

THE COMPUTATION OF

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AND ITS RELATION TO ANTICHRISTIAN
SYSTEMS

BUT HAVING REFERENCE TO

A PERSON

THE COMING ANTICHRIST, WHO IS TO BE OVER-
THROWN BY THE SUN OF RIGHTEOUSNESS

BY TWO SERVANTS OF CHRIST

Here is wisdom. He that hath understanding, let him compute (ψηφισάτω) the number of the beast; for it is a number of a man (ἀριθμὸς γὰρ ἀνθρώπου ἐστίν); and his number is 666 (χξϛ).—Rev. xiii. 18.

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John W. C. ...

Wilfred Kelly

THE COMPUTATION OF
666.

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JOINT PREFACE.

THIS book aims at two things—(a) the presentment of Christ as the Seed of the Woman; (b) to draw aside the curtain and expose the schemes of the enemy now marshalling his forces for the last great conflict.

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I. THE SEED OF THE WOMAN. The Eighth chapter of Proverbs connects Christ, as the Divine Wisdom, with the Creation, for "without Him was not anything made that was made" (John i. 3). He is there actually identified with God's wisdom in Creation. To that wisdom there is not only a religious side, but one purely philosophical and scientific; for in the Word of God, religion and science are not regarded as disconnected. Such thoughts are of man; they are not God's thoughts.

The treatment of this subject in the book, as far as regards the philosophical aspect of it, is based upon the Geometrical Philosophy. And this geometrical philosophy finding its first cognate exponent in the movements of heavenly bodies, we further urge that in the account of the Creation (Gen. i. 14) the way in which the constellation figures were designed has been revealed to us, and that they were given as a guide

—Google

to God's purposes therein. Further, that a geometrical figuration of the words of Scripture runs through the accounts of the world's creation, renovation, and regeneration, just as appropriately as God's language assumes the form of verse in lieu of prose in certain other portions. Further, the numbers running through the whole Bible, whether as grand cycles of time into which God has been pleased to fit human history, or as expressive of generations of men, assume the peculiar mathematical features of that remarkable phenomenon known as the sun's passage through the twelve signs of the zodiac, the object being to point to the Lamb and to the pyramidal city with which Scripture concludes, on the foundations of the twelve apostles of the Lamb. At this point we make bold to take a new departure. We carry the war into the enemy's country. If the Lord be with us, we will not fear Goliath. It is the custom in the present day for Christians to spend time in parrying the assaults of a pseudo-philosophy calling itself science—the philosophy of IF. These assaults are intended to prove the Bible to be false by means of science. We reply that the Bible attacks these would-be philosophers on their own ground, and we charge them with neglect of the fundamental fact of *science*, the sun's passage through the twelve signs of the zodiac, and affirm that a descent from generals to particulars, *as taught in God's Word*, can alone hand us a *complete* philosophy, and that the meaning of all that experimental science has taught us will be found brought to a focus, and in many particulars by much simpler methods than those usually employed during the nineteenth century. Thus we maintain that the lack of a link between religion and

science is solely due to the neglect by modern philosophers of a fact known to every Chaldean and Egyptian sage.

We believe that this aspect of the work of the Lord Jesus Christ can alone deal with certain arguments of the solar-mythologist agnostics who have been attacking the Bible from the days of Voltaire and Dupuis down to those of Mr. S. Laing and Mr. Stewart Ross, and leaves them hopelessly stranded; also that the combined accounts of the Creation and the Flood, and the rebellion at Babel, give a complete explanation of the origin of the pernicious systems of initiation and astrology—which have never lost their hold on a world they more particularly enthralled for over two thousand years B.C.

In short, we maintain that the whole work of the devil in denial and falsehood combined, stands condemned and exposed by the philosophy of Genesis and all that has been founded thereon throughout Holy Scripture.

2. THE SEED OF THE SERPENT. We wish to bring before Christians an enormous problem, well known to the sceptic and the philosopher, but of which *they* are little cognisant, known as *the great secret of secrets*, and which has been the subject of much speculation and thought amongst learned men for centuries. We allude to the Secret of the Mysteries. Chaldean, Egypt, Greece, the Gnostics, the Rosicrucians, and the Freemasons show us an uninterrupted chain of men holding tenaciously a secret so profound that they have never divulged it. We claim to expose it. And this claim is based on the application to the subject of a simple method that no one seems to have tried. There is one great enigma given us in the Apo-

calypse—the computation of the number, 666. We believe this secret to bring out into a very startling light the character of the attempt of Satan at the Lord's temptation, both at the beginning of His ministry and in Gethsemane—that Satan was bringing forward the doctrine of his own unity with Christ, and having failed in that, he will seek to persuade mankind that it succeeded, and will produce the Antichrist for that express purpose. And further, that he will couple that with an unexampled and unheard-of piece of wickedness by representing "The Living One" as a particular emblem which he will cause to be set up in the sanctuary at Jerusalem.

3. Now, man was created directly responsible to God for his social status, and this responsibility was afterwards embodied in the covenant God made with Noah. A conspiracy broke out 120 years later at Babel, and a restraint was placed upon it by God, which will be withdrawn when the purposes for which it was placed have been accomplished. But a secret society has existed from the days of Nimrod down to the present moment, whose hidden intrigues have influenced the course of history, and whose ultimate aim is the execution of the scheme of the original conspirators.

To the first part of this work it is unnecessary to refer particularly. The divisions speak for themselves, and show that vast organisations occupy the field ready for advance—their teachings coming directly into collision with God's Holy Word. It is God's way to let such systems work out their aims and arrive at the summit of their ambition—then break them down by the manifestation of His POWER. "Therefore

wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the NATIONS, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (Zeph. iii. 8).

The most sceptical as to any cause of alarm are the professedly Christian teachers—complacent in their supposed progress, they are rejoicing at their being "rich, increased with goods, and having need of nothing;" but those who have to do with the affairs of this world see differently—and they are right. Christianity according to the agnostic is effete, and in recognised organs of public opinion it is boastfully argued, "We are living in an age at once of Democracy and of Free Thought. Any organism which does not adjust itself to these conditions is doomed to decay." The "*adjusting*" is going on apace, and from the prophetic student's view the "decay" is proceeding with equal celerity. Another thing which gives great satisfaction is that "Beautiful rites [in allusion to the Maypole] dating back to our *Pagan* ancestors, have within the last few years re-acquired something of the popularity they had when England was Merrie." Another well-known essayist says, "The theory of Revelation breaks down because an inspired revelation cannot contain falsehoods, and many of the statements in the Bible are demonstrably untrue, generally as regards the facts of the universe, and specially as regards the origin of man." This is Mr. S. Laing's conclusion. He may have it so; we stand upon the Word of God and declare against all opposers, "Let God be true and every man a liar."

Not only are these evidences of the working of error, and

departure from The Faith, which must lead at last to the "Foundations being destroyed" as far as man "imagines a vain thing," but also alongside there are the indications of upheaval in the political sphere. Events are shaping themselves for an outbreak which taxes the skill, and requires the sagacity of rulers and statesmen to avert. It is an admitted fact, notwithstanding the frequent asseverations of Peace, Peace, that a war cloud hangs over Europe, frequently disturbing such complacent dreams. The "coming struggle" is the common subject of debate in the daily press. A crisis is at hand, so it is said by those who are not given to speak in a flippant spirit of such things, or with a light heart raise a cry of alarm. The charge of pessimism is brought against those who base their conclusions on God's Word, but the statements herewith given are from men occupying the highest positions, and consequently able in some measure to forecast events.

The following speech of Lord Wolseley was reported in the papers of January 1889: "Those who study the map of Europe and the condition of things in Europe must feel that there is hanging over us a war-cloud greater than any which has hung over Europe before. It means when it bursts—and burst it will as surely as the sun will rise to-morrow—it means a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight." Also the German Emperor is reported to have addressed his army, April 1891, in these words, "These are serious times in which we live, and we may have to expect worse in the years to come."

This, then, is the outlook, according to experts, and they do

but affirm what God has already declared shall be the closing up of this age.

The same question of the mastership of the Fourth Great World Power of Daniel's Prophecy (the power that murdered Christ), raised by Napoleon the First, is again pressing for solution. Two kingdoms in the Eastern portion floating the two-headed eagle, the symbol of the divided empire, each with its head assuming the lofty title of Cæsar, Russia and Austria, stand posed for combat; while in the Western, the single-headed eagle, the emblem of lordship over the whole, marks the banners alike of the German Cæsar and of the angry French Republic—which latter people may any day again place themselves under the ægis of an Emperor. Count its men-at-arms; behold its weapons; then say if Daniel's prediction, uttered 2500 years ago, that it would be diverse from all that had gone before, terrible, and dreadful, and strong exceedingly, was "demonstrably untrue!"

In conclusion, we would state that each of us having first worked at this subject alone, it is now some years since we were led to study it and confer together; and as joint testimonies were in former days specially blessed by God, we have not hesitated in adopting the same method. It is sent forth with one desire—that it may bring honour and glory to the name of the LORD JESUS CHRIST, the blessed and only Potentate, the KING OF KINGS and LORD OF LORDS.

THE AUTHORS.

Sept., 1891.

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PART I.

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CHAPTER I.

INTRODUCTORY—HERMETIC PHILOSOPHY.

To the Romans, who could with pride refer to their power, and to the Corinthians, who likewise boasted of their wisdom, the Apostle opens his letters to each in fitting terms. The religious system of Rome was a debased philosophy, for which blindness they were without excuse. It was not of development he could speak, but apostasy. They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. From God to a creeping thing is a fearful fall. To the Corinthians he writes, "The world by wisdom knew not God," because the preaching of the Cross was counted foolishness, whereas Christ was the wisdom of God. Peter, speaking prophetically of the world's crowning apostasy, stamps its features in these words, "For this they are *willingly ignorant of*, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." It is "through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear." Man degraded everything. What-

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ever revelation may have been given before Moses recorded the history of creation, Satan perverted; and so mythologies and cosmogonies took the place of the simple traditions that had been handed on through the faithful line. The great seducer took in hand the education of the world, and myths gained acceptance in the place of truth. Deifying the power of nature, man ceased to glorify God. But with all this the creation of the first pair is preserved in some mutilated form in most systems, also the names of Noah and his sons, in Sama, Cama, and Pra-Japati—"pra" meaning lord. When things came to such a head, and man proved after the Flood the inborn corruption of his natural heart—for that infliction of judgment made no alteration in his downward course—God, through Moses, brought forth the apocalypse of His doings. God gave a revelation through him. He answered man's pretence to wisdom with the simple account of His own handiwork. Just as, in after days, when about to close the page of revelation, and when Gnosticism was again spreading, seeking to stamp out Christianity under the weight of its abominations, He used John, the Apostle, as the vehicle for bringing forth that other Apocalypse, God's answer to all the rubbish of Gnostic and other philosophies.

The present day is witnessing a revival of this. What is the reason of its hold, is a fair inquiry. By whatever name it may be called, all comes from one mint, and bears the evidence of intense opposition and enmity against the revealed mind of God and the glories that centre in His Son. Man needs redemption and life, because he is dead in trespasses and sins; and under sentence, because he is found guilty as a sinner. The following chapters may perhaps convince the reader that it has been and is Satan's effort to give the lie to this fundamental truth of God's Word; and it is no new thing that is presented in this nineteenth century as a wonderful truth. In fact, the avowed intention is to bring back the wisdom of the East, which *wisdom* is very clearly presented in a work written some fifty years ago.¹ And what is this wisdom? That there abides in nature a certain pure matter (*i.e.*, a divine element), "which being discovered and brought by art to per-

¹ A Suggestive Inquiry into Hermetic Wisdom, p. 68.

fection, converts to itself proportionally all imperfect bodies that it touches." Again, "This light (discovered and perfected by art) applied to any body, exalts and perfects it in its own kind" (p. 71). In the preface of the same work it is asserted, "not only is man reputed able to discover the divine nature, but, in the forcible language of the *Asclepian dialogue*, to effect it" (preface, p. xv., italics mine). Here is set out the Hermetic Philosophy, which is being communicated without any reserve in recent works devoted to its propagandism. To put it in a sentence, "the obtaining an immortal essence" (p. 221), the initiation into the mysteries being the necessary ordeal to pass.

The passage into Hades, the second stage, need not be described beyond this statement, that before entering, "he must choose the good—put all evil aside." The entering Tartarus is compared to death; "then the sensual compact is dissolved, and that which is dissolved is renovated, and all without destruction of the mortal body, and so become regenerated." The experience of one is then given who has passed the ordeal. "The priest, then, all profane being removed, taking me by the hand, brought me into the penetralia of the temple. I approached the confines of death, and having trod the threshold of Proserpine, I returned from it being carried through the elements. At midnight I saw the sun shining with a splendid light, and I manifestly drew near to the gods above and beneath, and proximately adored them."

Then was immortality said to be bestowed on those initiated into the higher mysteries.

These speculations have of late been revived, and the teachers thereof pose as the guardians of the truth, as being alone able to unfold the hidden mystical meaning of God's Word. Instead of being open enemies, as in early Christian times, they present themselves as true interpreters of doctrine. "Truly Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the Eternal Spirit of Truth, which is Horus, which is Krishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul."—*Lucifer*, No. iv. p. 304.

We cast back into their faces their wicked calumnies against

the person of the Holy Son of God, scoff at their high pretensions, and brand them as *enemies of the Cross of Christ*. Egypt was the home of this philosophy, and Moses was learned in all the wisdom of the Egyptians. Now Jehovah determined to bring a people forth from this, and when He separated them to Himself, it was that others through them might learn to worship the true and holy God. "The Lord shall establish thee a holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways" (Deut. xxviii. 9). Their happiness was secured on the conditions set forth in Lev. xxvi.; thus would God fulfil His promise, "And I will walk among you, and will be your God, and ye shall be My people." When their wilderness journey was about to terminate, this promise was again repeated with the assurance, "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut. ii. 25). Most explicit were the instructions as to their behaviour; taken away from corrupt surroundings, "Ye shall not walk in the manner of the nations which I cast out before you, for they committed *all these things*, and therefore I abhorred them" (Lev. xx. 23); and reading the chapter through, every one will justify God in the severity with which He denounces the violation of these commands. But we must look to Deut. xvii., xviii., xix. for further warning signals. In these chapters the people are at greater length specially admonished of that which would be likely to prove their snare, and bring upon them the same punishment that was visited upon their enemies and upon their gods.

"If there be found among you, within any of thy gates which the Lord thy God giveth thee, . . . and hath gone and served other gods, and worshipped them, either the sun or moon, or any of the host of heaven," that one was to be taken and stoned to death. Two witnesses were sufficient to ensure conviction.

The next chapter anticipates another evil (ver. 10), "There shall not be found among you any one that maketh his son to pass through the fire, or that useth divination, or an observer

of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a necromancer." The word, according to Young, for "familiar" is "Ob," and the consulter was one who asked "Ob," the meaning of which will be seen further on. Remember, it was against the gods of Egypt He executed His judgments, and the death of the first-born was the greatest blow of all, "The sacrifice of the first-born in honour of the sun-god (Osiris or Serapis) was one of the most notorious rites of ancient Semitic worship."¹ It was God's design, by these exhibitions of power, to teach this fact, "The Egyptians shall know that I am Jehovah" (Exod. vii. 5).

The people, instead of being faithful to the trust, corrupted themselves, and their history is a record of the violation of every one of these emphatic commands. Of the first two it is only needful to say something here. More will be said of the third in the second portion of this work. They had hardly got clear of the land of their oppression when the golden calf was set up, and Osiris was worshipped in the Egyptian bull Apis. Saul afterwards, the chosen of the people, committed the very sin that incurred the penalty of death by stoning (Deut. xvii. 5), for in his extremity, being forsaken of God, he turned to a "familiar spirit," in other words, asked Ob or Aub. "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her" (1 Sam. xxviii. 7). So the chosen people became involved in this sin, for both Israel and Judah "played the harlot." It was Jeroboam "ordained him priests for the high places, and for the devils" (Sair), compare with Lev. xvii. 7, "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring." The history of this first king of Israel shows how he disregarded this prohibition. There were times of reformation and revival for Judah under Josiah, "He put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the twelve signs or constellations (see margin), and to all the host of heaven" (2 Kings xxiii. 5). We must pass on to the days of Ezekiel. In

¹ Transactions of the Victoria Institute, vol. xiv. p. 113.

viii. 9 the prophet is bidden to "behold the wicked abominations;" then in ver. 16 we read, "And he brought me into the inner court of the Lord's house; and behold at the door of the temple of the Lord, between the porch and the altar were about five-and-twenty men, with their backs toward the temple of the Lord, and their faces towards the east; and they worshipped the sun toward the east."

Satan once more triumphed, and through the fascinating allurements of Baal or sun-worship engulfed the chosen people of God in the rapids of Egyptian philosophy.

Is it any wonder that the prophet saw the glory depart? Read Ezek. xi. 22 and 23, "Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

But though he witnessed the glory depart, he was with prophetic eye privileged to see in vision the Lord God of Israel return to His inheritance and people. The land shall be divided in that day to reach across Arabia to the Persian Gulf, and stretch from the Euphrates to the Nile.

It was from the mountain on the east side of the city the glory departed. On that same mountain His blessed feet trod when about to be taken up after His resurrection, leaving behind this parting assurance from the lips of *two* witnesses, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). And when He does return, it is on this same mountain His feet will stand when He comes with all His saints. For He will come to the confusion of Antichrist's hosts, to restore Israel to their inheritance, which is theirs, not by covenant conditions, but which is secured to them by the certitude of Jehovah's oath (Gen. xxii. 16).

For a time this people are set aside nationally, and Jerusalem is trodden down by the Gentiles, until the times of the Gentiles be fulfilled (Luke xxi. 24). But the interval between the first and second advent, or rather to the "parousia" or presence of the Lord in the air, is filled in by the proclaiming of the hidden mystery which was *not revealed* to the Old

Testament prophets. It was to Paul alone this was given, as he says (Rom. xvi. 25), "According to my gospel, and the preaching of Jesus Christ, according to the *revelation* of the mystery, WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN."

It will be for the reader to judge how far the world has adopted the mere profession of Christianity without partaking in the obligation of its separating power. And what has been the result? A worldly Christianity, that will at last issue in an apostate Christianity. The mystery of iniquity has worked alongside the mystery of God all through the ages, and will only be crushed when that time comes which is called the *day of the Lord*. Paul to the Thessalonians declares "*that day shall not come except there come a falling away first.*" To Timothy he further says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (demons) (1 Tim. iv. 1). I ask this question—Are we not witnessing in this day "the falling away," the departure from the faith, the "turning to myths," and the "giving heed to doctrines of demons"? Let Theosophy, Spiritualism, &c., answer. There is yet a restraint whereby God keeps back the full rush of this apostasy, which is ready to break in upon the world. There is one event, I judge, must take place, for the Lord Jesus in His tender compassion for His Church may soon see fit to call it away to meet Him in the air, and not allow the members of His mystical body to be any longer exposed to the fearful delusions which shall come upon all the world, "to try them that dwell upon the earth."

From that moment—the rapture of the Church—the onward course of the world's rebellion against God will be with accelerated speed, culminating in daring impiety, in putting one of its own choice in the place of power, giving him the worship due alone to God, for he, like another Herod, only carrying his profanity a step further, shall exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God (2 Thess. ii. 4).

The time declared, according to the Scriptures, for this outbreak of a scoffing world is the last week of Daniel—that

is, the one week being a detached portion from the previous sixty-nine. The interest of prophetic students centres in that period, and the whole question hangs upon a right understanding of Daniel ix. 24-27. The commencement of that last week will be inaugurated by Daniel's people subscribing to a covenant in contravention of the law given them according to Deut. vii. 2, admitting his claim as king also, in defiance of the same law set before them in Deut. xvii. 15. To this person reference is made in John v. 43: "If another shall come in his own name, him ye will receive." It is interesting to note the exactness of God's Word on this point. In Daniel's prayer he claims for his nation the favour of God in these words, "THY people." Again in the 19th verse, "THY City and THY people that are called by THY name." But the Angel Gabriel is not authorised to acknowledge the claim. Not until they have learned by painful experience the folly of their course and the bitterness it entails, God cannot recognise the title.

At last this "prince" breaks the covenant in the "midst of the week," throws off all disguise, sits in the temple of God and receives worship that is rendered to him as God. In worshipping him, God instructs us that Satan will have obtained sole control and given him the power. This will be enforced with such energy and fury against those that refuse to submit, that shall throw into shade the horrors of the Inquisition, the outrages of the Reign of Terror, or the persecuting cruelties of Torquemada.

CHAPTER II.

PAGANISM AND THEOSOPHY.

THE unity of Scripture is—so say the Fathers—a ring, an unbroken circle returning unto itself. And this witness is true. Not only does it apply to truth itself, but also with equal force to its counterfeit. The many systems of Pagan idolatry, writes Faber, in different parts of the world, correspond so closely, both in their evident purport and in numerous points of arbitrary resemblance, that they cannot have been struck out independently in the several countries where they have been established, but must all have originated in one common source. Therefore, as the symbol of the ring returning to itself well expresses the continuity of truth on the one side, the Pagan system has its symbol of uninterrupted connection by the serpent with its tail in its mouth. Whatever the occult meaning of it may be—and it is used by Buddhists and Freemasons—it will express the unbroken succession of error that has emanated from the enemy.

Godfrey Higgins in his "Celtic Druids," 1829, makes this observation: "It is curious to observe how the cross is regaining its old place in this country. . . . Our priests generally prevail to have it elevated on the tops of our new churches. A prudent Pope . . . would not find it difficult to effect a reconciliation between the Papal See and the Protestant Church of England. The extremes are beginning to bend to the CIRCULAR FORM" (p. 131).

The extraordinary revival of Paganism of late years—though possibly the advocates or leaders of the new "isms" will hardly like the name—testifies that we are on the eve of some great change. Students of prophecy know it is to come, and the high priests of darkness are boldly announcing a new

dispensation or coming of Christ. Quite true—only it is the coming of *their* Christ. One of the many works lately sent forth advocating the new revelation, and which is destructive of the truth of God, is that written by the late L. W. Oliphant called "Scientific Religion." In the preface of that work he speaks of a "new moral future dawning upon the human race," and declares his conviction that "a remarkable moral and intellectual movement has characterised the last half-century." To this there can be no denial. No question that a great change is coming about. The surprising increase of works of similar character to the one named confirms this view of things. The late Mr. P. H. Gosse gives forth his witness in the following sentence: "That science has quite put out of court the Bible is now quietly assumed on all hands; in public lectures, in the leading articles of the great newspapers, in memoirs read before learned societies, in popular treatises, in the swarming reviews and magazines of periodical literature (except such as are professedly religious), the Name of God, or any reference to Him, in dealing with the natural world is carefully shunned."¹

The quiet stately grandeur of Genesis i. 27, "So God created man in His own image, in the image of God created He him," must give way to the trifling of the so-called scientist. I prefer the account in Genesis to the following: "I should infer from analogy that *probably* all organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed."

