal, full of faith, palpable, realized in all life; he wills it to have a wise and powerful priesthood, surrounded by all the virtues and all the prestige of faith. He wills the universal orthodoxy, the absolute, hierarchic, apostolic, sacramental, incontestable and uncontested catholicity. He wills an experimental philosophy, real, mathematical, modest in its conclusions, untiring in its researches, scientific in its progress. Who, therefore, can be against us if God and reason are with us? Does it matter if man prejudge and slander us? Our entire justification is in our thoughts and our works. We come not, like Oedipus, to destroy the sphinx of symbolism; we seek, on the contrary, to resuscitate it.

The sphinx devours only blind interpreters; and he who slays it has not known how to divine it properly; it must be subdued, enchained and compelled to follow us. The sphinx is the living palladium of humanity, it is the conquest of the King of Thebes; it would have been the salvation of Oedipus, had Oedipus understood its whole enigma!

In the positive and material order, what must be concluded from this work? Is Magic a force which science may abandon to the boldest and wickedest? Is it a cheat and falsehood invented by rogues to cozen the ignorant and feeble? Is Philo- sophical Mercury the exploitation of credulity by address? Those who understand us know already how to answer these questions. In these days, Magic can be no longer the art of fascinations and illusions: those only who wish to be deceived can be deceived now. But the narrow and rash incredulity of the last century is denied in totality by Nature herself. We are environed by prophecies and miracles; unbe- lief once denied them unwisely; now, science explains them. No, M. le Comte de Mirville, a lost spirit is not allowed to disturb the empire of God! No, things unknown cannot be explained by things impossible! No, invisible beings are not permitted to deceive, torment, seduce and even kill the living creatures of God, poor human beings, so ignorant, as it is, so weak, scarce able to combat their own delusions! Those who told you all this in your childhood, M. le Comte, have deceived you, and if you were child enough once to listen, be man enough now to disbelieve. Man is himself the creator of his heaven and hell, and there are no demons except our own follies. Minds chastised by truth are corrected by that chastisement, and dream no more of disturbing the world. If Satan exist, he can be only the most unfortunate, most ignorant, most humiliated and most impotent of beings. The existence of a universal agent of life, a living fire, an Astral Light, is demonstrated by facts. Magnetism enables us to understand today the miracles of old Magic; the facts of second sight, aspirations, sudden cures, thought-read- ing, are now admitted and familiar things, even for our children. But the tradition of the ancients has been lost; discoveries have been regarded as new; the last word is sought on observed phenomena; minds are agitated over meaningless manifes- tations; fascinations are experienced without being understood. We say, therefore, to table-turners: These prodigies are not novel; you can perform even greater wonders if you study the laws of Nature. And what will follow a new acquaintance with these powers? A new career opened to the activity and intelligence of man, the battle of life reorganized with arms more perfect and opportunity restored to the flower of intelligence of becoming once more the masters of all destinies, by providing true priests and great kings for the world to come!

Here ends the Ritual of Transcendental Magic