One stands amazed at the cool assumption this exhibits. True science is knowledge acquired from ascertained facts, and when this knowledge is gained, there will be no need for the introduction of the word "probably." The insertion of this word at once brings in the element of doubt and uncertainty. The verities of Scripture are to be rejected for the supposed discovery, which, after all, comes with no more force than can be conveyed in the word "probably." It is an old heresy, as old as the priesthood of Egypt, who were teachers of evolution. A great scholar is profuse in his eulogy of praise to the supposed discoverer. He says, after referring to

¹ The Mysteries of God, p. 236.

great discoveries being exposed to scorn at first, "We have witnessed a similar triumph of truth in our own days. When the old theory of evolution was once more taken up by such men as Darwin, Wallace, Huxley, and others, it was laughed at, it was anathematised, it was refuted by the highest authorities; but it has lived on for all that, and what is more extraordinary, it is preached at present most vociferously out of the mouths of babes and sucklings."

Modern Theosophy teaches that we must *get back to Egyptian wisdom*. The primordial germ of religious thought, the "intellectual microbe," developed until the advancing wisdom attained its summit, when it became systematised by the priesthood of Egypt. This is their hypothesis, that there has been a great declension from early simplicity, until the days of Christianity, when it was further debased. Then, as asserted, the Christian stole the emblem of this divine teaching, and applied it all to selfish and base purposes, by which it became overloaded with superstition through a crafty priesthood. Get rid of this excrescence that has grown around the original plant. Let man get back to this wisdom, and the world will soon feel the power of the regenerating influence. It is in this shameless way the truths of the Bible are dismissed. Destructive criticism is doing its deadly work, and it is held to be an evidence of ignorance or childhood where this Word is still venerated. The nineteenth century is to witness the revival of true wisdom by digging up and presenting to the world the literature of the mummy age of Egypt. About as much calculated to lighten our sorrows or brighten our hope as one of those shrivelled beings would be suited to cheer our homes. We are gravely told "the greatest advantage to the nineteenth century over all others is in its access to the Vedas and the study of Sanscrit literature, producing its influence upon intellectual development not inferior to that of the revival of Greek in the fifteenth century."

The world's wisdom will always prove its own utter incompetency to find out God, and the future will be only one more proof of how incapable it is to put things on a basis of lasting security without Him. It has yet to make one more tre-

mendous wreck of its boasted wisdom, for the day is coming on apace for the proud accomplishment of its highest aspirations—its man, the Antichrist. "Then will be a day of lying wonders and deceiving truths, for the truth of Satan is a lie. If we are no longer at the mercy of unclean ruffian spirits to break into our fleshly tabernacle, usurp our faculties, let us rejoice with trembling, for it is what has been, and shall be again; and we are living in an interval of freedom, a little season of restraint, in which the furies are held back by the mediation of Christ. The time is at hand—at hand, I say, when that restraint shall be removed, and that which letteth will let no longer, and Satan shall be cast down on earth to slake his thirsty desperation in our blood."

The opponents of Christ are growing bold, and glorying in the prospect of the overthrow of His claims, and substituting in the place of His rights the dreamings of the new Theosophy. Here is a recent utterance of that school: "A new stream, the stream of Oriental thought, already colours the old stream." No doubt about this fact. The stream is getting very much coloured; the world is being flooded with its literature, and this also speaks with trumpet-tongue, "The time is at hand."

To the student of the prophetic Word this comes as no surprise, however it may spoil the pleasant dream of those who suppose the world is advancing under the gospel dispensation. To those leaders who rejoice in their success at the "stream being coloured," this encouragement can be given, namely, you will succeed; and the top-stone of your work will be this—Man will gain the position at which he has so long been grasping; as far as intention goes, will dethrone God; Satan will then demand and have his worship.

Let us see what this stream of Oriental thought is likely to do for a world where sin is felt to be such a mighty force. We do know something of what the truth of God has done, but the stream of Oriental thought can hardly be declared a success up to the present. However, it will be well to give it a hearing. "The intellectual" (this word will often turn up in their pretentious essays) "conditions necessary for the change to be brought about are first and most indispensable in relation to religious ideas, is a *relaxation of dogmatic faith* in the

recipient community (*italics mine*). So long as spiritual intelligence is restrained in the hard capsule of any of its formal systems, there can be no assimilation, and therefore no true influence." Now all this is only a roundabout way of saying: If you believe the Bible to be God's Word, you cannot assimilate my wisdom.

But let us proceed. "The dogmatic fabric of Christianity, so far as its basis must be conceived as historical, is already in a ruinous or highly precarious condition. Our intellectual (mark the word) leaders indeed have ceased to regard dogmatic Christianity as any longer an open question for modern thought. On the great question of individual immortality, of surviving consciousness, Christianity has long ceased to offer any conceptions by which it is thinkable to the modern intellect." Being reduced to such straits, seeing that Christianity on these questions presents us with nothing that is "thinkable," we are invited to turn to the East for something that is "thinkable." Let us see. "The secret which the East has to impart is the doctrine and condition of the higher, as yet undeveloped, faculties of man." To the question, "How can one be helped to acquire mastery over his baser nature," the answer is given, "Does my friend imagine there is more than one way in which it can be done? Can any other but *one's own self* effect this purification, this splendid conquest, in comparison with whose glory all the greatest victories of war sink into contemptible insignificance?"¹ The secret of the East is out now, and proves after all no new thing. Cain thought he made the discovery, and going the way of Cain² is to be the feature of the religion of the last days, which is, that every man is his own saviour. "The thing that hath been it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun."³ Those having knowledge of the structural arrangement of the New Testament are quite aware that the "stream of Oriental thought" will defile the old stream. This is exactly what the Bible tells, "For the time will come when they will not endure sound doctrine; but having itching ears, will heap to themselves

¹ Quoted from Olcott's Theosophy.

² Jude 11.

³ Eccles. i. 9.

teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (myths).¹

It is, therefore, indispensable to inquire into this philosophy that is to transform the mind, and to do for human nature what, they say, other streams have failed to do. But it is not doubted that the "old stream" is being deeply coloured; it will do it; it is doing it now; and Scripture declares these things as coming to pass, marking the last times. "The Spirit speaketh *expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."² The "stream" is here traced to the fountain-head—not the offspring of a disordered brain, but the direct product of demoniacal inspiration; of beings who, in hellish spite, shall conspire to compass the destruction of multitudes to share their own eternal shame and condemnation. It is this conspiracy we would seek to unravel, and which is nothing more nor less than a revival of the philosophy which may be traced back to Babel as its common source, which will be shown up in the following pages, and that, according to Scripture prophecy, the one last and greatest imposition to be palmed off by Satan on an unbelieving world, who will work with tools that succeeded so well in that beginning. It is a foul stream which may be traced through all Bible history, alluring the people of God from the faith, and bringing upon them their captivity and rejection. The full effect of this system of the East is reserved for a future day, when the world will find out that truth spurned shall end in judicial blindness, and God will righteously allow the lie to be received by the direct instigation of Satan.

The qualities of the "pure stream" may be sufficiently gauged by the first outlettings, and it will invariably be found that the doctrine of the atonement is the object of attack. "The doctrine of a vicarious atonement for sin is not merely unthinkable, it is positively *repulsive* to one who can take a larger and more *scientific* view of man's origin and destiny."³ The sorrowful fact is, that not only the enemies of the Bible say these things, but professed guides and exponents of Christian principles are asserting the same. It is as well that

¹ 2 Tim. iv. 3-4, R.V.

² 1 Tim. iv. 1.

³ Olcott's Theosophy.

these blind guides should have an insight as to their company. In searching out this Eastern stream, to show how it traverses divine revelation, other witnesses shall stand forth. "Angels of light and angels of darkness—of God and the devil—owe their birth to the two most contrasting pictures of nature, light and darkness, and to the difficulty which men have always found in making good and evil issue from the same source.¹ Of course, Plutarch has more authority with these reasoners than the book which guides the Christian; therefore his evidence is conclusive as "the reason why all Greek and barbarian races gave the title of God to the first and devil to the second, and that Christians are those only who have subordinated the principles of darkness to the principles of light."²

But all this is to be received at the cost of giving up the Book of Genesis as a faithful record of the work of creation, or that it has any basis in historical fact. Quoting again from Dupuis, he affirms, "It is absolutely necessary, in order to save Moses and his history, to consider it to be an allegory. It is in Persia, in the books of Zoroaster, that we shall find the key of the sacred allegories of the Hebrews."³ This is plain—Christ is to be denied and Zoroaster installed. Now, Theosophists are responsible for the doubt of there being such a personage at all. "It (Zoroaster) is a title signifying Spiritual Teachers of *Ahurmazda*, an office corrupted into *Guru-asters*, from *Zera-ishter*, the title of Chaldean or Magician priests."⁴

Who would have thought that such statements about Moses would have found such ready support as the Church Congress of 1888 reveals? One bearing a great name says, "A pious Hebrew writer takes a semi-mythical narrative, current either in his own or in some neighbouring nation, and moulds it into a vehicle of spiritual truth. Can we be surprised at this, remembering the numerous mythic phrases in the language of the Old Testament? Whether we are surprised at it or not, it is a fact about which none of the competent experts are, or ever have been, in doubt."

¹ Dupuis, translated by T. E. Partridge. Burns, Southampton Row.

² Dupuis, p. 7.

³ *Ibid.*, pp. 2, 3.

⁴ Olcott's Theosophy.

No doubt there was a Persian Zoroaster; but long before him there was another, to whom is conceded the distinction of being the founder of the idolatrous system of Babylon, and who, according to Hislop, was none other than Nimrod.¹ As Zero is in Chaldee "the seed," Zero Ashta means the seed of the woman; consequently, according to the corrupt system of worship instituted by that rebel, the seed of the woman that should bruise the serpent's head.²

Putting all this evidence together, it is not difficult to divine the aim of the great enemy, with his abettors, and all other enemies of divine revelation, which is to set up an opponent to Christ, and whichever way it is, or whatever title he may assume, will stand forth as the high priest of Satan.

Colonel Olcott, who speaks with authority as the recognised apostle of revived Theosophy, says, "We come not to pull down and destroy; but to rebuild the strong fabric of Asiatic religion. We are advocating Theosophy as the only method by which we may discover the eternal Something." What a confession! To discover the "Something" with a capital S. "Not going to destroy" (saving Christianity, that offers nothing which is thinkable). But this eternal "Something" (not yet discovered) is to such intellectual minds, I suppose, quite "thinkable." We are to "compare the respective biographies of Brahminical Krishna, the Persian Zoroaster, the Egyptian Hermes, the Indian Guatama, and the Canonical, especially the Apocryphal, Jesus."³ Why, this extract alone declares as plainly as words can make its meaning clear, that the effort is to be made to drag down Jesus, the Son of God, that Zoroaster may take the place of his vacated throne. And this is the superior light that is to influence man, and raise degraded humanity to a higher level—a going back to sun-worship; for "Zoroaster presents to us on one side Ormuz or the good god, the principle of good and light, who establishes man in a place of felicity, and produces all the *good that nature can expect of him*. Ahri-man, with his serpent, comes to spoil his work, and brings with him winter."⁴ "The beneficent light

¹ "The Persians say it is a name of Nimrod." See Hon. A. Herbert's *Nimrod*, vol. I. p. 108.

² Hislop's *Two Babylons*.

³ Olcott's *Theosophy*.

⁴ Dupuis, p. 6.

of the sun was an emanation from the first principle; darkness of night and winter were, on the contrary, the work of the second." It is intended that the world shall be beguiled by this sorry stuff. This is to explain the great mystery of sin. The foe of Christ, Satan, is nothing more than the sun going its daily course, leaving darkness as the natural consequence. "The Egyptians called the first Osiris and the second Typhon." This is some part of the "strong fabric" of Asiatic religion, not put forth by a few obscure enthusiasts, whose names are unknown, but by men of intellectual power, of "light and leading," and from no one quarter; but it seems to prevail in all parts of the world, as further extracts to follow will attest.

The "intellectual excrescence" is taking a very distinct form in favour of the Sun—a wave of Ritualism, Rationalism, and Heathenism is threatening to overwhelm the world, very noticeable from frequent allusions to it in the daily papers.

(Extract from Pall Mall Gazette, December 8, 1887.)

THE WORSHIP OF THE SUN.

"The other day we headed an article on 'Christian Positivism' as 'The latest thing in religions.' A correspondent now writes to protest that he has a worship of his own which is later still. We give some portion of his creed below, but need hardly say that, if the newest, it is also about the oldest form of worship; but then there is no new thing under the sun.

"'The Lord God,' begins our correspondent, 'is a sun (Ps. lxxxiv. 11). The sun is the emblem and vicegerent of the Supreme Deity, and has been so recognised from the earliest days, when men had a perception of the greatness of God and His works, for to the sun every person on earth is indebted for light, heat, life, and indeed for every comfort enjoyed. The sun being daily presented to our gaze, has made us unmindful and callous to the enormous benefits we receive from it; familiarity in this case would appear to have bred contempt, or at least ungratefulness, and we think it better to worship something unreal and dubious in preference to what is in daily evidence and of such supreme importance. The sun is the heart of this gigantic organism; it is the glorious body which throws the splendour of light over the coming day, and rises from the sleeping bosom of

the ocean; it transforms the atmosphere into kindly dew for the thirsty plain; it sustains the vital principles of the air we breathe, the circulation of life in the organic kingdom. The Holy Ghost, or Holy Spirit of the Churches, is a mystification of the great force in Nature called the wind, atmosphere, or that which we breathe; the Third Person of the Christian Trinity is simply the warm, soothing, and vivifying rays proceeding from the sun, and as a proof of this, a careful examination of the words rendered Spirit and Holy Ghost in the New Testament refers in its primary sense to the air and act of breathing.' We have thus a very simple solution of what appears to be a profound mystery, and the ground is cleared for a reasonable service and worship. The Trinity is seen to consist of what the author terms three great truths. First, the Supreme Deity called God, to whom is ascribed omnipotence, omniscience, and omnipresence. Second, the sun, his vicegerent, to whom we are indebted for all material comforts, and therefore worthy of adoration. Third, the Holy Spirit or Divine warmth, the soft soothing influence or atmosphere which we enjoy, and which proceeds from the sun."

A "Broad Churchman" gives the following account of his interview with Prince Malcolm Khan, which appeared in an evening paper of November 30, 1887, and it seems from the opening remarks of the interviewer that his sympathies are on the side of the Prince, who is represented as saying—

"The time has at last come when Christian dogma is not only found to be a stumbling-block in and outside the Church at home, but is bitterly denounced by *thinkers* and philanthropists as the prime impediment to the progress of Christian civilisation abroad. No one wants to deprive the clergy or the people of any religious formula which may still *help them to express their thoughts about the Deity* or their duties towards man; but more and more good men of all parties are bent (unlike our forefathers) upon minimising points of difference, and claiming the first place for those principles of love, duty, and aspiration which are as the very heart-beats of our common humanity, and lie at the foundation of Christian civilisation. It is only when we come into communication with the higher spirits of non-Christian nations that the disastrous consequences of our ill-advised attempts to push *Christian dogma* abroad can be realised. This was forcibly brought home to me in a 'privileged' conversation I lately had with Prince Malcolm Khan, the enlightened and philosophic Persian Minister now at the Court of St. James'. As nothing but good can come

of giving publicity to some of his striking remarks, I have obtained his permission to do this within certain limits.

“‘The condition of our Asiatic masses,’ he exclaimed, ‘full of degraded superstition, needing so much that your civilisation might give them, is always weighing on my mind. You make no progress with us, and why? *Your dogmas spoil all.* You want to raise other nations; you send them missionaries. What impression have you made? Look at the Mahomedans, the Chinese, the Hindus; do you believe in their conversion? Never! You send great and wise men out to represent you abroad, but the good they might do is stopped; the religion of humanity, that might move our masses and take the place of superstition and idolatry, is paralysed for good by your *dogmas*. Do not think we cannot understand you. Remember,’ continued his Excellency, ‘*your religion comes from the East*; the metaphysics you use are Eastern metaphysics, not Western. We can coin dogmas like you—better than you. We know what you mean, and we will not have your dogmas; we will have your benevolence, your charity, your justice and truth, your science of health, your railroads, telegraphs, and manufactures. We will adopt what is good for us; *but rather than have your Christian dogmas*, we will have none of these other good things. You force your religion upon us—your Trinity, which is abhorred polytheism in our eyes; your divinity of Jesus, which is to us idolatry; your eternal punishment, which is in the eyes of many enlightened people among yourselves a degrading and superstitious belief; and with such like things is Christianity associated, therefore half your efforts to do us good are in vain. Tell me, are there no men, leaders, teachers of religion among you who can see and understand?’ The Persian Minister was intensely earnest. ‘Who,’ he asked, ‘are the heads, the leaders of this liberal Christianity, of which I sometimes hear? Why do none of your statesmen, ambassadors, consuls take up this great question—organise your liberal Christianity? Why cannot you present us with what we can accept, or allow us to accept what we can and will, and so come into some religious contact with you?’ I replied that Maurice and Kingsley were names associated with some such wider type of religion, but that since Dr. Stanley, Dean of Westminster, died, liberal Christianity could point to no special centre—it was a diffused and ever-widening influence. ‘It is a vital question,’ said the Persian Minister, ‘*how long are these dogmas to destroy the very spirit and power of your religion abroad?* But for them you might find ready acceptance, and the light of your civilisation and religion might spread rapidly over dark and distant lands. Will your statesmen and mis-

sionaries never understand this! I alluded to the indifferent morality of Christians abroad, and the different forms of Christianity which were fighting for supremacy as reasons for our want of success; but to my surprise his Excellency made rather light of those undeniable blots, and said, '*Believe me, neither immorality nor sectarianism is the true cause of your failure to push your civilisation in Asia and in Mahomedan countries. It is your Christian dogmas that offend us. You have a remedy. Organise your liberal Christianity and send it abroad, but couch it in the dialect of our Asiatic races; study their ideals, and make them your points of departure; begin with what they love and worship, if you would lead them to any higher cult.*' I may be quite wrong, but this view from a Persian prince who has deeply studied our country, while cherishing a passionate and patriotic desire for the welfare and improvement of his own, seemed to me remarkable, and perhaps worth the attention of even bishops and archbishops."

At the Church Congress a paper was read by Canon Taylor in praise of Islamism, and all these activities of the mind, and expression of opinions by those who are looked upon as leaders, indicate the present drift of thought, go to show that the great conflict is facing us which shall shake the foundations, a crisis that will be a testing-time to multitudes, and in which it is to be feared that mere professors will be allured to the side of darkness and death.

It is hardly possible to think that defiance of truth can go much further than the following. It is a bold conception that right was on the side of Saul, who was crushed by a robber-chief. The writer's desire is to rehabilitate his hero and excite sympathy for the martyr.

The cutting is from the *Pall Mall Gazette*, August 22, 1889:—

SAINT JEZEBEL.

"The most striking thing in the new number of the *Universal Review* is Mr. Julian Corbett's article, in which he whitewashes Jezebel. This lady was, he says, 'the incarnation of the Phœnician spirit,' whose mission it was to carry the Phœnician Gospel to 'the darkness of Samaria.' 'A happier lot she might have hoped; a nobler could not be.' 'Ahab, as of old, girt his sword upon his thigh, but on his sceptre beside his own was a soft hand inspired by

a peerless woman's wit. Day by day she wound him closer in the meshes of her gentle influence, and drew him further into the beams that shone from Sidonia. Samaria began to reflect the glories of Ethibaal's capital. Whatever was wise or skilful in Tyre found there a welcome. Sage and artist and mechanic were received with open arms, and suffered unopposed to do honour to the benignant power of Baal, the god of the cultured Phœnicians; and to show his love for the woman he had won, Ahab set them to build her a "palace of ivory," fit to receive her beauty and refinement.' But 'Johveh, the old god of the Beni-Israel, was a jealous god;' and 'the wrath of the mountain-prophets, which had crushed Saul, the reformer, and which David, the robber-chief, had mastered, was re-awakened. From village to village the anarchists marched, and everywhere the burden of their curses was Jezebel. Did Ahab force a selfish reactionary to sell his land for some public need, it was Jezebel who had robbed him. Did a traitor meet the reward of his crime against the state, it was Jezebel who had murdered him.' These extracts will suffice to show the line which Mr. Corbett takes, and which he works out with much ingenuity to the end. 'So died fair Jezebel,' he says in conclusion, 'the protomartyr of our civilisation. The champion of all that brings earth nearer to heaven, she fell in the unequal fight. Yet none have risen to claim canonisation for the gentle saint, or to demand a place for her immortal name in the sacred calendar of humanity. Like the troops of heroic spirits who after her have stepped out in front of their time, she had execration for her reward. Like all that have proved greatest in the history of the world, she was branded as a heretic, a sorceress, a wanton of infamous life. To the sole possession of her fanatic enemies the record of her mission fell. In a book fraught with the highest destinies of mankind it was embalmed, and ages had execrated poor Jezebel's memory before one just hand dared to unwrap the holy swathings that hid the truth. And now we see her as she was—a figure of transcendent beauty, inspired by the divine soul of perfect womanhood, a dazzling figure shining in bright Phœnician armour out of the grey dawn of humanity, a god-like figure towering up in the great struggle of eternity, the champion of light against those who would sit in darkness. Let those who go up to fight for Helen cast a loving handful, as they pass, upon the mangled corpse of Jezebel."

It is fairly deducible, from these very pronounced avowals, that there is an increasing array of those standing to the fore ready to propagate opinions and advocate principles utterly

subversive of the doctrines of the Word of God, arrogantly defending systems that in some measure answer to the Apocalyptic vision, when all that is lying hid and working as leaven will break forth, and Satan shall then secure a momentary triumph, to be vanquished by the glorious appearing of the Son of God.

There are such organisations, and it is the aim of this book to try and bring to light some of the secret workings that must stamp them as opponents of the revelation that God has given; and though they may boast of antiquity and wealth, yet, because of the principles held, and which one day will find favour by the human race, and be received with acclamation—yet these very things bring down upon men the vengeance and wrath of God.

Christ is Lord, and every created being will one day have to confess this, wherever he may be. "If any man love not the Lord Jesus Christ, let him be Anathema," is the Apostle's authoritative utterance by the Holy Ghost, which the namby-pambyism of to-day would label as illiberal. Nevertheless, any system that would deny His claim as a Saviour, or seek to dispossess Him of His rights as Lord, carries somewhere the mark of the Beast, and is Antichristian in spirit.

I repeat, there are in active operation such organisations, Romanism, Freemasonry, Paganism, the last under various names; but whether Occultism, Buddhism, or Theosophy, Paganism is a name that sufficiently embraces all. The symbolism of *all* is solar, the old Egyptian emblems of solar worship; and Bonwick¹ gives the name (Freemason) as derived from P'hre or P'hra, meaning the sun. Romanism is joint trustee with Freemasonry, holding in charge the same figures under bond of a promise to pay as soon as Satan is permitted to flood the world with the delusion of THE lie. Assertion carries no weight; it must be maintained by proof, and to this end works published under their authority will be quoted to demonstrate the truth of this avowment.

"The celestial sphere (the magic egg of Zoroaster) is divided into twelve prefectures—six belonging to the good principle and six to darkness."² We shall find that six forms a very

¹ Egyptian Belief and Modern Thought.

² Dupuis.

important number in their symbology.¹ This is confirmed by reference to Wilkinson's "Egypt." "The number thirty-six (6×6) is called a sacred quaternion, obtained by adding the first four odd numbers with the first four even ones."

"In these two cosmogonies the introduction of evil is indicated by the ascension of the Balance; if we see in the heavens the Balance at the autumnal equinox, we find also by the side of it a serpent."² The deduction is, that as the serpent is the harbinger of evil, darkness-winter, "the repairer of the evil will be the sun himself, the Star-father of Nature, whom Plato calls son of the Supreme Being."

This is a sample of the "Asiatic wisdom" which is presented to us as such a "secure fabric." It had to surrender to the influence of early Christianity for a time, but these philosophers have set about the task, and undertaken to rebuild it. The fall of man and the religious system of Christianity is pronounced to be pure allegory, all of which is to be explained on the following principles. "He (Christ) unites in Himself that which is true of the sun. This is the repairer; it is this which re-establishes all physical disorder, who enlightens every one that cometh into the world, has all the characters which mysticity and astrology gave to the God Sun."

"The Egyptians celebrated at the winter solstice the birth of the son of Isis. The inscription in her temple at Sais was, 'The fruit that I have borne is the sun.' The god of light, son of the virgin Isis, is he who is born under the ascendancy of the celestial virgin, the young Horus, who accompanies, ascends with her, and follows her everywhere. She is the virgin behind whom ascends a great serpent, who seems to pursue her, and before whom she flies by the aid of her wings. Thus the incarnation of Christ, or His birth from the womb of a virgin, is no longer a mystery." Dupuis then gives the symbolic form under which Christ triumphs, "the triumph of the sun in his entry into the celestial ram, or the lamb according to the Persians. The lamb is then the symbolic form

¹ The numeral SESH (six), Sesh-bazaar, Sesh-an, lying at the root as the symbol of a god. Transactions of Victoria Institute, vol. xvi. p. 136.

² Dupuis.

to which the sun unites himself when he regains his empire over darkness. Then, if Christ is, as we have proved Him to be, the god Sun, Christ at the moment of His triumph and of the reparation would be, as the sun, designed by the symbolic lamb." He further continues the argument, that as the physical heavens are divided into twelve stations, of which the chief is, as in the zodiac, the Lamb, under which the principle, light, re-establishes the harmony of the universe, the twelve tutelary genii of the sigus preside there under the names of the Apostles of the Lamb. The foundations of the wall are made to mean the twelve signs of the zodiac or the twelve houses of the sun. Thus the same religion of Zoroaster, which has given us the key of Genesis and the explanation of the enigma of the destroying serpent, is that also which gives us the explanation of the mysteries of the Lamb, or the sun triumphant over darkness. The vernal equinox being the time of the celebrations, or the festival of Hilaria, the sun of spring has the power of attracting virtuous souls towards himself. This gives the explanation of the following passage of the Gospel, "When I shall be lifted up from the earth, I will draw all things with me."¹ The moral condition of mind to send forth such diabolical teaching is manifested by the wilful mutilation of the Scriptures. The whole world has been under the mysterious alluring power of these deceptions, and changed the truth of God into a lie. "The worship of the sun took different names, according to the circumstances of the new surroundings, as the traditions were brought in by those who were forcibly expelled or drafted off from the parent stock,—Adonis, Osiris, Bacchus, Atys, Mithra. The Greeks name thee Phœbus; the inhabitants on the banks of the Nile name thee Serapis; thus the whole world adores thee under a great number of different names."²

Now, all the fables connected with these names, of conquerings, adventures, misfortunes, contradictions, which were experienced, death even, and resurrection, are fictions of the sun's decline and coming forth again, ceremonies of mourning on his supposed death. Isis gives burial to the fragments of her husband, whose body had been divided into fourteen parts—

¹ Dupuis, pp. 33-35. Translated by T. E. Partridge.

² Dupuis, p. 36.

360 urns placed around his tomb, as many as there are days in the year. Isis makes an image of him in wax, the worship of which is confided to the priests; Os'ris returns from hell to the assistance of light, or of Horus, his son, teaches him how to triumph over Typhon,¹ their enemy, and assures him the victory over the great serpent who fought for Typhon.²

This is a very condensed sketch of the worship accorded to the solar system, particularly the sun, as the first power amongst the heavenly bodies. It is sufficient for the present purpose. Further on in these pages it will be taken up again by another hand, with more elaboration; but the Bible-reader will at once discern how many things stated in their system run parallel with the symbolism in the book of the Revelation of Jesus Christ, or the Apocalypse. This much may here be said: it is no difficulty that the very same symbols appear in that book, God taking hold of His own and giving them their original and lawful meaning. This will be seen more distinctly presently. The writer quoted boldly follows up the preceding statements with this sentence: "If the religion of Jesus Christ so strongly resembles that of Zoroaster, it is because it is a *branch* of it, and has nothing belonging to it more than that of Zoroaster." As before said, there were more Zoroasters than one, but the original is given by the writer of "Nimrod." "Cham, Cush, and Nimrod were celebrated by the Eastern worshippers of fire under the name of Zoroaster. The *tyrant* Zoroaster, of the line of Cham, was one of the founders of the Tower of Babel. The historian says he pretended to confer benefits upon mankind, and one of them was the substituting of a community of goods in lieu of private property. He sacrificed innumerable human victims to the demons, which accounts for his being marked out as a mighty one upon the earth, for his career was as much hunting the souls of men to their destruction as hunting wild beasts for their deliverance."³

As we are now witnessing a determined effort to bring back the "light of Asia," and further assured that in this lies the

¹ Acts xvi. 16, "A spirit of Python." The oracle of Delphi was originally called Typho, from Typhon, the Egyptian name of the evil genius. Its Pythoness or priestess was, therefore, priestess of Typhon.

² Dupuis, p. 38.

³ Nimrod, vol. i. p. 146.

only hope of the world's regeneration, it is as well to know something of the character of the propounders of the truth that is to bring such benefits to mankind. And what is it, after all? Cain was beforehand in this. Such teachers have their audacious predecessors described in the Epistle of Jude. "But these rail at whatsoever things they know not; and what they understand naturally, like the creatures without reason, in these things they are destroyed" (ver. 10, R.V.). Many, I know, are not prepared to allow that such things are possible; nevertheless these teachings are being propagated with marvellous energy, and publications abound that are solely devoted to this branch of literature. "Society" has taken hold of it, in many cases possibly only as a new excitement; still it grows under the leadership of able exponents. To quote from the "Transactions of the Victoria Institute," "Thus it is quite fashionable to represent Jesus Christ parallel with the Hindu developments of Krishna Buddha, and these with many others, together with Jesus Christ Himself, as parallel national adaptations of an original myth of the sun-god." This view is taken in a series of articles in a publication called "Knowledge," where Mr. R. Proctor sums up the three following features as everywhere presented by the adaptations of the solar myth:—

1. The sun-god announced by a star.
2. He was born in a cave.
3. Sacrificial offerings were presented, and all as virgin-born.

"Thus Samson," Mr. Proctor says, "is unmistakably a solar myth. His name may mean 'like the sun,' and Delilah (the languishing one) represents winter. The hero's hair, as in all sun-stories, represents the sun's rays. The Philistines are the clouds which darken (or blind) the sun when his rays have been cut off in winter. The destruction of the Philistines represents the triumph of the sun when at spring he returns to the glorious part of his course, and the clouds of winter, by which till then he had been, as it were, imprisoned. In the same way the story of Jonah loses its absurdity when we recognise Jonah as identical with the Oannes of the Chaldeans,

the winter god or hero issuing from the great fish, which represented the gloom and cold of winter." By others the whole Bible is represented as but an astronomical allegory. The twelve tribes are the twelve signs of the zodiac, also the twelve apostles, and Elisha's twelve yoke of oxen. Moses is Aquarius or Neptune, whose dwelling is where the sun rises at the equinox; therefore he is said to be drawn out of the water. Esau is Hercules in the lion's skin, another version of the sun-god. The four archangels are the four seasons, and the twenty-four elders the twenty-four hours. Elisha, whose name is "God that saves," like Samson, is still another version of the sun-god" (p. 55, vol. xxi.). And thus they make the Word of God of none effect. There is method in all this. They may be ignorant of the work they are doing; still they are the instruments in the hand and under the guidance of the prime mover of that apostasy, which appears within a "measurable distance" of this generation.

At p. 323 of Olcott's "Theosophy," extolling Zoroaster, he gives expression to the following as the need of the age: "If you had your Daniels and Abais to show this ignorant age the proofs of the old Chaldean wisdom, you would spread your religion all over the world. And what is wanting to bring this about? A MAN. We cannot yet hear his approaching footsteps; but he will come, as the man always does come when the hour of destiny strikes. He will come not as a disturber of the peace, but as the expounder of principles, the instructor of philosophy. He will encourage study, not inflame passion. He will scatter blessings, not sorrow. Oh, for a Hindu great enough in soul, wise enough in mind, sublime enough in courage, to *prepare the way* for the coming of the *needed regenerator.*"

The work marked out for this sublime individual, when he shall come, is to give man "divine wisdom," power over the lusts of the flesh and the pride of life, which shall cause the prejudice of birth, race, or creed to be laid aside, so far as dogmatism is created thereby. The body to be made the convenience instead of the despot of the higher self. This "wisdom" declares *evolution* to be a fact, and through it is to be brought about "the brotherhood of nations," also "to hasten

the coming of the blessed moment when the whole of mankind will be gathered in one fold, and will have but one Shepherd."

There is another remarkable fact brought out in these modern productions, viz., a hankering after the so-called "sacred fire." "The knowledge of drawing down the sacred fire from heaven was first gained in Chaldea, and was taught in the Samothracian and Kaberic mysteries; and Numa, who introduced the Vestal mysteries into Rome, thus kindled a fire which was under the care of the Vestal Virgins, whose duty it was, under penalty of death for neglect, constantly to maintain it. Thus the Dastur raises his eyes to heaven; he recites the mysterious words of power—lo! the fire from the upper world of space descends, and with its silvery tongues laps round the fragrant wood which bursts into a blaze."

To all this the reply may be given, that the world will have *the man*. Surely enough "he will come." This is declared in the Scriptures of truth. "I," said Jesus, "am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."¹ And the "sacred fire" will by the false prophet's power come down from heaven to deceive them that dwell on the earth (Rev. xiii. 13, 14).

The initiatory rites into the mysteries of Persia by Zoroaster bear a very close resemblance to the initiations of Freemasonry, proving that both sprang from one and the same source. This was probably an *assumed* name, having reference to another man ages before. These worthies were fond of dignifying themselves in this way. One is said to have been once under the instruction of the prophet Daniel. Whether so or not, he seems to have had something of the spirit of Simon Magus, desiring to have the gifts of God, and turn them to his own advantage. "As he was not able to prophesy by the aid of the Holy Spirit, he had recourse to the study of magic, which he prosecuted under the Chaldean philosophers,"² and they indulged him by initiation into their mysteries. He instituted the worship of the sun and fire as representatives of the Omnipresent Deity. In his case, ornamented with astronomical decorations, consecrated to Mithras or Mediator,

¹ John v. 43.

² Oliver, pp. 85-90.

every person who wished to attain a knowledge of his philosophy resorted to the Mithratic cave, amongst whom Pythagoras is given as one of his pupils. The successful probationer was brought forth into the cavern of initiation, where he entered on the point of a sword presented to his naked left breast. After being purified with fire and water, he was solemnly put through the *seven* stages of initiation. Threading his way through the gloomy cavern, his terror was excited by the yelling of ravenous beasts, roaring of lions, howling of wolves, and barking of dogs. At the sudden opening of a door he found himself in a den of wild beasts dimly lighted with a single lamp. An undefined rumbling was heard, which became louder and louder as he advanced, until the pealing thunder seemed to rend the solid rocks, and burst the caverns around him. Scenes like these were multiplied with increasing horror, until nature could no longer endure the trial, so that when he was ready to sink, he was conveyed into another apartment to recruit his strength.¹ When ready to proceed, at a signal, three priests immediately made their appearance. After a long pause, a living serpent was cast into his bosom as a sign of regeneration. A private door was then opened, and there issued forth howlings and cries of lamentations of despair as struck him with emotions of new terror. He would turn his eyes to the place, and beheld in every appalling form the wicked in Hades. After passing many caverns and threading the labyrinth of *six* spacious vaults, the doors of the *seventh* or Sacellum were thrown open, and his darkness was changed into light. The consecrated place was brilliantly illuminated, and sparkled with gold and precious stones. There sat the Archi-Magus in the *East*, crowned, robed in flowing tunic; round him were arranged in solemn order the dispensers of the mysteries, producing in the aspirant a sense of awe and profound veneration that *frequently produced an act of worship*. Then was intrusted to him the *ineffable name*, the name of God. Exhausted by the fatigue of the protracted ceremonies, the aspirant was made to drink a fermented liquor out of a human skull. And now being fully regenerate, a new name was given him expressive of his recently attained *purity*. He

¹ Oliver, p. 106 and onward.

was then introduced to the Chief, who received him as a brother and associate, invested him with a *white robe* and tiara. His forehead was marked with a cross. An inverted *level* was inscribed on his breast, and invested with the sacred sash or belt, and badge for his left arm. Being now fully invested, the Sublime *name* was intrusted to him; and which signified the solar fire, or more properly the sun itself. This word was Om, or, as expressed in trilateral form, Aum.

In the address of Sir M. Williams to the Victoria Institute he says, "The repetition of mystic syllables, such as Om, a symbol of the triad of the gods, is held among the Hindus to be highly efficacious."

Another extract I give, but from whence I cannot now remember: "Buddha is allowed by the Brahmins to have been an incarnation of Vishnu, or to be identified with Brahma, Vishnu, and Siva, and like them to be venerated under the name Om."

The importance of these references will be more clearly seen when the chapter under Freemasonry is carefully compared.

This celebrated system branched out into numerous abominable rites, and thus the initiations gradually became so corrupt as to serve for a cloak for licentious indulgences, and the grossest obscenities were sanctioned, and even encouraged, in the mysteries; "and it became an axiom in religion that the offspring of a son and mother was the best calculated for the office of priest."¹ There can be no question that this system was again rising up in the closing days of Apostolic testimony, and leavened the Church to such an extent, that even in the latter part of the first century corruptions were reviving with a force which brought down in those early times the severe condemnation of the Lord, as expressed in the first three chapters of the Apocalypse. Both to Ephesus and Pergamos are directed the words of rebuke in reference to the deeds and doctrines of the Nicolaitanes, "which thing I hate." These probably are known in Church history as Gnostics, and the most celebrated sect were afterwards called Basilideans.

Of this Basilides more will be said in the next chapter of

¹ Oliver, p. 119. London, 1831.

this work, when Freemasonry is considered, and also in the part on Romanism. The sect became conspicuous in the second century, and flourished in the third. His system was this: "There was one Supreme Being, from whose substance issued *seven* æons, and so on in less exalted order, and every successive order created for itself a new heaven, until the number of celestial descents and their respective heavens reached 365. Over all these presided the Supreme, whom Basilides called Abraxas.¹ This word, Abracadabra of modern magic, or Abraxas, is the corruption of an Egyptian formula signifying 'hurt me not.' They denied the deity of the Son of God, also His humanity, for they held everything corporeal to be intrinsically and essentially evil. They rejected the doctrine of the resurrection, denied the God of Israel, degraded Him to a lower order of existence, even as low as the evil principle itself. Some were austere, while another class maintained that there was no moral difference between human actions, so gave free course to their passions. He composed a spurious Gospel, and taught the transmigration of the soul. The Nicolaitanes held all the prevailing tenets of the Gnostics, and sensual pleasure to be the true blessedness of man, and the great end for which he was created.

"Simon Magus is said to be the father of Gnostic heresy. His system was strongly impregnated with the pantheism of the East, Hippolytus declaring that the heresies of the second century had drawn largely from the myths and mysteries of Cybele, Atys, Pan, and Bacchus. To attest his divine mission, he had himself shut up in a tomb at Rome, declaring he would rise again the third day." The historian quaintly adds, "He remains there until now."²

The *rainbow* was a celebrated symbol in the mysteries. Wilkinson remarks, "The prominence given to the mysteries and office of Osiris in the sixth, and still more in the eighteenth dynasties, were only the *fuller development* of an *older doctrine*." It has been already shown that Osiris was given

¹ The letters of the word, according to Greek enumeration, giving 365; also the number of days in the solar revolution. It stood in the old symbolical language of Egypt for the sun himself, lord and governor of the heavens.

² Hippolytus, quoted from Pressensé.

many names; so Isis becomes the Rhea, Hecate, Ishtar of Nineveh, Astarte of Babylon, the Friga of the Saxons, Isa of the Teutons, Mulitta of Sidon, &c.; in short, the universal mother, the Bona Dea. All corrupt religion retains some of the dregs from her intoxicating cup. It may be traced as issuing from one great centre, and the book is true that tells "all nations have drunk of the wine of her fornication." "In Egypt, from which Athens derived its religion, the books of Hermes were regarded as the divine fountain of all true knowledge of the mysteries.¹ In Egypt, therefore, Hermes was looked up to in this very character of grand interpreter."

Bonwick also says, "Hermes is Thoth, god of wisdom, also he was Sirius or Sothis. No star was so venerated in Egypt, and the hieroglyphic for Sirius is the triangular face of a pyramid." Godfrey Higgins, in his great work, confirms this. "The learned Maurice entertains no doubt that the Elder Boodh of India is no other than the Elder Hermes Trismegistus of Egypt, and that the original character is of *antediluvian race*." Colonel Franklin remarks that Bacchus agrees in his attributes with the Indian Boodh. From this it is evident that Hermes and Thoth are one and the same, and Hislop notes that Cush is generally represented as having been a leader in the great apostasy. Cush, as the son of Ham, was Hermes or Mercury, for Hermes is just an Egyptian synonym for the son of Ham. Now Hermes was recognised by the Pagans as the author of their religious rites and the interpreter of the gods. To quote a passage from "Echoes from Egypt," "Such was the worship introduced into Egypt by Thoth—the union of the solar disc with the sacred asp. This serpent was the type of dominion, for which reason it was affixed to the head of the Egyptian monarchs, and adopted by them as the emblem of royalty. It is in this character he is presented under the title of Basilisk (Basiliskos, from Basileus, a king)." The words of this writer are well worthy of note. "Egyptian idolatry was more than a mere perversion and subsequent loss of original truth. It was an impious denial of it. Satan had not only beguiled his votaries to personification and deifications of the divine attributes till the Deity was lost sight

¹ Hislop's Two Babylons.

of in the degrading process; Satan had done more than this. He had insinuated himself into the place of the Deity, had obliterated the knowledge of Jehovah from the hearts of His worshippers, and in the place of a forgotten Deity had substituted *himself*. In Egypt, God's power had ceased to be acknowledged, or even known, and the avowed object of religious worship, the recognised source of sovereign dominion, was the once incarnation of the arch-spirit of evil, the *serpent of Paradise*." ¹ In this system is wrapped up the great mystical number, and whoever shall stand forth in the day to come as Satan's anointed, the representative of solar and serpent worship, the name as well as the system will carry the fatal mark, 666.²

That such an idea is the dream, or rather hope, of some in this present day, plenty of evidence is forthcoming. Just recently two pamphlets have appeared, one called "The Brotherhood of the Sun," another, "Sun-Worship," wherein the author dares to blasphemously interpolate the word, "Sun," into the Gospel of John: "In him (the Sun) was life, and the life was the light of man." And in giving a sketch or outline of the form of worship suitable for such *performance*, says, "The second prayer should specially be an adoration of the sun, the sermons or discourses after singing of another hymn would be as varied as they now are in the churches, with the exception that the prophet of Nazareth would be delegated to his true position, and not appealed to or worshipped as God." The aim of this brotherhood is stated to be, "That all the various deities, as Jehovah, Jupiter, Hercules, Mithras, Ammon, Adonis, Baal, Bel, Horus, Buddha, Chrishna, Jesus, and many others, are but different names in various ages for the sun, and his phenomena and various manifestations."

The following is taken from "Anacalypsis," and it must be

¹ Echoes from Egypt, pp. 54, 55.

² The crocodile, a beast peculiarly venerated and worshipped, was mystically connected with this number. "The Egyptian account of this animal was, that sixty days elapsed before its eggs were laid, that the eggs were in number sixty, that sixty days passed ere they were hatched, that the animal had sixty vertebrae in their spine, that they possessed sixty nerves, that their teeth amounted to sixty, that the period of their annual torpidity and fasting lasted sixty days, and, finally, that they obtained the age of sixty years."—*Wilkinson's Egypt*, vol. v. p. 237, quoted by Groves in "Echoes from Egypt."

remembered this is no citation from one who was a believer in a Divine revelation, but contrariwise: "Man in Sanscrit means a human being. In Chaldeo-Hebrew, intelligence. Mani is called Manie. Now this will give us nearly the numerical name: M-600, i-10, n-50, u-6 = 666; or M-600, a-1, n-50, i-10, e-5 = 666. We constantly read of the 'Son of Man.' I have often wondered why a human being should be so called. I have little doubt that this was meant—'Son of the Solar Incarnation, M N.'" And farther on he remarks: "I trust I have clearly made out that the cycle—that of 666—was the name, or perhaps I ought rather to say the designation, of every one of the *planetary bodies*. If the sun or the Deity was to be described in the arithmetical symbolic language, it was almost necessary that he should be described by some number connected with him, or in some way related to him. And that could be no other, because there was no other than the length of the lunar or solar year. Upon the same principle, he was afterwards called by the name of the greater cycles as they arose."¹ The basis of all heathen myths is the sun, the seed, the man—a triad. It is on this fact Satan has worked to corrupt the truth of God and work of Christ, who is known in Scripture by all these: The Sun of Righteousness,² the Seed, Christ,³ and the Man Christ Jesus.⁴

With reference to the numerical system running through all mythologies, Groves observes, "That it was prevalent in Egypt, if not Egyptian in origin. It figured in the mysteries of the worship of the sun (Meithras), one name by which that great luminary was distinguished, M-40, e-5, i-10, th-9, r-100, a-1, s-200 = 365. Hercules is another name given to the solar divinity and his twelve labours, allegorical of the sun's course through the twelve signs of the zodiac. The numerical value of the word is 365." Also in the "Anacalypsis," Higgins affirms the twelve Cæsars to be astrological, and declares that judicial astrology has corrupted almost every ancient history we possess. In vol. ii. p. 241 is this: "When it is recol-

¹ First cycle 6; the second 60; the third 600. The next is 6000.—G. Higgins. The sexagesimal computation was the basis of the whole system of mathematics.—*Lenormant*, p. 366.

² Mal. iv. 2.

³ Gal. iii. 16.

⁴ 1 Tim. ii. 5.

lected that every heathen god had the name of 666, we need not be surprised that the Christians should call it the number of the Beast." Again, going back to Groves in his "Echoes from Egypt," "Amenoph," he says, "is a name indicative of the great ancestor Ham, and every Pharaoh possessed a peculiar badge as symbol of the source whence he derived his power, the asp." "This asp or serpent," as Wilkinson says, "was the type of dominion or power." Hence the name Phre or Phra, the god Sun. The numerical value of this title, Amenoph (Ham, the sun-serpent), was 666. Baal-zephon, according to the same writer, carries the same number, 666.

These are the myths that had such a powerful influence over the minds of the chosen people of God, which drew away their hearts, and caused them to turn from the worship of Jehovah. These are the myths that have distorted Christianity, and for the present are lying, as it were, in repose in all parts of the world, but are ready to burst forth in greater activity than the world has ever yet seen. One has seen a large factory in the manufacturing districts: in the working part there appears confusion—bands, pulleys, crossing and re-crossing, and the mind is bewildered with the apparent disorder. The time is the dinner-hour, and every crank and wheel is still; but in a moment every band, pulley, and wheel works with regularity. What is the secret of this? Pass into the quiet room where, under the control of one man, the engine is kept. The engineer touches a handle, and the whole machinery is set in motion. So to-day confusion seems to reign. It but wants the restraint removed. The great ruler of this world's darkness has the appliances at hand. The machinery is set. It wants the touch to set the whole in movement. So will it be with these systems; the moment arrives when contact with *power* is accomplished, and all moves again in orderly arrangement; and to what end? To the setting up of the man that shall claim divine honours, to whom the world will bow as one worthy to be worshipped, saying, "Who is like unto the Beast?" The incarnation of the Evil One, his seed, his representative—the sun-god again—a fair and just action on God's part in retribution for the spurning of the claims of His own Son. The world will

not have Christ. As Mr. Groves says, "The deification of the sun was but an ignoble triumph." He has higher aims, and will for a time be successful, and these are to declare himself the creator and rightful governor of the universe.

To show the defiant attitude unbelief is taking, I now give a few gleanings from a work just issued, professing to set forth the latest illuminations, by one who is "recognised as a seer, an interpreter, and a prophet of the rarest lucidity and inspiration," edited by Edward Maitland, and entitled, "Clothed with the Sun." On p. 210 it gives a creed, the closing sentence of which is, "He that believeth and is initiated shall be saved, and he that believeth not shall consume away."

Then follows the "Lord's" Prayer, being a prayer of the Elect for interior perfectionment:—

"Our Father-Mother, who art in the upper and the within,
Hallowed be thy name; Thy Kingdom come;
Thy will be done, in the body as in the spirit;
Give us every day the communion of the Mystical bread;
And perfect us in the power of thy Sons, according as we give
ourselves to perfect others. . . . Amen."

All this is preceded by unutterable blasphemy concerning the person of the Lord Jesus, and, but for the task of exposing this latest phase of Satan's lie, would remain undisturbed; but as it is going to put on a bolder front yet, this bit shall be given. It is supposed to be a vision of Jesus, and a record of past lives or incarnations: "Then I stepped forward from the rest and said, 'Lord, if, as thou hast taught us, the woman is the highest form of humanity, and the last to be assumed, how comes it that thou, the Christ, art still in the *lower form of man*? Why comest thou not to lead the perfect life, and to save the world as woman? For surely thou hast attained to womanhood.' Jesus answered, 'I have attained to womanhood, as thou sayest; and already have I taken the form of woman,'"¹ and much more of the same, which it is needless to reproduce. Of vicarious atonement it has much to say; one paragraph will be enough: "The crucifix, then, is the divinest of symbols, because it is the emblem of Christ

¹ Clothed with the Sun, p. 137, &c.

and token of God with man. It is the allegory of the doctrine of Pantheism that man becomes *perfect*—the soul becomes God—through suffering.”¹ It is an awful thing to lift the veil and penetrate into their chambers of imagery; but it is done only under a sense of the responsibility of knowing something of the hellish scheme; and having watched its advance for many years, it seems to me the time has come to bring the fierce light of God’s truth upon the working of the plot, and show how “the stream” is working towards the consummation that is foretold by seers who taught and spake by the Holy Spirit of God. There are many Christians being infected by these teachings. And why? Because they have not been instructed to expect this outbreak, and the truth of the proverb is verified, “To be forewarned is to be fore-armed.” But better still, the Sacred Scriptures admonish us, “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.” Amongst other things to be brought to “remembrance” is this: “In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons.”

These demons dare to arrogate to themselves the position of enlighteners. Here is an extract from chap. xii., headed “Zeta, or the Second of the Gods” :—

“And God gave the keys thereof to the Angel of the second sphere, whose spirit is the spirit of understanding.

He is Hermes the mediator, for he mediates between the outer and the inner;

He is the transmuter and the healer, Raphael, the physician of souls.

There is no riddle he shall not solve for thee . . .

Yet he is a rock between earth and heaven,

And the Lord God shall build His Church thereon.”

This part of the subject I shall bring to a close with extracts from the “Hymn to the Planet God,” p. 240, as further manifesting the depths of Satan in this conspiracy :—

“O Father Iacchos, thou art Lord of the body,
God manifest in the flesh . . .

¹ Clothed with the Sun, p. 120.

Who wearest the horns of the ram, who ridest upon an ass, whose symbol is the vine, and the new wine thy blood.

Whose Father is the Lord God of Hosts. . . .

Give me to drink of the wine of thy cup, that I may live for evermore.

Evoi, Father Iacchos, Lord God of Egypt; initiate thy servants in the halls of thy temple.

Evoi, Iacchos, Lord of the Sphinx. . . .

Thou turnest man to destruction; then thou sayest, Come again, ye children of my hand.

Yea, blessed and holy art thou, O Master of Earth, Lord of the Cross and the Tree of Salvation. . . .

Evoi, Father Iacchos, Jehovah-Nissi; Lord of the garden and of the vineyard. . . .

Evoi, Father Iacchos; out of Egypt hast thou called thy Son."

Then follows some languishing sort of dreaming about Venus, and closes up with the "Secret of Satan," which holds out the certainty of that being regaining his first estate. In this doctrine some of our "modern thought" teachers will find themselves in strange company.

The Church's history opened amidst the opposing forces of Paganism arrayed against her, yet she went forth in triumph, because the Sword of the Spirit, the Word of God, was the weapon of her warfare. It is different now. That weapon is voted weak by many, worthless by many more, and is to give place to nineteenth-century intellectualism. We see the result. "Destructive heresies," "denying even the Master," "lascivious doings," "the way of truth evil-spoken of."¹ It cannot now be said they "crept in privily,"² but are daring enough to discover themselves, and openly declare their schemes, and write their blasphemy.

Can wickedness go to greater depths than the following:—
"So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of Genesis in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the 'Serpent' was 'the Lord God' (my italics) Himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom,

¹ 2 Pet. ii. 1, 2, R.V.

² Jude 4.

taught mankind to become creators in their turn. They never realised that the *Cross* was an evolution from the 'tree and the serpent,' and thus *became the salvation of mankind*. By this it would become the very first fundamental SYMBOL OF CREATIVE CAUSE, applying to geometry, to numbers, to astronomy, to measure, and to *animal reproduction*."¹

Another of the same school writes: "And even though the indubitable fact be recognised that the 'one name given under heaven whereby men can be saved' has been shared by many, that name will still be the name of salvation, and the symbol of its triumph will still be the Cross of Jesus, even though borne before him by, or in the name of, an Osiris, a Mithras, a Crishna, a Dionysus, or a Buddha, or any others who, overcoming by love the limitations of matter, have been faithful to the death, mystically called the death of the cross, and attaining thereby the crown of eternal life for themselves, have shown to man the way of salvation."²

Those are certainly not far out who are looking for some great "cataclysm," some divine interposition that shall close up this age, for we are assured "God will not be mocked." We are treading on a volcano, and those days are coming rapidly within view which are called "THE DAYS OF VENGEANCE OF OUR GOD." A system that promulgates such wickedness under the delusion of recovered wisdom may be justly branded with its proper descriptive name—ANTICHRIST.

¹ The Secret Doctrine, by H. P. B., 2nd edit., 1888, vol. ii. p. 215.

² The Perfect Way, 1882, p. 37.

CHAPTER III.

FREEMASONRY.

If Freemasonry, as an important factor and powerful agent in the world's history, is to be judged in proportion to the number of books and periodicals devoted to the subject, then it must be admitted that its brotherhood forms a mighty host. It is evident that the inquiry into its origin has been to many a fascinating matter of study. But in looking into this topic, it is not with the idea of spending time merely to discover by the dim light of bygone ages how it came about that such an organisation arose, and what is the secret of its vitality to-day. It does continue to live on, and, if their own assertions are to be accepted as evidence, greatly increases in numbers and influence. This is not the design of the following pages. Many have laboured at this work, and many theories have been presented. Their own historians are in conflict about it, and give many diverse views of the beginnings of a system that has always succeeded in surrounding itself with an air of mystery. It would be a waste of time to enter the arena amongst the combatants. I shall present the facts as far as possible from their own writers, and leave the reader to draw conclusions, as I have already done for myself. The point I have in view is to show that Chaldeanism—in other words, the great rebellion at Babel—is the parent of all corruption of truth, and that this system, as well as Popery, can be traced back to that source. Like a river, which at the fountain-head is but one stream, may divide out after continuing its course into two or more branches, so Freemasonry forms one of the branches of that corrupt stream. Though having said this much as to its origin, my business is rather with the ultimate ending of these great confederacies. Those who have taken

up the inquiry of its inception have done so more as an archæological study. I do it *only* as a Bible student. The thought before me is what will be its consummation? It is no new thing that many see the similarity in some of these organised bodies. Few writers, as far as I know, have ever suggested that the day will come when all will associate, and be found working together in the last great encounter of darkness against light, of Satan against Christ. Its profession and tenets, I affirm, are antagonistic to God's truth, and a true Mason—that is, one who believes in heart the principles laid down in their own writings—cannot be a true Christian. One of the latest works on Freemasonry, and by a Freemason, declares, "That as moral perfection is the aim of the human race, that must be the aim of every Mason. He must begin with himself, if he wishes to carry out the moral and intellectual advancement of the human species; he must endeavour to arrive at self-knowledge, and incessantly aspire to perfect himself. All doctrinal tenets it (Freemasonry) makes it a rule to leave untouched, keeping aloof from all religious entanglements which the numerous sects have *fabricated*, esteeming and knowing every form of faith; for the only thing it takes into consideration is the inward moral worth of its followers, leaving to each one his own individual opinion. Freemasons are in reality a company of real Masons, their object being the erection of a spiritual temple."¹ This is precisely what was to be attained by initiates in the mysteries. "The aim of all initiation," says Sallust the philosopher (cap. 4), "is to connect man with the order of the universe and of the gods." Proclus (in Tim.) says nearly the same. "Who does not know that the mysteries and initiations have for their object to withdraw our souls from their material and mortal life to unite it to the gods, and to dissipate the darkness which impedes it by spreading divine light in it?"² This shows that the professed aim of both fraternities is the same. But, as before said, their own historians are not agreed as to the beginning of their history. Rev. G. Oliver, D.D., also D.P.G.M. for Lincolnshire, in his "History of Initiation," a work on secret and mysterious insti-

¹ Findel, History of Freemasonry, p. 4.

² Mankind, their Origin and Destiny, p. 525.

tutions, places their origin at such a very early date as "prior to creation." "I shall no longer," writes another, "seek its origin in the construction of the ark of Noah, who, they say, was a most venerable Mason; some authors seeking to find the elements of Freemasonry in the mysteries of the Indians and Egyptians, and this idea still fills the brains of some few individual Masons."¹

The same writer continues: "The object of Freemasonry is not only to inform the minds of its members by instructing them in the sciences and useful arts, but to *better their hearts* by enforcing the precepts of morality, and to unite men of every nation, of every religion, and of every condition of life for good purposes. The purest and most perfect exemplification of religious impulse, of goodness, of piety, of holiness, says B. Rudolph Seydel, cannot be concentrated in a single individual, but only in a society of individuals, organised on this firm basis, that all its members agree on this one point, viz., that they do not seek their own selfish interests, but the general and spiritual good of the whole, according as it is assigned to each individual to see, apprehend, and demonstrate that he endeavours to mortify through life all selfish impulses, everything tending to disunion both in himself and around him, so that the universal and intellectual advantage of all may prevail, and become the fountain whence each derives happiness.

"This union of all unions, this association of men bound together in the struggles to attain all that is noble, who desire only what is *true* and beautiful, who love and practise virtue for its own sake—this is Masonry. It is the most comprehensive of all human confederacies, the outward circle enclosing and concentrating all smaller ones within its precincts, and therefore the purest and sublimest form of human association, there being *really no other* moral and *religious* union which, like this, is based on the purity and genuineness of the divine instinct within us. Therefore is Freemasonry the most perfect representation of the inward wrestling for the reunion of the scattered sparks of divine light, for the reconciliation between *God and His creatures*, between man and his fellow-men."²

¹ Findel, p. 4.

² Findel, pp. 5, 6. *Italics mine.*

It was necessary to give this rather lengthy extract in this introductory part, that it might be clearly set out that, whether it be the mysteries as stated by Proclus, or the mysteries as declared by Findel, the object is the same—reconciliation to God and the dissipating darkness by encouraging the divine light or instinct within us. And note, it is claimed there is no other moral and religious union to compare with it. Such are its claims. I suppose we may form some judgment of a system from the character of those who are presented as its founders. A writer, in his eagerness to account for the similarity of the symbols adopted by Christians¹ from the Mithraic religion, says, that as the latter existed long before the Christian, therefore if these religions resemble each other, *it is the Christian must be the copy, and not the earlier.*² This will be enough to show the bias of his mind. What were the symbols, or some of them, he refers to? The image of the young child Horus, or Apollo, whom his mother suckles, and which is exactly like the representation of the Virgin and Child; and there was not a house or crossway where it was not found. It was a favourite image of the Basilideans and of the Gnostics, the most highly educated sect of the Christians.³ It would have been more honest of the writer to have taken into account the fact that Christianity does not date from the rise of the Gnostics, who were reviving the Pagan mysteries at the close of the first century, and who gained increased popularity in the two following, but many years previous to this. We find our chart in the Acts of the Apostles, and our sympathies are in accord with those converts who burned their books of magic. Of that period a writer says,⁴ "Such was the state of the world when the Assyrian Basilides succeeded to the priesthood of the Virgin, and became Grand Master or Chief Abbot of the Essenic Brotherhood of Mount Carmel. That he had previously been initiated in the higher mysteries of the Chaldees, amongst whom he resided, we have ample testimony. He was connected with a vast organisation distributed into many grades. They had passwords, signs, and

¹ He does not see the difference between Paganised Christianity and Bible Christianity.

² Mankind, &c., 502.

³ Ibid., p. 480.

⁴ Quarterly Journal of Prophecy, vol. iv. p. 117.

lectures, known only to themselves. He stood at the head, for he had attained to all they knew, and was the first astrologer, the first mesmeriser, the first magician of his day. He saw the progress of the Gospel. It might be corrupted. He proposed to bring about an alliance, therefore, of all good men in one bond of liberty, equality, fraternity, who would unite in some one common creed, in which Jew, Christian, Sabeian might all agree without regard to their peculiar profession of faith. This he proposed, and this he accomplished. He, if we may credit the recognised authorities of the Order, was its organiser through the West." The writer adds a footnote: "For most of these facts we are indebted to the authorised publication of the *Masonic* body, under the Duke of Sussex, in which Basilides and Ammonius are distinctly claimed as founders of their body, and being instrumental in first combining Christianity with the mysteries of *Isis*, till then confined to the high-born."¹

Cross and Webb, in treating of Masonic emblems, and especially referring to the 47th proposition of Euclid, attest that "this was an invention of our ancient friend and brother the great Pythagoras." If this is so, it is not difficult to judge whether a community has any right to the name "*Christian*" that reckons such men as worthy the title of either brother or founder. Basilides was the arch-priest of the Carmelite monks, claiming to be instituted by Elijah. Far more likely they were the offshoots of Jezebel's priests of Baal. In fact, when the Jesuit orders were suppressed in 1880 in France, a Government official presented himself at the monastery of the *Carmelites*, and inquired of the Superior what the date of their Order was. "Nine hundred years before Christ," answered the Prior unabashed. "Sir, you had better not trifle with an agent of the Government; you shall answer for this," was the reply of the inspector as he bounced out of the establishment. But the worthy Prior meant this in sober earnest, though there might have been a spice of raillery in his manner; for the Carmelites pretend to have been instituted by the prophet Elijah, from whose abode on Mount Carmel they took their name.²

¹ *Fellows' Mysteries of Freemasonry.*

² Cutting from *Echo* paper, July 23, 1880.

But before taking up the subject in detail, it is well again to consider what is the object of Satan in using these organisations that can truly boast of such great antiquity. He has dynastic pretensions. He lays claim to a kingdom. This is seen when he presented to the Lord the kingdoms of the world in a moment of time. "And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it."¹ However, he was defeated, and retired disappointed, but meditating retaliatory measures. His course from that time has been an effort to raise up a man to whom he can deliver the dominion of the world; but that will be on no other condition than on the same terms he presented to the Lord, "If thou, therefore, will worship me, all shall be thine." The effect upon his mind of that calm and majestic denial of his demands it is impossible to gauge. "He departed from Him for a season."² The battle has still to be fought. As it is sometimes with armies of nations, no quarter is given, and none is asked—so it will be in this. The final struggle has not come on yet, but the skirmishing has been incessant, and sometimes it has appeared as if the two sides had met for the last final combat. But not yet! Still time drags along its seeming weary way. If he cannot crush, he will corrupt the truth and destroy its power.

To quote another. "The great Anti-Christian apostasy will be the engrafting upon God's revelation, and perverting them by mystical interpretations,³ so as to make them subserve the foulest ends, carried on by means of *secret brotherhoods*, transmitted through their secret channels, and greedily credited by those who aim to destroy the value of the Word of God and all that hangs upon it. All such institutions, commonly regarded as so many separate systems, are provinces of one universal monarchy, the monarchy of Nimrod. And these societies, various in their names, formalities, ritual, have but the object, governed by a unity of action, and yet unaware of being connected in any way. The day will show this."⁴ But it is essential to his design to so organise that the field for his

¹ Luke iv. 6, 7.

² Luke iv. 13.

³ A striking evidence of the truth of this is given in Appendix A.

⁴ Nimrod, vol. ii. p. 325.

operations may be of world-wide extent. Philanthropy^x is extolled out of all proportion, and this assumed love to mankind is pressed into his service; but man, as fallen, is disregarded, we may say is altogether denied, for in the "Encyclopædia of Masonry" (p. 16) we are told that "a Mason by living in strict obedience to the obligations and precepts of the fraternity is free from sin."¹ And this, as the subject is further enlarged upon, will be found at the bottom of all Masonry, a denial that man is a sinner and needs a Saviour. It is beyond question that philanthropic schemes abound of late years, but has godliness advanced in the same ratio? That is the question. I shall endeavour to prove that the system of Freemasonry, while exhibiting a solicitude for the material benefit of man, is in its very nature an enemy of the truth of God. Christianity and Freemasonry stand in opposition. It numbers its millions throughout the world, has its passwords, signs, grades of initiation, and has wealth and learning within its pale. The great ones of the earth occupy its highest places. It has spectacular shows, feasting, and, more than all, its secrets, which, under pain of death, are supposed to be protected. To imagine that all this is necessary to guard a mere benefit society, is to credit those that believe it with being simple indeed; and all this enforced by solemn oaths and fearful penalties—"to have the body opened, entrails plucked out, heart torn to pieces, and the whole thrown to wild beasts."

"Freemasonry is based on Sabeism, the worship of the stars."² It is Babel in its present underground working of the mystery of iniquity, a wing of the great army of Satan, to be brought into action when the contending hosts shall join battle. It is a well-attested fact that every idolatrous system is the perversion of the events recorded in the early chapters of Genesis. The temptation Satan effected through the serpent has resulted in the serpent being worshipped as a being of supernatural power. This worship is co-extensive with the race; and only when mankind was gathered into one society, it was possible to spread so universally such corruption of truth.

¹ Christian Cynosure, vol. xxii. No. x. p. 3.

² Fellows, Freemasonry.

For the facts here presented I must refer the reader for a fuller account to a work by H. Shepheard, M.A.¹ Heckethorn is also a valuable work to consult.² It will then be seen that Freemasonry is nothing but the perpetuation of solar myths, varnished here and there with Scriptural quotations.

The mysteries of Osiris were celebrated at the autumnal equinox, Serapis at the summer solstice, Isis at the vernal equinox.³ Osiris was represented by an eye, to signify one that rules, and symbolises the sun; but Typhon (Python transposed), a serpent, kills him. This means the sun's disappearance or death during the winter season. Isis, his wife, or the moon, goes in search of him, finds the body cut into fourteen pieces, that is, as many days as there are between the full moon and the new; collects all with *one* important exception, for which she substituted that which gave rise to an abominable worship. To the crowd Isis is the moon only; to the initiated she was the universal mother, the Bona Dea, called Sophis, which the Greeks turned into Sophia, whence the virgin Sophia of Theosophy.

The Egyptians began the year with the rising of the dog-star Sirius. This is the blazing star of Masons. An astronomical symbol was the cross, which signifies fire, and, with a ring attached, was the Crux Ansata—a symbol spreading through all countries—the Tau. The triple Tau is the badge of the Royal Arch Mason.

In the third degree of initiation the murder of Osiris by Typhon was represented, and the god was personated by a candidate, all copied in the Master's degree, only Hiram Abiff is substituted for the god. The initiated was called Al-om-jak, from the name of the deity, which syllable, Om, we shall see, forms a prominent feature in all Masonry. In Hislop's work, p. 61, he says, "It is admitted that the secret system of Freemasonry was originally founded on the mysteries of the Egyptian Isis, the goddess mother or wife of Osiris. But what could have led to the union of a Masonic body with these mysteries, had they not had particular reference to architecture, and had the god who was worshipped in them not been

¹ Traditions of Eden: Nisbet.

² Heckethorn's Secret Societies.

³ Heckethorn, p. 67.

celebrated for his success in perfecting the arts of fortification and building? The strong presumption is that Nimrod must have been the man. He was worshipped as the god of fortifications. Osiris, in like manner, the child of the Egyptian Madonna, was equally celebrated as the strong chief of the buildings."¹ In Daniel there is evidently reference to this,² "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all; but in his estate he shall honour the god of forces." This word in the margin is put fortresses. The prophet pointing to the time when the world shall again set up that worship which the heart of unregenerate man shall, in his pride, under Satan's leadership, re-establish. The opening chapters of Genesis give its beginnings under Nimrod, the first rebel. The curtain falls in the last book with the overthrow of his counterpart or analogue, the last rebel, Antichrist.

The syllable *Om* intends every deity; it appertains to *Brahm* (the vast one), to *Deva* (God), also to the superintending soul. This sacred symbol is better expressed by *Aum*, trilateral of *Aom* or *Awm*, forbidden to be pronounced but in silence. The first letter stands for creator, the second for preserver, and the third for destroyer.³ Now, compare this with the initiation into the high degree of Royal Arch Mason. After sundry passwords and triflings, in which portions of Scripture figure largely, the candidate blindfold, with a rope seven times round his body, and kneeling seven times at the so-called altar, the terrors of the mysteries are imitated by counterfeiting with clashing of swords, firing pistols, and rolling cannon-balls across the floor. Then the advance is to be by seven solemn steps, because every step brings you nearer to the sacred name of God. This sacred name is said to be the lost word. "The true Masonic word, lost in the death of Hiram Abiff." It is of no importance to investigate the composition of the omnific word of Masonry any further than to show that in all the movements of the Order the sun is kept constantly in view, and that the lost Master Mason's word meant nothing but the lost influence of that luminary when in his greatest northern or southern declination.

¹ Bunsen, quoted by Hislop.

² Dan. xi. 37.

³ Moor's Hindu Pantheon.

But another witness must be heard respecting this lost word. Dr. Oliver, a Mason of high degree, says, "The chief varieties of this sacred name amongst the inhabitants of different nations was Jah, Bel, and On or Om."¹ The muttering of prayers, the repetition of mystic syllables such as Om (a symbol of the triad of gods), is held among Hindus to be highly efficacious.² In Fellows' History, p. 287, he further says, under "Select Master's Degree," "The all-creating or omnific word was deposited in the royal vault (the term used in this degree), as is said in three languages, Jah, Bel, On, which are all names of the sun."

The writer of that remarkable work, "Nimrod," truly says, "The legends of the Gentiles are chiefly of two sorts: they are narratives of things, and attempts to imitate the performances and revive the customs of the kingdom of Babel, which God had confounded and dismembered of old." It is these legends that the Masonic body have stored up in their system, whereby they live on with a sort of immortality till the time comes for all to combine in one desperate outbreak against the majesty and truth of God. Other examples will now follow to establish this position. To the questions in the Order of Noachites:—

"Have the officers a secret word?"

"Yes."

"How did you receive it?"

"On my two knees he ordered me to kneel,
Before he could the secret word reveal;
The word is Belus, be it known to thee,
'Twas that great man gave birth to Masonry."³

Another example taken from the "Minor's degree." The question is asked:—

"When did Masonry begin?"

Respondent.—"About one hundred and fifty-four years after Noah's flood, at the building of Babel's tower."

¹ Fellows, p. 311.

² Address of Sir M. Williams, 1888, at Victoria Institute, p. 11.

³ Fellows, p. 327.

"Who was the Grand Master there?"

"Nimrod, called by Masons Belus (some Masons put in Peleg)."

"Where was the first Lodge held?"

"In a pleasant plain of Babylon, called Shinar, on the banks of the River Tigris."

One hardly cares to multiply instances to prove that the ceremonies and insignia are the same as used in Pagan worship. In Fellows' History he boldly says, "The similarity of practices in Masonry and the ancient rites of Bacchus is fully exemplified in these ceremonies." The figures and symbols used are the same; for instance, the point within a circle \odot , the triple Tau, the I.H.S., which are traced to the Pagan altars of Bacchus. Disguise it as they may, Cain-worship is concealed in Masonry, and, under a great show of reverence for Scripture, there is the arrogant presumption of being able to arrive at purity by self-effort, and so the Lord Jesus is rejected as a Saviour. Sun and star worship is conspicuous in every grade of their Order, and though the Bible is introduced in their ceremonial, it may help to deceive by giving a tone of religiousness, or, as Robison pithily puts it, "tickle such as had a religious hankering."¹ No recognition of man as a lost being, and no confession that salvation can come only through the death and resurrection of Christ; but man must be his own Saviour. "He must endeavour to arrive at self-knowledge,

¹ "The rebels have all through history manifested a strong hankering to establish the kingdom of the SUN, in other words, Antichrist;" for, as Mr. Herbert says, the MITHRAICS "regarded that tyrant as an incarnation of the Dæmon of the SUN." There were the Essenians and others who "adore the sun as God made visible." It will be for the reader to judge whether Freemasons are not participants in that rebellion. Mr. Herbert asserts that the Essenes corrupted the Pentateuch, and that those who are inheritors of their doctrine are still in possession of their commentaries. The organised attacks on those books in this day would indicate that another attempt is about to be made to set up that kingdom, and may be it will succeed. He also refers to the symbol \odot as designating the high priest of the mythical "City of the Sun in Taprobane," who has three lieutenants—Power, Wisdom, Love—also TWENTY-FOUR priests. "Mr. Thomas Vaughan, in an address to the Freemasons of Great Britain and Ireland, makes use of the same words: 'O thou Eternal ONE! thou Immortal UNIT! thou incomprehensible MONAS! . . . thou Eternal Power! Wisdom! Love!' He soon after subjoins, 'The religion we profess . . . is the Law of Nature, which is the Law of God, FOR GOD IS NATURE.'"—*Nimrod*, vol. IV. p. 516.

and incessantly aspire to perfect himself." What concord hath Jesus with Pythagoras?

Referring to the means whereby the system of Masonry was extended, he continues:—

"Who was the most especial founder thereof in the West?"

"Pythagoras, a Grecian philosopher," &c.

"What is recorded of him?"

"That he travelled into Egypt for instruction in the sacred mysteries of the priests of Memphis, and, returning by Phœnicia, was there initiated into our purer rites," &c., &c.

"What instructions have you received from the different degrees through which you have passed?"

"By them I have learned to regulate my morals, to cleanse my heart from all stain, in order to qualify myself for the high degree of perfection at which I hope some day to arrive."

One of the latest books on Masonry, and written by a Mason to show up its excellency, confirms all this, and he seems nervously apprehensive lest any one should still conceive it possible that its rites and ceremonies can have had their inception at Babylon. He thus writes: "All attempts, however, to trace the history of Freemasonry farther back than the Middle Ages have been up to the present time most decided failures, and placing the origin of the fraternity in the mysteries of Egypt, that land of obstinate adherence to caste, must most especially be rejected as a wild and untenable hypothesis."¹

One might ask the question, then, Why do they in some of their Lodges perpetuate a lie, and teach that it was so? This historian even quotes an old document, reproduced in the *Gentleman's Magazine*, June 1815.² "Our purpose is to tell you how and in what manner this worthy science of Masonry was begun." Then he brings into relation with it Hermes. "This Hermes, the father of wise men, he found one of the two pillars of stone, and found the science written here, and he taught it to other men, and at the making of the Tower of Babylon there was masonry made much of. And the king of

¹ Findel's History.

² See also the copy of Constitution of Ancient Body of Freemasons, referred to in p. 237 of Hargrave Jennings' "Indian Religions."

Babylon, that great Nimrod, was a mason himself, and loved well the science." Allusion has been already made to Basilides, an admitted Gnostic, as previously noticed. That fact alone should be sufficient to brand the whole organisation as being Antichristian rather than what it claims to be, Christian.

Any system that makes profession to brotherhood, "esteeming and honouring every form of faith," and takes into consideration only "the inward moral worth of its followers," has better claim to Basilides for its founder than the Teacher Christians only know. Furthermore, any system formulated to bring about a brotherhood of nations on any other foundation than bowing to the claim of the Lord Jesus as head of the new creation, and who alone will by-and-by make all things new, is, I repeat, essentially Antichristian in spirit, and all attempts that man may make to revive such a system can only end in disaster. It is daring to assume prerogatives that belong to Christ, the Son of God; hence arises the enmity to that truth of His second coming, to tread down His enemies and establish His kingdom. The Pope claims to have universal authority, and under him the saints now reign. The Pope, ruled by the Jesuits, aims to make it a reality. He will tolerate no rival in this business. For that reason there is deadly enmity between the two tyrannies, for both have the same ambition, only I expect the Jesuits will get the best of it. It is the story of the two kings over again—not room for both.¹ The Freemasons, professing to favour every form of faith, mark out for attainment an era of universal brotherhood, but without God; and it is this that will possibly bring about some agreement, though at present opposed. Finding

¹ When the Triple Alliance finally put an end to all hopes in that direction, the Pope turned for help to both France and Prussia, although to the impartial onlooker the treatment of Catholics in both those countries did not seem to inspire any reasonable hope of success. In pursuance of the same policy of universal conciliation, Leo XIII. published his remarkable Allocution of May 1887, in which he opened the door for a reconciliation with the Italian Government, and for a few months it seemed as though a friendly *modus vivendi* were within reach. But this prospect "exasperated alike the Freemasons and the Clerical Intransigents," and while the former egged on Signor Crispi in his anti-clerical campaign, the latter succeeded in overruling the wise moderation of Leo XIII. Hence the present deplorable deadlock between the Quirinal and the Vatican. From *Review of Reviews*, June 1890.

that both are animated by one common insatiable ambition—to shut out God—a means whereby some compact can be made will easily be found.

Before dismissing Basilides, another Masonic witness must be subpoenaed: "We allege that the Basilidean system of religion furnished us with *tenets*, principles, and hieroglyphics" (Masonic Manual, by Rev. J. Ashe, D.D., p. 145, London, 1828). In Hutchinson's "Spirit of Masonry," Basilides is called "a religious of the second century." That "religious" studied at Antioch under *Menander*, the associate and successor of Simon Magus. He published a false Gospel and divers prophecies, which he ascribed to Cham. The supreme power he called Abraxas, *i.e.*, the number 365; but Jehovah, the maker of this present world, was no God at all.¹ Mr. Moorcroft, in his journey through Thibet, was visited by an officer of the Government, upon whose dress he makes the following observations: "On the back of his habit and on the right shoulder were sewed the saw, adze, chisel, rule, and all the insignia of Freemasonry in iron; the symbols of a fraternity of which he said he was a member." It is scarcely to be doubted that the societies now existing in Christendom, and pretending to deduce their origin from the Temple of Soliman Ben Daoud, are really in commemoration of Nimrod (that elder Soliman or Saheb-Keran) and of the tower-building; and if they would fling aside the worse than unprofitable mask they wear, they might shed a great and living light upon the origins of Paganism.² Such is the account given from more than one source of Basilides, who, it will be seen in the other part of this work devoted to the consideration of Popery, was the chief conspirator in introducing the worship of *Isis* in that apostate system. The frequent recurrence of the same symbols in these leagues is not the result of accident; the parallelisms are sufficient to show identification.

Take the dog-star. The dog-star, so useful in warning the Egyptians of the rise of the Nile, is the blazing star of Masonry. In Masonic Lodges the Master is stationed in the east, representing Osiris, the sun, and the Senior Warden in the

¹ See Nimrod, vol. iv. p. 413.

² *Ibid.*, vol. iii. p. 280.

west, representing *Isis* or *Virgo*, the sign of the harvest; here it is he pays the craft their wages. . . . A sheaf of wheat adorns this officer's chair, and the password is "Shibboleth, the reddening ear of wheat." The rule and book was another Masonic emblem used in Egypt. The Royal Arch degree has the sacred scribe, but substitutes the Bible, which is opened at the beginning of the Gospel of John, on which is laid both square and compass. The reason given why this part is selected is found in another part of Fellows' account. The instruction conveyed to the aspirant respecting the lost word is that this lost Logos or word was anciently written only in these sacred characters (showing them), and thus preserved from one generation to another. This is the Masonic word already referred to, and here is the mystery of Freemasonry, for the lost Logos is the second person in the Pagan trinity, the same as *Osiris*, the sun. All Masonic meetings are at night, and their regalia bear the figures of the sun, moon, and seven stars; and the Royal Arch degree owes its title to the imaginary arch made in the heavens by the course of King *Osiris*, the sun, from the vernal to the autumnal equinox; the signs through which he passes in forming this semi-circle being *seven*, the number of grades or steps required to be taken by the Mason to entitle him to the honours of this degree.¹

The Masonic trinity is the same as the Egyptian, covered up by a mere change of name—Wisdom, Strength, Beauty—for the idea of the Pagan trinity was founded on the three modes of action of the sun. If the priesthood in Egypt was in every instance confined to the men, Freemasons have adhered closely to the same rule by rigidly excluding females from their Order. All ceremonies were held secret under the most solemn oaths, and a performance that formed a kind of tragedy, the spectacle presenting the idea of happiness for the just and torments for the wicked. These same presentations are in childish fashion imitated in the initiations of the Freemasons.

The city of Babylon in its plan consisted of a *seven* or *eight-fold* enclosure, and in its centre the mansion of the Man-bull,

¹ Fellows, p. 297.

to represent the seven concentric spheres of the heavens, and the central earth with the Mount, the dwelling-place of God, unapproachable to those who have not obtained the clue from the mystagogue. The Cretan labyrinth had seven enclosures round about the mansion, which are the seven movable or planetary spheres. From "Ninrod," vol. i., I take the following: "The maze was a subterranean structure with its 1500 chambers, through which Herodotus walked. There was the same number of infernal cells, which he was not allowed to see. It was by divers accounts symbolical of either temple, palace, or tomb; but in my belief it was all three, and so symbolic of three worlds. It seems, therefore, a very likely supposition that the great system of underground canals over which aboriginal Rome was built was its infernal Mundus Olympus, and that some of its secret avenues were opened annually at the patency of the world, when *homage was done to the power of Hell.*" There is an excess of evidence that Freemasonry has nothing in common with Christianity, but Paganism lying in ambush, hoodwinking its adherents by a Scriptural veneer. Christianity has nothing to do with Baal, or talismanic words like Jah, Bel, On, &c., for "Bel or Baal," says Mayo, "was the same god with Moloch." Their names, both of which signify the king, the lord, are titles applicable to the sun.¹ Take the ceremony connected with the Most Excellent Master's degree. As the last clause of their ritual is read, a brother touches a piece of gum camphor to a candle and throws it into the pot of incense of the same combustible matter which stands on the altar before the kneeling brethren, which immediately ignites, and makes a very brilliant light. Here the emblem of the restoration of the lost sun is too plain to be mistaken.² There was a similar ceremony in the mysteries for the loss of Adonis or Osiris. Part of the ceremony in the Eleusinian mysteries was a night-scene attended with tears and lamentations on account of some person who was supposed to have been lost . . . This is the same rite which was called in Canaan the death and revival of Adonis or Thamuz.³

¹ Fellows, p. 311.

² Ibid., p. 292.

³ See Ezek. viii. 14.

Here are some further questions:—

“What do Masons conceal and hide?”

“They conceal the art of finding new arts, and that for their own profit and praise. They conceal the art of keeping secrets, that so the world may hide nothing from them. They conceal the art of wonder-working and foretelling things to come, that so the same art may not be used by the wicked to a bad end. The skill of becoming *good and perfect* without the aid of hope or fear, and the universal language of Masons.”¹

All such vauntings it is sufficient only to state to show their falsity. It savours more of the unlawful knowledge to which the initiated aspired in the Eleusinian mysteries than being satisfied with that which God communicates in His Word. The wisest man said, “Cease from thine own wisdom” (Prov. xxiii. 4). “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips” (Prov. xxvii. 2).

“In the mysteries of Mithra the steps were seven in number, and related to the seven planets. Above them was the father or head of the hierarchic order. This formed the famous Ogdoad, which represented the universe, and which was also represented in the Mithraic cave with seven doors, which, rising by degrees, formed a mystic ladder, of which the sun was the summit, as being the star to which the souls are about to ascend.”²

The mounting of what is called the mysterious ladder is the most distinguished ceremony of the degree of Masonry called Knights of Kadosh. Previously to the candidate's mounting the ladder, he is taught to pronounce the name of the seven steps, and sworn to observe the injunctions of its teaching. The words, “It is indispensable for you, my brother, to mount the mysterious ladder which you see there; it will serve to instruct you in the mysteries of our Order,” &c. The candidate then ascends the ladder, pronouncing the word *ne plus ultra*. The ladder is an astronomical riddle, founded on the progress of the sun through the seven signs of the zodiac.³

¹ Fellows, p. 252.

² Origin and Destiny of Man, p. 520.

³ Fellows, p. 319.

Freemasons' Hall in London is a partial imitation of a Pagan temple. In the centre of the roof is represented a splendid sun, surrounded with the twelve signs of the zodiac; and we are told the scientific Freemason only knows the reason why the sun is thus placed in the centre of this beautiful hall.¹ As before mentioned, the Lodge is situated east and west; Pagan temples were so situated because of the sun being the universal object of worship. This being so, others besides "scientific Masons" can give a reason why the sun is placed in the centre of "this beautiful hall." The romance of Masonry being connected with Solomon's Temple is but a blind, and the fable of Hiram Abiff being overcome by the violence of Jubela, Jubelo, Jubelum,² is only another reading of Osiris, or the sun at winter solstice. Instead of the body, as in Pagan mythology, being found in fourteen pieces, the twelve crafts that were ordered to take up the body, having cleared the rubbish in his discovered grave, instead of finding it as in the myth, found it after the termination of fourteen days.³ They then lifted up their hands, exclaiming, "O Lord, my God."

The word Abiff is said to be a corruption of Abba, signifying father. His proper address would be "my lord." In this form it is equivalent to all other names of demon-gods, as Adonis, Baal, Osiris, all names of the sun.

This must not be forgotten, that it was in this way the history of the sun was always presented to the people under

¹ Fellows, p. 268.

"The sun, according to Clemens Alexandrinus, was the great deity of India. . . . Lucian adds that the Hindus turned to the east when they worshipped the sun, and kept a profound silence while they performed a species of dance in imitation of the movement of that planet. The Magi, according to Lactantius, proscribed all images and statues, and had but one symbol of the deity, their sacred fire. They turned to the east to worship the deity, because light comes from that quarter, and because it is there also that the stars first appear."—*Mankind, their Origin*, pp. 398, 399.

Those who are contending for the eastward position will scarcely feel flattered by seeing its original source, unless, under the teaching of the Jesuits, they know what they are at. If so, then they will hardly feel thankful for the exposure.

² In Paganism these were the three wretches that presided in winter, cut off from the rest, and as they were missing, were accused of bringing Christna to his death. For more detail on this see the Second Book, chap. v., "The Shadow of the Cross."

³ See Fellows, p. 282.

the form of a history of a man, or men, and their tombs were shown. Feasts were celebrated, accompanied with sorrow for the supposed loss, and which is recorded by Ezekiel, chap. viii. 14. This prophet, sent to the children of Israel who had rebelled against the Lord, is brought to the door of the gate of the Lord's house, to see the abominations that they do, and behold there sat "women weeping for Tammuz." To make this evident beyond the possibility of cavil, the story of Isis in search of Osiris is as follows:—As soon as Isis was informed of the death of Osiris, her husband, slain by Typhon, his brother, and thrown into the Nile, she goes in search, and interrogates every one she meets. She is informed that the coffin which contains the body of her husband has been carried out to sea, thence to Byblos, where it was stopped, and was now reposing upon a plant which had put forth a superb stalk. However, before the body could be rescued, Typhon found the opportunity, having gone the same night to the chase, recognised the body, and cut it into fourteen pieces. Divesting this of its allegorical dressing, the fourteen parts express merely as many days as there are between the full moon and the new.

There appears in *Blackwood's Magazine* for December 1890 an interesting account of "The Druses of the Holy Land."¹ The question the writer propounds is this, "From whom were descended this separate and distinct race found on the slopes of Lebanon?" The answer he gives is this: "In one word, the Druses are, according to my researches, neither more nor less than the direct descendants of the subjects of

¹ MASONIC SIGNS AMONGST THE DRUSES OF LEBANON.—After a sojourn of many months among the Druses of Lebanon, the Rev. Haskett Smith, M.A., Rector of Braucewell, in Lincolnshire, is about to return with an important discovery, made under romantic circumstances, concerning that mysterious people, who are supposed to be lineal descendants of the Hittites. It appears that Mr. Smith was admitted to the most secret intimacy with the Druses through having saved the life of a popular young man by sucking the venom of a deadly snake-bite from his body. He was initiated into a number of mysterious rites, hitherto unknown to any foreigner, and among these the natives startled him as a Freemason by passing the most characteristic of Masonic signs. Hence this adventuresome clergyman augurs that the Druses are none other than a branch of the great Phœnician race, whose ancestors supplied the Lebanon cedars to the builders of King Solomon's Temple.

Hiram, King of Tyre. . . . These subjects of Hiram were, of course, Phœnicians." But the point intimately connected with the subject of this chapter is the conclusion arrived at that the careful examination of their customs and traditions "indicate a close relation between their ancestry and the originators of the mystic rites of Freemasonry, also the symbols on their walls are distinctly analogous to Masonic symbols.

"In examining the book of the 'Testimonies of the Unity,' which contains the code of the esoteric religion of the Druses, "I came across the following passage at the end: 'The conclusion is, that whosoever knows and believes in what has preceded, and is of full age, free from servitude, and sound of mind and body, will be of those who are destined to the ranks' (i.e., the different degrees of initiation). The formula which expresses the condition of eligibility for initiation into Freemasonry is, as is well known, the following:—'The candidate for initiation must be of full age, free born, and of good report.'

"But the second instance of corroboration is to my mind stronger still, for it is one which has come under my own personal experience. The occasion was a business contract with a Druse farmer who could neither read nor write suggested the agreement should be ratified in the manner 'customary among his people.' This consists of a solemn grasping of hands together in the presence of two or three other Druses as witnesses, whilst the agreement is recited by both parties. One of them took the right hand of each of us and joined them together, whilst he dictated to us what to say after him. To my great astonishment, the Druse who was grasping my hand gave me the *grip* of Master Mason. I immediately returned it, to his equal surprise. He asked me how and where I had learnt their secret sign. I now feel morally certain (says the writer) that my theory is correct; and speaking as a Freemason, and as one who has also searched somewhat fully into the mystic tenets of the Druses, I can assert that in many particulars the esoteric teaching of both systems is more or less identical." The following closing paragraph will be enough for the intelligent reader to prove how closely it is allied to Freemasonry in one aspect and Buddhism in another. "The

Druses, as I have intimated, call themselves *Unitarians*; they believe that the one God has appeared on earth in human form under *ten* different manifestations or incarnations."

The triple Tau has been already referred to in its affiliation with the Royal Arch degree. There is also the jewel and badge, two intersecting triangles surrounding another triangle, with the sun in the centre.¹ He might well write, "Christian clergymen, who are inducted into this Order² assume the duties of Pagan priests, and, of course, perform ceremonies appropriate to the worship of the heavenly bodies and all the host of heaven." To have such an Order as "High Priest" should raise a question in the minds of Christians—for such, with robes, mitre, and breast-plate, should have no place now in any Christian communion. There is but one High Priest, and He is not on earth, "for if He were on earth He *should not be a Priest.*"³ This author indicates its real source. The various colours of the robes of the high priest are symbolical of the seasons when the sun is in different constellations of the zodiac, and he gives the words of Volney (*Ruins*, p. 139): "Ye priests! you wear his (the sun's) emblems all over your bodies; your tonsure is the disk of the sun, your stole is his zodiac, your rosaries are symbols of the stars and planets. Ye pontiffs and prelates! your mitre, your crozier, your mantle are those of Osiris!" Though he was here referring to Catholic priests, it equally applies to all priests; for wherever that Order is set up, it is only a medley of Judaism, Paganism, and Druidism.

In a ritualistic church in London, in the very heart of the city, these letters are seen in a conspicuous place on entering—*I.N.R.I.* On turning to Carlisle's work, I found these initials are associated with the degree of the Knights of the White Eagle or Pelican. Note these questions and answers:—

"From whence came you?"

"From Judea."

"Which way did you come?"

"By Nazareth."

¹ *Fellows*, pp. 300, 301, also pp. 312, 315.

² *I.e.*, "High Priesthood."

³ *Heb.* viii. 4.

- "What is the name of your conductor?"
 "Raphael."
 "Of what tribe are you descended?"
 "Judah."
 "Give me the four initials of these words."
 "I.N.R.I."
 "What do these four signify?"
 "Jesus of Nazareth, the King of the Jews."

Now, just as the priests of Egypt covered up the meaning of things, that the outside world should be kept in ignorance of the esoteric teaching underlying all, so I believe it is here in this meaningless jumble. Paganism it is. The very title, "Pelican," is clear demonstration. And Popery, which has drawn its symbolism from that impure fountain, has this prayer in its ritual: "O Pelican Jesus! cleanse us with thy blood."¹

Another writer has some "goody-goody" moral essays on each of the symbols.² Amongst others, the "Beehive," as indicative of industry. In this also we may go back to the days of Semiramis. She had this symbol (the bee) as setting forth female supremacy. It was chosen as a token of the degradation of the male sex, because the queen bee was supposed to kill all the males—"possibly founded upon the history of that wicked woman, queen of the hive from which all nations are swarms. The mystikos of Ceres and Proserpine were entitled bees, and the pythonissa of Delphi was a bee."³ The same can be said of the *Pentulpha*, or five-pointed star, and the point within a circle, which is a symbolic designation of the sun. So with the other signs which are seen on Freemasons' regalia, such as square, level, rule, &c. The author of "Nimrod" observes, "The buildings and fortifications of the city (Babylon) were also continued with an energy and genius which seemed to revive the glories of the antediluvian Vulcan, and were esteemed so acceptable to the *Evil Spirit*, that the tools of architecture became the distinguishing symbols of an entire devotion to his worship."⁴ Advocates put forth

¹ Fellows, p. 180, footnote.

² C. J. Paton, Emblems of Freemasonry.

³ Nimrod, vol. ii. p. 353.

⁴ Ibid., vol. i. p. 369.

that Masonry was established in England about the middle of the eleventh century. Fellows considers this as probable; but, as he observes, this arose out of the edict of Canute prohibiting the open worship of the Druids. This would mean that the heathen worship of the Druids being suppressed in public manner, they merely transferred it into a secret form under the guise of Masonry. In Hargrave Jennings' "Indian Religions" is the following: "An acute author, who bestowed a lifetime on such investigations, assures us that the Druids were Masons, May's-sons, or devotees to Maia, ain, ia, Io, the Regina Cœli" (p. 169). There was already a society in Prussia called the Noachites, and it is said the first name of Masons was *Noachidæ*.¹ These claim to be descended from *Peleg*, their origin being more ancient than that of the Masons descended from Hiram. It seems never to occur to these writers that *Peleg* is a very suspicious name, for he stands in association with disruption instead of unity, "for in his days was the earth divided" (Gen. x. 25). Why is there this mixing up of dates? For it is from their own partisans these statements are gathered, and substantiated by the questions put to the aspirants. For instance, as already given, as to when Masonry began, the answer is, "About one hundred and fifty years after Noah's flood, at the building of Babel's tower." "Who was Grand Master there?" "Nimrod, called by Masons *Belus*." But here it seems there lacks agreement; for it is added, "Not *Peleg*, as modern Masons have it." This matter of dispute need not concern us. They can have Nimrod, or *Belus*, or *Peleg*, whichever they like. It is enough to know they claim to be descended from those old rebels, and that the Middle Ages are not far enough back for the origin of the society. Certainly they have names enough, but none that we as Christians can allow to stand in association with our holy faith. The very idea is abhorrent of presenting the truths of Christianity under the guise of all this burlesque. It is in no way a handmaid to truth, but a travesty of it, and the use of the Bible in their Lodges may serve as a blind to hide behind it the dark mysteries of Paganism.

And now for a hasty glance at its pretensions for cementing

¹ Fellows, p. 324.

together a human brotherhood, and giving power to the members of its society to attain to reconciliation between God and His creatures, between man and his fellow-man. One of their own brotherhood says: "The familiar name of brother could not but tickle the fancy of those of inferior rank, when they found themselves side by side with persons whom they cannot approach out of doors but with cautious respect."¹ This is pretty plain for an initiated Mason; but he gets bolder as he proceeds: "The garret pamphleteer enjoys his fancied authority as Senior Warden, and conducts with affectionate solemnity the young nobleman, who pants for the honour of mastership, and he praises the trusty brother who has guarded him in his perilous journey round the room. What topic of declamation can be more agreeable than the equality of the worthy brethren?" He then sketches the likely result of declamation within the Lodges of this equality, and that it will by-and-bye show itself in throwing off restraints in a wider field than the narrow limits of a Mason's Lodge. It must be remembered these extracts are from a book written by a Mason—a Scotch Master too. It is worth while to give the full title of the work, "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, &c., by John Robison, A.M. London, 1798."

So much for the "brotherly" part of the business. "The Masonic Lodges in France," he says, "were the hotbeds where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made society worse than a waste—have made it a noisome marsh of human corruption, filled with every rank and poisonous weed."²

This is certainly the blow direct against the pretentious conceit of cultivating the heart and gaining the reconciliation of God.

Just as in the symbols of ancient Egypt a double meaning was attached to words and phrases, so in Masonry the same line is pursued. There is a twofold explanation given of the

¹ T. Robison, A.M., "Proof of a Conspiracy," &c., p. 31.

² *Ibid.*, p. 51.

symbols, by which a lively imagination may conceive the whole history and peculiar doctrines of the New Testament, as being typical of the final triumph of reason and philosophy over error. We are not to suppose that this was carried to extremity at once, but it is certain that before 1743 it had become universal, and that the Lodges of Freemasons had become the places for making proselytes to every strange and obnoxious doctrine.¹ Then, again, there is that prominent Masonic symbol, the eye. This also is taken from the Egyptians. "For the learned Egyptian the sun was the eye of Osiris," sometimes expressed by the figure of a MAN bearing a sceptre, sometimes carrying a whip, or plainly by an eye. And so each symbol might be compared; but enough has been given to demonstrate these propositions, and must carry conviction that both spring from one and the same source. All this is the working out of deep-laid plans, and is of serious import as to the ultimate issue. Satan has with unremitting steadfastness of purpose been working, ever since he incited man to rebellion, towards his one great aim, that is, to re-establish the system set up at Babel. It certainly will be brought about, and evidence is overwhelming that his efforts to eclipse the faith are drawing near to realisation.

It is a fact that on these points none have spoken out more boldly than this author, as far as I know, as will be seen when the following is read. He wrote to prove that Freemasonry, Illuminati, and other kindred institutions, in their secret meetings, were conspiracies against all religion and governments. To quote his words, "That religious free-thinking is generally the first step to anarchy and revolution."² And though a great deal may be said of their philanthropy, and the efforts to secure the well-being of humanity, and establish a brotherhood, he further remarks on this, "A great display of philanthropy is requisite to cover up the deformities that lie hidden in the system." Then he gives the history of Wieshaupt, another Mason. This man established some Order, and in one of his letters throws off all disguise. "The alle-

¹ Robison, p. 38.

² *Ibid.*, p. 59.

gory on which I am to found the mysteries of the higher orders is the *fire-worship* of the Magi. We must have some worship, and none is so apposite. 'Let there be light, and there shall be light.' This is my motto and my fundamental principle."¹

Though English Lodges may be in some measure free from the grosser evils that marked the German and French Lodges of the time of Professor Wieshaupt, still I affirm that the principles of all Freemasons' Lodges are essentially in conflict with the truth of God. The work they set themselves, "for man to perfect himself, and better his heart by enforcing the principles of morality," runs counter to the Spirit's deposition against him, "They which are in the flesh cannot please God." To indulge such a thought is an act of rebellion in denying the need of the Holy Spirit for this work. To talk of "inward wrestling for the reunion of the scattered sparks of Divine light, for the reconciliation between God and His creatures," is to deny the need of a new birth. It will most assuredly lead to a state of things that will prove the truth of the aphorism, "Religious free-thinking is generally the first step to anarchy and revolution."

That there is such a time coming, a coalition of all the powers of wickedness, is but feebly apprehended by the few, and is indignantly scouted by the many. The closing years of the first century witnessed the revival of all the old Gnostic heresies.² It was then the Lord lifted up a standard against them, and that was the *Book of Revelation*, the last message to the Church. The events therein deal with the revival of Satan's kingdom. As Faber suggests, the machinery of the Apocalypse is an answer to the performance of the mysteries; and as Christians of those days were converted initiates, they were perfectly familiar with such symbols. Their acquaintance with them would enable such to bring home to Paganism the discomfiture of the Satanic schemes that underlay the idolatry all around them. And so this weapon in their hands proved its power. Did they know nothing of the seven-headed

¹ Robison, p. 157.

² Gnosticism was an old thing revived. It started in the first century, and was the infusion of Paganism into the nominal Church.

Buddha, of which there is in a museum in India a statue to-day fourteen inches high? Here, in the Book of Revelation, they were confronted with the true meaning of it all. Were they unacquainted with the ten Avataras of Vishnu? The first a fish—the Fish-god that Popery has adopted, the Dagon of the Bible—down to the tenth Avatara, the Horse (or Kalki), which was known in heathendom as the expected one, an incarnation yet to come, says Moor in his “Pantheon,” “Vishnu mounted on a white horse with a drawn scimitar blazing like a comet, and who is to end the present age and renovate creation with an era of purity.” All this was known to them as initiates. Through the Apostle John the answer of God is thrown back at the rebels, that the one that comes forth on a white horse is no Vishnu, but the Son of God Himself. The Spirit of God put a weapon into the hands of early Christians which could be used with great effect. It is deprived of its power to-day by the false system of spiritualising, and the historical interpretation, which makes much of history, and is consequently but of little interest under present circumstances. It throws light on the fact that Nero gave himself out as the tenth Avatara, and why they expected him to reappear as the Antichrist. The Christians were well in armour with the Book of Revelation, because they found by it that such pretensions will be met by Him who will be accompanied by the armies of heaven, and will destroy the lawless one by the outflashing of His presence.

“It was esteemed an honour to pass all the degrees of initiation. In fact, not to be one of the initiated was to be debarred from privileges and honours. There was an influx of a crowd of those who had been initiated in the sacred rites of the goddess, consisting of men and women of every degree and of every age, resplendent with the *pure whiteness of linen garments*. It was to such the passport to Divine honours after death.” From the Book of Revelation the Christian could show that the place of honour and the claim to white garments was only for those whose robes had been made white in the blood of the Lamb.

“Then was conferred on such the title of ‘*Epoetes*’ (one who sees things as they are and without disguise).” To John,

who was under the guidance of Him who took the position of Hierophant, these words would have a pregnant meaning, "Write the things which thou hast seen, and the things which are, and the things which shall be after these." Without disguise the true meaning was being unfolded to him, "What thou seest write in a book, and send it unto the seven churches which are in Asia." It was the aim of the priests of the mysteries to deceive, and here is one of those striking incidents of allusive contrast often recurring in the Scriptures. "Seal not the book" stands against the secret inculcated in the mysteries. In a fragment preserved of a book of religions is this sentence: "There were many truths which it was inconvenient for the state to be generally known, and many things which, though *false*, it was *expedient the people should believe*; and that therefore the Greeks shut up their mysteries in the silence of their sacred enclosures."¹ To which the answer is in the very opening of the book, "The Revelation of Jesus Christ, which God gave unto Him to show unto His servants things that must shortly come to pass." Not coming from those who admit their teachings to be false, but "from Jesus Christ, the faithful Witness, the First-begotten of the dead, and the Prince of the kings of the earth;" for it was part² of the Pagan mysteries to declare that their heroes, such as Romulus, Hercules, Bacchus, Castor and Pollux, and all others of the same rank, had been advanced from the condition of mortality into gods. The passage from God's Word is the answer to that profane deception. "Porphyry,³ in his fourth book, informs us that the priests of the mysteries of Mithras were called lions." Now if Godfrey Higgins gives the correct definition of the Grand Lama of Thibet, the title "Lama" being derived from "Lamb," a forcible reason is found why the two are found in conjunction in the fifth chapter. No priest of Mithras can take this and open its meaning. "Behold the Lion of the tribe of Judah hath prevailed to open the book;" and before the chapter closes the same Exalted One receives adoration as "the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

To me it is not a question admitting of doubt that magic

¹ Fellows, 109.

² Ibid., 112.

³ Ibid.

was the power by which visions were produced in the scenes described by those who had passed the ordeal. Before I give an extract, look at the closing verses of the seventh chapter. The vision is a beautiful one—the throne of God—One sitting on the throne ; no hunger, nor thirst, nor heat of sun ; and closing with these words, “God shall wipe away all tears from their eyes.” Immediately the seventh seal is opened, and there is “silence in heaven for about the space of half an hour.” Compare this with another scene that must have been familiar to many who would read the marvellous vision of John. “After passing through all stages of initiation, it was then lawful to survey the most splendid beauty, when we obtained, together with that blessed choir, this happy vision and contemplation. And we indeed enjoyed this blessed spectacle together with Jupiter, but others in conjunction with some other god. Likewise, in consequence of this divine initiation, we became spectators of entire, simple, immovable, and blessed visions, resident in pure light, and were ourselves pure and immaculate and liberated from the surrounding vestment, which we denominate body.”¹ Upon this passage Proclus observes, “That initiation and inspection are symbols of *ineffable silence*, and of union with mystical natures through intelligible visions.” In the work already referred to, before an aspirant could claim to participate in the higher secrets of the mysteries, he had to be placed in a *pastos* or coffin ; with fasting and mortification was left for a space of time, generally for three days and three nights. This was a symbolical death, and his deliverance from confinement a symbolical resurrection. All this is imitated in the third degree of Masonry, where the candidate personates his figurative deceased prototype, and the Master and brethren have to march in solemn procession three times around the pretended grave, singing a doleful ditty. The procession being ended, the Senior Warden raises him to his feet, and whispers into his ear MAH-HAH-BONE, which being interpreted, is the sun entering the dark tomb, emblem of winter, ascending afterwards as though risen from the grave.² In the book of the “Ancient and Accepted Scottish Rite,” pp. 355-356 is the following:—“M.P. . . . Excellent Senior

¹ Follows, 161

² Ibid., 234.

Warden, let prayers be offered up in the tabernacle for the return of light and the re-ascension of the sun.

"Senior Warden.—Most Puissant, our ancient taskmasters on the banks of the NILE mourn for OSIRIS. The Chaldeans lament for BEL, and the Phœnicians for TAMMUZ. The Phrygian women clash their cymbals and weep for ATYS, &c.

"M.P.—We, like our ancient Masters, weep for OSIRIS, the type to us of the sun, of light, and life. Weep, my brethren, for OSIRIS. Weep for light lost and life departed, and the good and beautiful oppressed by evil."¹

Clement of Alexandria tells that in the formulary used by one who been initiated he was taught to say, "I have descended into the bed-chamber." His resurrection from the bed was his restoration to life or his regeneration into a new world. Well might Fellows say, "It is an extraordinary fact that there is scarcely a single ceremony in Freemasonry but we find its corresponding rite in one or other of the idolatrous mysteries, and the coincidence can only be accounted for by supposing that these mysteries were derived from Masonry."² Here it will be observed that Masonry is given the first place, and that this is no oversight will be manifest from the footnote as to which should take precedence. "One important question which appears to have been almost wholly neglected by Masonic writers, is whether Freemasonry be a servile imitation of certain ceremonies in the ancient idolatrous mysteries, as is asserted by some writers, or whether it be the great original from which the mysteries themselves were derived. The conclusion is startling: that Freemasonry is in reality the original institution from which all the mysteries were derived."

Reference was made in the previous pages to the letters I.N.R.I., frequently seen in Ritualistic and Romish churches. These initials, as I suspected, in their primitive use have no connection with Christianity whatever, but are simply Pagan. It is another instance of the worldly Church taking hold of and applying the hermetic wisdom or the wisdom of the Magi.

"The Western school of occult knowledge," says Dr. Westcote (*Hermetic Notes*, "Lucifer," vol. vi. p. 275), "has many

¹ E. Ronayne, p. 363, also *History of Initiation*, p. 69.

² *Fellows*, 234.

points of agreement with the wisdom religion. A very curious old Rosicrucian MS. passed through my hands a few years ago; it gave a new rendering to the initials I.N.R.I., the Christian meaning of which is known to all, and which has several alchemic significations, such as " (I will only give one or two)—

" ' Igne Natura Renovatur Integra '
 (By fire Nature is renewed in its entirety).

' Igne Natura Regenerando Integrat '
 (Nature renews, in Regenerating by Fire).

Or again—

' In Nobis Regnum Intelligentiæ '
 (The Kingdom of the Intelligence is in Us)."

The very title " hermetic " proclaims the source from which it comes, and shows it to be connected with an antichristian origin.

From another source the above is verified. There is a slight difference in the words, but agreeing essentially with the foregoing explanation.

" I.N.R.I.—These significant letters (or symbols) may be interpreted, ' Igne Nova Renovatur Integra ' " (" The Rosicrucians, their Rites and Mysteries," by Hargrave Jennings, vol. ii., London, 1887).

Further confirmation of the truth of all that has been advanced has come to me in a work devoted to the exposure of Masonry, " The Master's Carpet," by Edmond Ronayne: T. B. Arnold, Chicago, 1887. In the preface he says, " Although I have been a member of the fraternity for a number of years, though I have been exalted to the highest office among my brethren in the Lodge, and have received the unanimous plaudits of the Grand Lodge of Illinois in 1872, yet, accepting God's Word as the rule of my faith and practice, I insist upon it that I have just as much right to secede from the institution of Freemasonry, and to cast off all allegiance to its extra-judicial and iron-clad oaths, its inhuman death penalties, and its antichristian and idolatrous worship, as I had to secede from the idolatrous worship of Rome just

thirty years ago. Acting upon this principle, then, I claim that a father, although a Freemason, is in duty bound to warn his son against affiliation with the Masonic institution, and, in doing so, to give him a full exposition of its principles and philosophy. That in this manner I may be the humble means of liberating some of my former brothers from the despotism of the Lodge, as well as saving others from its wicked entanglements, that through the instrumentality of this book the pure, spiritual, heartfelt worship of God through Christ may be better appreciated, and the Redeemer's name be glorified and exalted, is the sincere and earnest prayer of the author."

With a few extracts from this and other books I shall bring to a close this part of the subject.

The first is from the writings of A. G. Mackey, P.G.M. and Past General Grand High Priest. All other extracts are from high authorities in Masonry.

"If we seek the origin and first beginning of the *Masonic* philosophy, we must go away back into the ages of remote antiquity, when we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught."

Also in the "Traditions of Freemasonry," by Pierson, p. 240: "The Masonic legend stands by itself, *unsupported by history* or other than its own traditions, yet we readily recognise in Hiram Abiff the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysius of the fraternity of the artificers, and the Atys of the Phrygians, whose passion, death, and resurrection were celebrated by these people respectively."

"For many ages, and everywhere, Masons have celebrated the death of Hiram Abiff. Everywhere among the ancient nations there existed a similar allegory."

"The Egyptian rite was a dramatic representation. This myth is the antitype of the Temple legend. *Osiris and the Tyrian architect, i.e., Hiram Abiff, are one and the same, not a mortal individual, but an immortal principle.*"—Taken from the "Freemason's Guide," by Sickles, referring to the Master Mason's Degree, p. 196.

"The mysteries were introduced (so says tradition), into

India by Brahma; into China and Japan by Buddha; into Egypt by Thoth, the son of Mizraim; into Persia by Zerad-husht; into Greece by Melampus or Cadmus; into Bœotia by Prometheus and his son; into Crete by Minos; into Samothracia by Eëmospos or Dardanus; into Messene by Caucon; into Thebes by Methapus; into Athens by Erectheus; into Etruria by Philostratus; into the city of Arene by Lycus; into Thrace by Orpheus; into Italy by the Pelasgi; into Cyprus by Cinyras; into Gaul and Britain by Gomer; into Scandinavia by Sigge or Odin; into Mexico by Vitzliputzli; into Peru by Manco Capac and his wife, and into Judea by Hiram Abiff."—*Traditions of Freemasonry*, p. 233.

"This legend (that is, of Osiris) was purely astronomical. *Osiris was the sun, Isis the moon.* Typhon was the symbol of winter, which destroys the fecundating and fertilising power of the sun, thus, as it were, depriving him of life. *This was the catastrophe* celebrated in the mysteries, and the aspirant was made to pass fictitiously through the sufferings and death of Osiris."—*Lexicon of Freemasonry*, p. 130.

"In the 'Traditions of Freemasonry,' by Pierson, p. 34, this question of Masonic sun-worship is placed beyond the possibility of a doubt. Pierson says:—'Bazot tells us in his *Manuel de Franc Maçon—Manual of Freemasonry*," p. 154, that the veneration which Masons entertain for the east confirms an opinion previously announced that the *religious system of Masonry*'—mark that—'comes from the east, and has reference to the *primitive religion* whose first occupation was the *worship of the sun.*'"

Also in the "Symbolism of Freemasonry," pp. 27, 28:—
"Among the Egyptians, too, the chief deity, Osiris, was but another name for the sun, while his arch-enemy and destroyer, Typhon, was the typification of night and darkness."

And again, in the "Symbolism of Freemasonry," by Mackey, p. 20:—"One thing at least," he says, "is incapable of refutation, and that is, that we are indebted to the Tyrian Masons for the introduction of the symbol of Hiram Abiff. The idea of the symbol, although modified by the Jewish Masons, is not Jewish in its inception. It was *evidently borrowed* from the *Pagan mystics*, where Bacchus, Adonis, Proserpine, and a host

of other apotheosised beings play the same rôle that Hiram does in the Masonic mysteries."

In the "Manual of the Lodge," by Mackey, p. 24, we read:—"The *circumambulation* among the Pagan nations referred to the great doctrine of Sabaism or sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun, as the source of physical light and the most wonderful work of the 'Grand Architect of the universe.' The Lodge represents the world; the three principal officers represent the sun in her three principal positions—arising, at meridian, and at setting. The *circumambulation*, therefore, alludes to the apparent course of the solar orb through these points around the world."

"But hear again what General Grand High Priest Mackey says on p. 148:—"This *rite of intrusting* is of course divided into several parts or periods, for the *aporrata*, or secret things of Masonry, are not to be given at once, but in gradual progression. It begins, however, with the communication of *light*, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the most important symbols in the whole science of Masonic symbolism.'"

And now on the subject of the three pillars, to which reference has already been made, the following explanation is given in "Traditions of Freemasonry," by Pierson, p. 56:—

"In the *Ancient Mysteries* these three pillars represented the great emblematical *Triad of Deity*, as with us they represent the three principal officers of the Lodge. The three corresponding pillars of the Hindu mysteries were also known by the names of *Wisdom*, *Strength*, and *Beauty*, and placed *east*, *west*, and *south*, crowned with three human heads."

"We have it, then, on the evidence of one of the best, if not actually the best informed Mason in America, that this emblem of the three pillars has not only been borrowed from the 'Mysteries' of Hindostan, but that they actually retain the same names and positions in the Masonic institution that they formerly did, or do now, in the 'secret initiations' of Brahma."

"Ragon, an illustrious and learned Belgian Mason, reproaches the English Masons with having *materialised* and dishonoured

Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry with the building of Solomon's Temple, deriving its origin from it. He derides the idea. The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title that it was no question of *building a wall*, but that of *being initiated into the Ancient Mysteries* veiled under the name of *Francmaçonnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the Ancient Mysteries, and that he was to become a *Mason* after the manner of *Apollo* or *Amphion*. And do not we know that the ancient *initiated* poets, when speaking of the *foundation of a city*, meant thereby the *establishment of a doctrine*?"¹

Exactly so! This is just the point that this chapter is seeking to establish. That Freemasons had ever anything to do with the building of Solomon's Temple is a heavy tax upon one's credulity. Though I could hardly expect so clean a confirmation of this from such a source, still, as I have all along kept before me the desire to let them speak for themselves, on the principle of "out of thine own mouth will I judge thee," I am grateful for the admission. It proves that the charges are not made up out of a fertile imagination. So now having got this very frank avowal from headquarters, we are better prepared to consider the two emblems which follow, reading them in the light of the closing portion of the next chapter—that part that is devoted to the consideration of the worship of the Asherah by the Israelites, not forgetting that of which we have just been advised—the end Freemasons had in view was "*the establishment of a doctrine.*"

In the "Manual of the Lodge," p. 56:—"The *point within a circle* is an interesting and important symbol in Freemasonry, but it has been so debased in the interpretation of it in the modern lectures that the sooner that interpretation is forgotten by the Masonic student the better will it be. *The symbol is really a beautiful but somewhat abstruse allusion to the old sun-worship*, and introduces us for the first time to that modi-

¹ Secret Doctrine, by H. P. B., 2nd edit., 1888, vol. ii. p. 795.

fication of it known among the ancients as the *worship of the Phallus.*"

In the "Lexicon of Freemasonry," p. 353.—"The *Phallus* was the wooden image of the *membrum virile*, which, being affixed to a pole, formed a part of most of the Pagan mysteries, and was worshipped as the emblem of the male generative principle. The phallic worship was first established in Egypt. From Egypt it was introduced into Greece, and its exhibition formed a part of the Dionysian mysteries. In the Indian mysteries it was called the *Lingam*, and was always found in the *most holy place in the temple*. It was adopted by the idolatrous Israelites, who took it from the Moabites when in the wilderness of Sin, under the name of Baal-peor."

Mr. Ronayne gives in a tabulated form a comparison between the Mysteries and Masonry, proving, without question, their identity. To the unbiased reader the evidence will be sufficient to establish the fact that they are one and the same.

In the *Egyptian legend of Osiris* we notice the following principal details:—

1st, There is the possession of some valuable thing—Osiris possessed a kingdom.

2nd, There is a conspiracy—Typhon and his fellows conspire against Osiris.

3rd, There is a conflict—Typhon and his fellows had a conflict with Osiris.

4th, There is a death—Osiris is slain and enclosed in a chest.

5th, The death is by the hand of a brother—Osiris is slain by his brother Typhon.

6th, The body is buried at the foot of a tamarind tree.

7th, There is a first search—Isis searches for her husband's body.

8th, She interrogates every one whom she meets.

9th, The search is accidentally successful—Isis finds the body and disposes of it.

10th, There is a second search—Isis searches for the scattered remnants of the body of Osiris a second time.

11th, There is a finding—Isis finds all the parts of the body but one.

12th, There is a loss—one part of the body is missing.

13th, There is a substitution—Isis substitutes the Phallus for the missing part.

In the *Masonic legend* :—

MASONIC JACOBSONS
 $3 + 5 + 7 = 15$

1st, There is the valuable possession—Hiram possessed the Master's word.

2nd, There is a conspiracy—fifteen fellow crafts conspire against Hiram.

3rd, There is a conflict—three ruffians attack Hiram Abiff at high twelve.

4th, There is a death—Hiram is slain by Jubelum.

5th, This death is by the hand of a brother—Hiram is slain by his brother Jubelum.

6th, The body is buried at the foot of a tamarind or acacia tree.

7th, There is a first search—twelve fellow crafts search for the ruffians.

8th, They interrogate every one whom they meet.

9th, This search is accidentally successful. The ruffians are found in the cleft of a rock and disposed of.

10th, There is a second search—Three fellow crafts go in search of the body.

11th, There is a finding. The body is found in a grave dug due east and west.

12th, There is a loss—The Master's word is lost.

13th, There is a substitution—The first word spoken after the body is raised is substituted.

In America, where the power of the Lodge is felt to be a growing and grinding tyranny, it compels some in that country to speak out without reserve. One witness is here presented :—

"John D. Caldwell of Ohio, a gentleman distinguished by holding both civil and Masonic offices, said to me, 'We respect such men as you are, for we know you are honest; and you must be aware we are disintegrating your churches!' The idea was new to me at that time, but let us see if facts do not sustain Mr. Caldwell's statement that the Lodges are destroying the churches.

"In Boston there are secret Lodges of all kinds 571, churches 223. In Chicago, Lodges 1001, churches 310. St. Louis, Lodges 729, churches 220. Washington, D.C., Lodges 316, churches 181. New Orleans, Lodges 270, churches 178. The average throughout the United States is about two and a half secret societies to one church. Mr. Caldwell was correct. The Lodges are 'disintegrating the churches.' They absorb our young men by thousands, and their

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 Sunday - May 22 1897

DUDLEY STREET BAPTIST

great Townsend Club's memorial service will be held at the Dudley Street Baptist Church, Roxbury, tomorrow at 7:30 P. M., with many Townsendites in attendance. The next minute memorial will be observed. Features of the service will be an illustrated travelogue, "Ireland, Land of Minstrelsy," by the Rev. Dr. A. T. Brooks, the pastor, and the playing and singing of favorite Irish selections. Odd Fellows memorial will be observed at the 10:30 A. M. service. American lodge 131, Warren lodge 18, Roxbury lodge 211, Vietnam lodge 81, and Azar Rebekah lodge 27, will attend in a body. Dr. Brooks will preach a sermon entitled "Glorifying the Three Links."

money by millions. And, as a rule, the men who love the Lodge do not love the prayer-meeting. The ceremonies of all the false religions on earth are Satan's substitutes for Christ and His atonement, to still, not satisfy, the longings of a sinful man for religion, and to keep Christ out of sight, so he will not know Christ and the Father, which, and which only, is 'life eternal.' Thus the secret Lodge system is a mere expansion and spread of the idolatries of Asia and Africa into Christian countries, with names and forms changed. Devils are growing active and aggressive, for their time grows short. The Lodges contain all the idolatry which can be practised in Christian lands.

"The indictment which some three millions of American Christians bring against the Lodge is, that it is Antichrist; that it hides Christ under its ceremonies; that it cuts His name from those portions of the Bible which it quotes in its lectures; that it drops Him from its prayers when Jews, Deists, and Pagans are present to object; in short, that it joins the conspiracy of Satan's idolatries all over our globe to cheat men out of 'eternal life,' by depriving them of the knowledge of 'the true God, and Jesus Christ whom He has sent.'" ¹

It will thus be seen that Masonry is no mere copy or feeble mimicry of that religious system that Jehovah chastised when He brought Israel out of its midst with an outstretched arm. IT IS THE VERY SAME THING, and though hiding its secret aim under pretence of philanthropy, is in league with other systems, and is heaping up wrath against the day foretold by John in the island of Patmos: "And I saw, and hearkened to one eagle, flying in mid-heaven, saying with a loud voice, Woe! woe! woe! for those that dwell on the earth, in consequence of the remaining voices of the trumpet of the three messengers that are about to be sounding."² And it is this final "woe" that will close the career of apostate Christianity.

¹ Christian Cynosure, November 21, 1889.

² Rev. viii. 13, J. B. Rotherham's translation.

CHAPTER IV.

ROMANISM.

IN the preceding chapters the aim has been to show the wonderful agreement there is between the old Egyptian mythology and Freemasonry. I now propose to take up the Christian era to show how, when corrupt principles began to prevail, and decay once more set in, worldly power and position was grasped at, and that which claimed to be the Church "takes up the wondrous tale." Not the conjurings of a few erratic minds, but the systematic plotting of a vast organisation, proudly boasting of its uniformity as well as of its universality.

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins ;
Then truth is hushed, that heresy may preach,
And all is trash that reason cannot reach ;
Then God's own image on the soul impressed,
Becomes a mockery and a standing jest."

Against the Romish system I prefer this indictment, and that it answers to the mark which the Spirit of God has given in His Word of corrupters of the truth. Not that it is suggested that this withering system, with the Pope at the head, is the last Antichrist referred to in Daniel and Revelation ; because I do not think it is. Yet I would insist that the cup, that Babylon, the mother of harlots, was forced to abandon, when the arm was paralysed that held it, has been passed on and taken in charge by that hierarchy, and is being held in trust under Satan's administration until the time comes for his plot to mark a further development. This antichurch is acting, as it were, as residuary legatee till called upon to deliver up its charge. The daughter has shown how well she can reduplicate the mother. We shall see that Rome is a

lineal descendant of the great whore. Her worship is the worship of Isis, Astarte, or any other name by which the Pagans named their gods and goddesses. It is declared by Bunsen that the religious system of Egypt was derived from Asia and the primitive empire in Babel. Heckethorn says the same, and that Romanism and some other creeds are only modernised *Buddhism*.¹ The Pope stands as the present representative of Nimrod, Julius Cæsar, or Nero. 'This ground I am aware has been trodden before by most able expositors; but I felt it necessary to go over it here again, to show the links in the chain, and how everything is working to the consummation of things for the day of trouble, many signs indicating that it may not be very remote. The leaven is working. The three measures of meal have had the corrupting element within, and it may be truly said, "An enemy hath done this." Satan is making all subservient to the one object, until the time is ripe for the last great stroke. Another writer says, "The source and origin of popish ceremonies is in exact conformity with their pagan ancestors, and by change of name only have they succeeded in retaining the thing."² In one church is to be seen a statue of Bacchus, with a little change of drapery, doing duty for a female saint; but in the Calendar the Romish Church has the effrontery to set apart the 7th October as a day in honour of the Pagan Messiah under his own proper name, St. Bacchus the Martyr, and more than this, cut him up into three, viz., St. Bacchus, St. Dionysius, and Eleuther.³ IF WITH SUCH AN EASY TRANSITION THE OLD GODS OF THE PAGANS CAN BE MADE TO COMMAND THE ADORATION OF THEIR MODERN VOTARIES, IT WILL BE A CORRESPONDINGLY EASY THING TO RESTORE THEM TO THEIR ORIGINAL USES.⁴ This, I know, will find no favour with nineteenth-century boasting, for is it not written, "Happily the dark ages of religious bigotry and intolerance are in a general sense past, never again, we hope, to cast their blighting influences over the liberties of nations?" Are they not? The writer of such sentiments has never

¹ Heckethorn, "Secret Societies," vol. I. p. 89.

² Middleton's "Letters from Rome."

³ Traditions of Eden, p. 194.

⁴ See Appendix B.

fathomed the meaning of the 13th chapter of Revelation. Instead of such days being past, never again to be known, it is most certain that the world has never seen the like of that which is yet to be.

Middleton affirms that the history of Popery abounds with instances of the grossest forgeries. For one example amongst many others, in the place formerly sacred to Apollo there now stands the Church of St. Apollinarius. The old name of a mountain mentioned by Horace is called Soracte, by detaching the S it comes out S. Oracte, and behold a saint. This is a marvel of miracles, to turn a mountain into a saint.

The Flagellants are but an imitation of the Pagans adopting their customs according to Seneca's description of those of his time. What he says of their folly has equal force for their imitators: "If there be any gods who desire to be worshipped this way, they do not deserve to be worshipped at all."

The image of Ceres^s was said to have come down from heaven, and Diana had the same mysterious origin. It is the same fable with another gloss transferred to the Lady of Loretto. The Church of St. Mary the Weeper is noted for a Madonua who shed so many tears before the sacking of Rome that the Fathers of the monastery were employed three days in wiping its face with cotton—a fraud copied from the tale of the statue of Apollo doing the same on the approach of a public calamity. The Pontifex Maximus of Pagan Rome was arbiter and judge of all things, civil as well as sacred, human and divine, and of all the sovereign pontiffs, Caligula was the first who presented his foot to be kissed by those who approached him. This and much more may be found in Middleton's "Letters from Rome," but I must press on to show how and when that which claimed to be the Church took the golden cup in her hand, full of abominations and filthiness of her fornications, which her predecessor had been forced to surrender. "When some Arabian Christians made a goddess of the Virgin Mary, the Mother of our Lord, and offered a cake to her as the Queen of Heaven, Epiphanius condemns their heresy as 'impious and abominable;' and during the reign of Constantine the doctrine of demons or devils, mentioned by St. Paul to Timothy, was established in the professing Christian Church

rest. But the caution he admonished his readers to observe is a necessary one in the face of the doctrines now promulgated by the Theosophists of 1890, as the following conclusively shows:—

“The coming of Christ means the presence of Christos in a regenerated world, and *not at all* the actual coming in body of Christ Jesus, . . . for Christ, the true Saviour, *is no man*, but the divine principle in every human being. He who strives to resurrect the spirit crucified in him by his own terrestrial passions, and buried deep in the ‘sepulchre’ of his sinful flesh; he who has strength to roll back the stone of matter has the risen Christ in him.”

“Whether heathen or Christian by birth, they (Theosophists) refuse to materialise, and thus degrade, that which is the purest and grandest ideal, the symbol of symbols, viz., the immortal divine spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them ever yet said, ‘I am the Christ,’ for those born in the West feel themselves so far only *Christians*.”¹ “He who will not ponder over and master the great difference between the meaning of the two Greek words *Χρηστος* and *Χριστος* must remain blind for ever to the true esoteric meaning of the Gospels.”² After this, one is prepared to hear *their* conclusion of the whole matter: “Hence the Bible is *not* the word of God, but contains at best the words of fallible men and *imperfect* teachers.” This is a slight digression, but it was well to bring it forth here, first, because the writer who gives the advice to carefully mark the difference, must have seen the direction in which human wisdom was tending; and secondly, it demonstrates this, the attempt of Theosophy to fix on Christ the Lord the very name and mark of Boodh, and thus identify Him with Antichrist. I do not think it is difficult to see through this. *Chrēs* means merely a benevolent person, or a prophet, or follower of a teacher. A *Christos* was one who had obtained the Christ condition, had conquered flesh, had subdued every passion, in a word, had “crucified in him his own terrestrial passions.” Then such have the risen “Christ in them,” so he becomes a Christ. This is present-day Theosophy. The first and second Epistle of John are sufficient authority for the child of God, to warrant

¹ Lucifer, p. 174.

² *Ibid.*, footnote to p. 173.

him in specifying this as the very blasphemy that would mark the last days. It is not worth while to meet the daring assertions of such writers, merely to say the disciples were called Christians (Acts xi. 26).¹ In Mark xiv. 61 the question is plainly put, "Art thou the Christ (*Χριστος*), the Son of the blessed? and Jesus answered, I am." It is not with the idea that this argument will have any effect upon those who will play such tricks, but just to show that such writers are not incapable of impudence and fraud in their eagerness to do dishonour to the Son of God. To resume, we have seen that Julius Cæsar was initiated into the mysteries and became Pontifex Maximus. Tiberius submitted to the influence of the priesthood, and lamps burning at midday, processions with lighted tapers, and incense of the Chaldean religion were introduced. Nero followed, and became a proselyte of the greater mysteries.

I must for a moment refer back to the chapter on Freemasonry, that we may be reminded of its vain-glorious assumption that a Mason must begin with himself and incessantly aspire to perfect himself.² This is exactly what was contemplated in the mysteries. In T. Taylor's work it is put in this way: "By living according to the purity which the mysteries inculcated, he should reascend to that perfection of his nature from which he had unhappily fallen."³

The way they set about to accomplish this is worthy of their master, the devil, and justifies God in His action, as given in Romans i. 24, "Wherefore God also gave them up to uncleanness." In the initiation, T. Taylor informs us of representations of actual immoralities taking place along with the initiation. Exhibitions of this kind in the mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing desire through the awful sanctity with which these rites were accompanied. (Quoted by T. T. from Jamblichus.)

In the deserts of Engaddi and Nitria grew up two communities with regular grades of initiation. They had a college

¹ From Suetonius we find that the followers of Simon Magus, or Christians, were often confounded with the disciples of our Lord, and that the crimes of the one were imputed to the guilty members of the other.—Note, p. 68, *Quarterly Journal of Prophecy*, vol. iv.

² See *ante*, p. 41.

³ *Eleusinian Mysteries*, by T. Taylor, the Platonist. Brit. Museum, p. 469.

at Mount Carmel, founded by Chaldeans settled in Palestine by *Shalmanezzer*. The worship of the Virgin was carried on in the same way as it is by the monks of Mount Carmel now.

In the second century a man named *Basilides*¹ became the high priest of this brotherhood, who had been initiated into the higher mysteries. This Basilides became conspicuous about 125 A.D. "The leading character of his system is Egyptian, which was, expiation must be accomplished by the soul passing, under the guidance of its guardian angels, through one body after another; not only human bodies, but also those of the lower creatures."²

Now, as the most important sect of the Gnostics was known as *Basilideans*,³ it is of essential importance this fact should be kept in view. "Mount Carmel was one of the seats of the worship of the Virgin Queen, to whom was offered the unleavened wafer or cakes to the Queen of Heaven. This Basilides was chief abbot of the brotherhood of Mount Carmel, first astrologer, the first mesmeriser, and the first magician of his day. He saw the progress of the Gospel, so conceived the scheme of corrupting it, and succeeded by bringing about an alliance of the worship of Christ with that of *Isis*."⁴ Here we come upon one of the masterpieces of Satan, and we are not to be ignorant of his devices. Instead of separating from the Church, the followers of Basilides secured admission to it, also securing some control in the disposition of the Church's wealth. Here is the beginning of Papal power, and the term "Church" is only used in its customary or conventional sense; for I question the claim of the Romish system to be called a Christian Church at all. I seek to tear away the veil, and let that head and body stand exposed as a mere painted

¹ The branch sect of the Gnostics called Basilideans, who were properly Ophites, arose in the second century, deriving their name from Basilides, the chief of the Egyptian Gnostics.—*Rosicrucians*, by Jennings, vol. ii. p. 73.

² Robertson's History of the Church, pp. 49-51.

³ And Gnosticism is identical with the Sacti creed of the Hindus. It is a singular fact that upon this adoration of the procreative and sexual Sacti (or power) seen throughout Nature hinges the whole strength of the Hindu faith.—*Rosicrucians*, vol. ii. p. 190.

⁴ I have taken this from *Quarterly Journal of Prophecy* and here insert the footnote: "Basilides, with Ammonius, are claimed as founders of the Masons. Authorised publication of Masonic body"

harlot, the present tool of Satan, manipulated by him till the time arrives for another advance in his diabolical stratagems.

It was A.D. 376 the Emperor Gratian ascended the imperial throne. He refused the habit of Pontifex Maximus worn by his predecessors. Though his subjects persisted in giving him the title, his determination not to sanction idolatry in wearing the usual insignia gave the death-blow to the respectability of Paganism. From the time of Numa, the chief of the Romans, under whatever title, had been regarded as king of the sacrifices.¹ Now this point of history must be specially observed. It is the connecting link between Paganism and Popery. I will here repeat and establish from another source. "The master or superintendent of the Pontifices was one of the most honourable offices in the commonwealth. Numa, when he instituted this order, invested himself first with this dignity, as Plutarch informs us. Festus's definition of this great priest is, the judge and arbitrator of divine and human affairs. Upon this account all the emperors, after the example of Julius Cæsar and Augustus, either actually took upon them the office, or at least used the name; and even the Christian emperors, for some time retained this in the ordinary enumeration of their titles, till the time of Gratian, who (as we learn from Zosimus) absolutely refused it. Polydore Virgil does not question but this was an infallible omen of the authority which the Bishop of Rome enjoys to this day under the name of Pontifex Maximus."²

Since, as already stated, Gratian refused to be attired in the robes of the Pontiff Maximus, it was absolutely necessary some one should be invested with the ecclesiastical affairs of the nation. Two were recommended for the high priesthood, Symmachus and the Bishop Damasus. He had been put forward as candidate for the Bishopric of Rome by the *monks of Mount Carmel*. In two churches opposition was offered, and nearly 300 Christians, principally females, were slain in the presence of this Damasus.³ This even Catholics have to admit. "If his election as Pope cost so much disturbance, and *even bloodshed*,⁴ as Ammianus Marcellinus intimates (and

¹ Universal History, vol. iii. p. 46.

² Kennet's Antiquities of Rome, 1820, p. 89.

³ Quarterly Journal of Prophecy.

⁴ Italics mine.

who shall impugn the truthfulness of that honest soldier-historian?), Damasus had done well to allay the feverish passions of his adherents during his lifetime on earth."¹ When Theodosius, the chosen colleague of Gratian in the burden of the empire, entered Constantinople at the head of a victorious army, he issued the following edict, A.D. 380: "It is our pleasure that all the nations which are governed by our clemency and moderation should steadfastly adhere to the religion taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the *Pontiff Damasus*, and by Peter, Bishop of Alexandria, a man of apostolic holiness. . . . We authorise the followers to assume the name of *Catholic* Christians; and we judge that all others are extravagant madmen . . . and declare that their conventicles shall no longer usurp the respectable appellation of churches."²

The corruption introduced through Basilides succeeded, and the triumph of the Egyptian system is seen in Damasus, a so-called Bishop of the Church, proclaimed and designated *Pontifex Maximus*.³ Little need be changed; everything was to hand. He would worship Maia and all the rest of the Pagan set under the name of the Mother of our Lord, and the child of all Pagan mythology, Horus or Bacchus, under the name of Christ. Sir Isaac Newton and Gibbon assert that the worship of Mary prevailed throughout the Roman Empire at the close of the fourth century. It was *Isis*-worship under a cloak. To the vulgar she was the moon; to the initiated she was the Universal Mother, whose image bore the emblem, "I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil." She was also the Roman Ceres, known as the Mother of corn. This meant the Mother of the seed. The sun was symbolised as corn according to the oracle of the great goddess; she says, "The fruit which I have brought forth is the sun." According to Fellows, "They

¹ *Sanctorale Catholicum*, by Rev. R. Owen, D.D., 1880, p. 477. Feast of St. Damasus.

² *Universal History*, vol. iii. p. 49. Bagster & Sons.

³ Though the Emperor resigned his title of *Pontifex Maximus* to Damasus, it is not so evident that his position as Grand Master of the mysteries was assumed by the same. From what is recorded in the previous chapter (Freemasonry) it will not be difficult to discover who claims that office. The time will come when possibly they will be united in one person.

put a sickle in her hand to denote the time of harvest, and when the purpose of a feast was to remind the people of the security of their dwellings, Isis was crowned with small towers."

In Bonwick's "Egyptian Belief and Modern Thought" he draws attention to the wonderful fact of dyed eggs as Easter offerings being known in early times in Egypt, as they are still in China, as well as Europe, but thinks that not more wonderful than that I.H.S. should be found on a coin of the *Maharajah* of Cashmere. All wonderment ceases when it is known there was deliberate intention in the dragging in of these Egyptian myths, and sufficient evidence that Basilides and the rest of them knew what they were about. "The sun had the mystic surname of Bacchus, I.H.S. . . . This mystic name consists of three letters, the numerical value of which is 608. This number, 608, is one of the cycles."¹ As the Pagan system was a constant shuffle and juggle with words, and initials were always arranged to express the Egyptian Trinity. Catholicism always attached itself to the side on which it found its firmest prop and most powerful ally. This religious system has no inherent or necessary affinity to one form of government more than another.² A scheming wanton that can be subservient to all, as long as it suits her purpose (except to the truth), she can assume the rôle of the most humble of servants, or put her foot on the neck of emperors. But the day is coming when she will find her master. For though there may be an allusion to her in Revelation xvii. as riding the beast, her day of judgment is not far off, for a stronger than she "shall hate her and make her desolate." Then shall come her end, as did her famous prototype—the accursed woman whose carcass was as dung upon the face of the field.³ We have followed the history of events, and the priests of Isis with their idol to Pergamos, and its removal to Rome. Then the Emperor placed himself and city under her guardianship. Christianity thus became insensibly blended with Virgin-worship; ultimately by the Council of Ephesus the worship of the Queen of Heaven was established as an article of faith, A.D. 436. From this point, as of necessity, the declension has been rapid. The

¹ Origin and Destiny of Man, p. 580.

² Ranke's History of the Popes, vol. ii., R.T.S. edition. ³ 2 Kings ix. 31-37.

enemy having gained the citadel, abomination after abomination was introduced, until the crowning act was accomplished when the Pope tried to read the decree declaring his own infallibility—only he could not, on account of the darkness that came on, accompanied with an awful thunderstorm! An infallible Pope frightened by a thunderstorm! The worship of the Virgin was general in A.D. 381—sanctioned by authority 436. The Babylonian harlot took the place of the banished Saviour, for the words of the liturgy of St. Basil were that whosoever refused to address his prayers to Mary as mediatrix between God and man was declared no member of the established creed.¹

Child-worship—the son worshipped in the mother's arms—is to be found in all countries. As mediator, he is styled Baal-berith, Lord of the Covenant.² In Persian monuments, is represented as seated on a rainbow, the well-known symbol of the covenant; in India under the name of Vishnu, preserver or saviour. The worship of mother and child is the corner-stone of the Popish religion, but the mother has the prominent place. In a church at Lisbon are the following words engraven: "To the Virgin Goddess of Loretto, the Italian race, devoted to her divinity, have dedicated this temple." This goddess was worshipped in Babylon as the Tabernacle of God; under the same name she appears in Popish ritual. "Behold the habitation of God is with men, and in men, and for men, for their salvation, and exaltation, and eternal glorification."³

Father Grebillon observes with astonishment that the Lamas of Thibet have the use of holy water, singing in the church service, prayers for the dead, mitres worn by the bishops, and that the Dalai Lama holds the same rank among his Lamas that the Pope does in the Church of Rome; and Father Grueber goes further. He says that their religion agrees in every essential point with the Roman religion, *without ever having had any connection with Europeans*; for, says he, "they celebrate a sacrifice with bread and wine, they give extreme unction, they bless marriages, pray for the sick, make processions, honour the relics of their saints, or rather their idols, they make monasteries and convents of young women, they sing in

¹ Quart. Journ. of Proph., vol. iv. p. 344.

² Hislop, p. 101.

³ Quoted from a Popish work. See Hislop, p. 121.

their temples like Christian monks, they observe several fasts in the course of the year, and mortify their bodies, particularly with discipline or the whip." Father Grueber says he has seen all this. Horace De la Poer says that the religion of Tibet is like an image of that of Rome. He then goes on to repeat very much the same as stated by Father Grueber. This is also confirmed by D'Orville in the account of a missionary voyage to China.¹

It was decreed at the Council of Trent "that no man can know with infallible assurance of faith that he has obtained the grace of God." In this there is perfect accord with other false systems, and Father Grebillon's astonishment would have given way had he seen that the Romish system was nothing more than the Pagan with Christian names. It is self-evident that justification by faith would not suit their creed. Down falls the whole fabric of delusion if this doctrine is once admitted. Satan knows this right well. Therefore, at all cost, the falsity of justification by works must be maintained, just as we have seen it upheld in the mysteries, and insisted upon in the rites of Masonry.

But material help is given on this subject by a writer in the Theosophical publication called "Lucifer." This writer quotes from the works of Ragon, a French Mason. His aim is to show that church ritualism was and is exoteric Paganism in some sense remodelled. It is from this I shall now give some copious extracts. As stated in this article, "Over the whole face of the earth, from north to south pole—Southern India,

¹ In "Sons of Loyola," by Rev. S. G. Cotton (Robertson & Co., Dublin), is the following account of the Jesuit Robert de Nobili and his colleagues, the successors of Francis Xavier, who founded the Madura Mission at the beginning of the seventeenth century. They confined their attention to the Brahmins—and to obviate the prejudices of the haughty men against natives of Europe, affirmed that they were Brahmins from the West of a higher order than any in India. To stop the mouths of opposers, "Robert de Nobili produced an old, dirty parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the Brahmins of Rome were of much older date than those of India; and that the Jesuits of Rome descended in a direct line from the god Brama." * When the authenticity of his parchment was called in question by some Indian unbelievers, *declared upon oath before the assembly of the Brahmans of Madura*, that he, Robert de Nobili, derived really and truly his origin from the god Brama.

* See also Asiatic Researches, vol. xiv. p. 57, and Mosheim's Eccles. History Art. xvii. Sec. 1, 7.

Central America, to Greece and Chaldea—the solar fire, as the symbol of divine creative power, of life and love, was worshipped. The sun was the 'Father,' Nature, the Eternal Virgin Mother, Osiris and Isis, spirit-matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgin even in Japan, clothed with star-spangled blue, standing on the lunar crescent." The writer of the article very fairly admits that the early Christians "had neither temples, statues, nor images, all of which they abhorred," and is further obliged to confess that Christians adopted the *Pagan* way of worshipping in a temple only during the reign of Diocletianus. Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. "These primitive Christians were Christians indeed; the moderns are more Pagans than any ancient idolaters." It has been already shown how Basilides introduced the leaven, and how Pagan rites were tacked on to degenerate Christianity at the close of the fourth century. The admission that all this was unknown to early Christianity is a valuable one, and cannot be too frequently impressed upon the reader. There are Christians to-day who stand aloof from all these inventions and fabrications, and take nothing as binding upon them for observance but what they find in the Word of God. Such have no feast-days of "Annunciation" and "Assumption." Had Christianity kept its first purity, the following could never have been charged against it, but which is quite true as applying to church ritualism, whether Catholic, High Church, or the numberless phases and modifications it now assumes. "The great and holy day of the Annunciation is kept by Christians nine months before Christmas. Hence the worship of fire, lights, and lamps in the churches. Why? Because Vulcan, the fire-god, married Venus,¹ the daughter of the sea; that the Magi watched over the sacred fire in the east, and the

¹ "The planet has become with the Latins, Venus or Aphrodite—*Anadyomene*, the foam-born goddess, the 'Divine Mother,' and one with the Phœnician *Astarte*, or the Jewish *Astaroth*. They were all called 'The Morning Star,' and the Virgins of the Sea, or *Mar* (whence *Mary*), the great Deep, titles now given by the Roman Church to their Virgin *Mary*."—*Lucifer*, September 1887, p. 17. This is true, for there is a Church for Rome's worship at Hastings called by this title, "St. Mary's Star-of-the-Sea."

virgin-vestals in the west." This was written by Theosophists, and it must not be forgotten applies only to paganised Christianity; and who dare say the remark is untrue that follows? "The term 'idolatrous' fits far better our accusers than ourselves. With Madonnas on every cross-road, their thousands of statues, from Christs and angels in every shape down to popes and saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry." The writer, oblivious of the fact that only a few sentences before he had admitted "that all this was *not* chargeable against *early* Christianity," now conveniently forgets, and proceeds to brand all alike.

I now go on with the article in "Lucifer," showing how all has sprung from solar worship: "The sun was the 'Father,' Nature the eternal Virgin Mother, Osiris and Isis spirit matter. The 'Earth' looked upon as the ever-immaculate virgin, the mother of all that lives and breathes in her vast bosom. Hence the sacredness of her products in ritualism—the bread and the wine. Hence also the ancient *Messis*, the great sacrifice to the goddess of harvest, now transformed into the mass or liturgy." The writer confirms me in what has been advanced: "Church ritualism and Freemasonry have sprung from the same source and developed hand in hand," and quotes from Ragon to demonstrate its truth. "History will never be able to tell us, but tradition and judicious research do, how even high initiates were forced to become renegades in order to ensure the survival of the secrets of initiation." This all agrees with what has been previously observed, that Druidism being repressed by order, it reappeared in Masonry, just as Paganism had been craftily introduced into a declining Christianity. "To transfer that worship from the solar lunar, and other cosmic deities to the thrones, archangels, dominions, and saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian canon with their old names almost unchanged." Those at all instructed from the Word, and knowing somewhat of the times ahead of us, can only say this witness is true. Believing the Apostles spake by the Holy Ghost in testifying what the latter times should be, we are prepared for a revival of doctrines

that will stand in direct opposition to the Holy Spirit's teaching. There is not a cathedral or church but is in every way adapted for the revived worship, vestments and all. "Can you boast," as the article goes on to say, "of one single rite, vestment, or sacred vessel in church or temple that does not come from Paganism?" Look at many of these so-called sacred buildings. The Virgin is the prominent figure in the stained-glass windows, and the great dispute that agitates many at this time is about this very thing in connection with the reredos of St. Paul's Cathedral. Not only has this system played false to truth in the way that has so far been described, but has also so manipulated the Sacred Word as to make it subserve to her false teaching. The verse in Genesis has been mutilated for this object and made the foundation of Mariolatry and the Immaculate Conception. Instead of "It shall bruise thy head," that verse is made to declare, "SHE shall bruise thy head." Pius IX., in his encyclical letter written from Gaeta, February 2, 1849, says, "We also repose all confidence in this, that the Blessed Virgin, who has been raised by the greatness of her merits above all the choir of angels up to the throne of God, who has crushed under the foot of her virtues the head of the old serpent," &c. Bishops, archbishops, and others seemed to try and outvie one another in putting the same idea in stronger language. The decree in which the dogma was declared says, "That most blessed Virgin, who, all pure and immaculate, bruised the poisonous head of the most cruel serpent." Can it be supposed the enemy of the truth has no design in thus introducing the woman as the superior? Let us see what Theosophists assert on the same subject. After some comparisons between the masculine and the feminine they proceed as follows: "And it is thus that the manifestation of the Divine will and power in creation is followed by the manifestation of the Divine love and wisdom in redemption, and that the agent of this last is always the 'woman.' She it is who, by her intuition of God, bruises the head of the serpent of matter, and her sons they are who get the victory over him."¹

Here we see a marvellous thing, Theosophists in agreement with Papists; at least this can only be said of one section

¹ The Perfect Way, p. 61.

of the former, for even amongst them there is divergence. One division craves for the Man to come, the other appears to have set its hopes upon the Woman to put things right. But all agree in one point, that is, any Christ rather than the Christ of God, the one exalted to be a Prince and a Saviour by the RESURRECTION FROM THE DEAD.

To make this deception the more effective, and that it may be impressed on the multitude, the eye is appealed to by them in a coloured picture presenting the woman and child, the foot of the former on the serpent's head, she sitting in the sun's boat in true Pagan order. "The ancient Pagans used *holy* water to purify their cities, fields, and men. Fonts stood at the door of every temple full of lustral water. Before sacrificing, the Pontiff, dipping a laurel branch into it, sprinkled the pious congregation."

Much of the article is devoted to the subject which has been commented upon already, namely, the effort to identify Christ the Son of God with Pagan teachers, and to make it appear that Satan has been very much maligned; but as to the historical facts, no question can be raised. Gregory the Great, it affirms, gave command to Augustine, his missionary, in this wise, "Destroy the idols, never the temples. Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to." Cardinal Baronius is credited with this statement, "The Holy Church was permitted to appropriate the rites and ceremonies used by the Pagans in their idolatrous cult since she (the Church) expiated them by her consecration." Christian nations celebrate their Easter on the first Sunday that follows the full moon at the vernal equinox. In his "Life of Constantine," Eusebius confesses that "in order to render Christianity more attractive to the Gentiles, the priests adopted the exterior vestments and ornaments used in the Pagan cult." The article then finishes in the following outburst in praise of sun-worship: "No doubt the sun was throughout the whole antiquity and since days immemorial the symbol of creative Deity with every nation; not with Pagan alone, but so he is with the Ritualists. As in days of old, so he is now."

So also the Mason, Ragon, "The Sun was the most sublime

and natural image of the *Great Architect*, as the most ingenious of all the allegories under which the moral and good man (the true sage) has ever endowed infinite and limitless intelligence." Then the great Masonic author proves that it is the *physical* sun which was regarded as both the Father and the Son by the early Christians, following up the subject by giving the true meaning of the eastward position; and it must be admitted by any candid mind that it is ably handled, excepting that the term Christian is misapplied, for it is more than once conceded that early Christianity stood away from a ritual that their memories were not treacherous enough to forget, and which was formerly associated with heathen worship. With this caution, I proceed with its summing up. "Indeed, while Christian candidates have to pronounce the Masonic oath *turned to the east*, and that their 'Venerable' keeps in the eastern corner, because the Neophytes were made to do the same during the *Pagan mysteries*, the Church has, in her turn, preserved the identical rite. During the high mass, the high altar is ornamented with the tabernacle or the pyx (the box in which the host is kept), and with six lighted tapers. The *esoteric* meaning of the pyx and its contents, the symbol of the Christ Sun, is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians knowing of no more), three on his right and three on his left."¹ But that which is so fearful in all this is, not satisfied with hankering after the philosophy of the ancients, but must needs make the Scriptures bend to their imaginations, and travesty that Holy Word to their vain delusions. Witness the following: "'The sun is my Lord,' exclaims David in Psalm xcv., translated very ingeniously in the Authorised Version, 'The Lord is a great God, a great King above all gods,' or planets truly." And this is capped by nothing less than blasphemy: "All are devs (demons) on this earth save the God of the seers (initiates), the sublime IAO; and *if in Christ you see aught than the sun*, then you adore a dev, a phantom such as are all the children of night."²

The east being the cardinal point whence arises the luminary of the day, what wonder if all the nations of the earth wor-

¹ Lucifer, vol. iv. p. 44.

² Augustine, Challis, vol. ii. p. 18. Quoted from Lucifer.

shipped in him the visible agent of the invisible principle and cause? For the learned Egyptian, the sun was the "eye" of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the sun became the deity *in toto*; and by dint of casuistry, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same.¹

Such is the philosophy that is making headway in this nineteenth century, and will soon enwrap the world in midnight darkness; and there are writers who, in their eagerness to advance the hour, take the lead and encourage their followers with scoffing and blasphemy that one would fear only those that are given over to believe "the lie" could possibly indulge in. Of such quality is the following:—

"The Church (or Churches) maintain that the only saving principle is belief in Jesus, or the carnalised Christ of the soul-killing dogma; Theosophy, undogmatic and unsectarian, answers it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self; *i.e.*, it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works*—*faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul."²

And again—

"If called upon to explain the name *IESOUS CHRISTOS*, the answer is, study mythology, the so-called 'fictions' of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the 'Healer,' and the allegory about his son Janus (or Ion), his priest at Delphos, through whom alone could prayers reach the immortal gods, and his other son, Asclepios, called the *Soter*, or Saviour. Here is a leaflet from esoteric history, written in symbolical phraseology by the old Grecian poets."³

"Their Jesus is the mythical Christ, the Horus of twelve years, and the adult Horus of thirty years, the Lord of the age, æon, or cycle, who came and went, and was to come again for those who possessed the Gnosis."⁴

By these extracts it must be seen that all these great con-

¹ Lucifer, vol. iv. p. 44.

² Ibid., No. 3, p. 163.

³ Ibid., No. 4, p. 303.

⁴ Gerald Massey, *ibid.*, p. 137.

federacies are in agreement, setting at nought the doctrine of the Bible, justification through faith in Christ, God's Son. In the one case, the power to aid is claimed by the priest; in the others, Masons and Theosophists say it is in man himself the "saving principle dwells" to lift him into a higher sphere. In this he usurps the place of Christ, destroys the character of sin, puffs at the holiness of God, and asserts, in proud contempt of all that God has said, that he is able to be a servant of righteousness, without being humbled to accept "the gift of righteousness."¹ It has been so all along, and will take a more defiant form as we come to the period of the Lord's return. Jannes and Jambres withstood Moses. Balaam withstood God. The devil used the serpent *in* Paradise, and now he has enlisted man *out of it* to do his deadly work. Awful service for him to take, and awful wages will he receive; and as the two men are pointed at as beacons who incurred the righteous anger of God, so shall others, persisting in their evil, have their portion with all that are shut out of the glory of the holy city. "And there shall in no wise enter into it anything that defileth, neither whatsoever *worketh abomination, or maketh a lie.*"² "For without are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever *loveth and maketh a lie.*"³ And so the mystery of iniquity develops. Some restraint holds it back at present. Premonitory symptoms of the gathering clouds are evident to those who are on the watch, and though at present the principles are scattered in these several organisations, they will soon be gathered up in one vast coherent system, appalling in its awful majesty. The *Christian Cynosure*, a paper devoted to the exposing of Masonry in America and the evil it is working in that country, has the following:—

"The proofs that Popery and Lodgery are one and the same thing are these:—

"1. Both teach salvation by ceremonies invented by men and administered by priests, thus making the people dependent on those priests for salvation.

"2. Human ceremonies, called by Dean Trench *self-projected worships*, are Gentile or Pagan religions, worship paid to devils.

¹ Rom. iv. 17.

² Rev. xxi. 27.

³ Rev. xxii. 15.

"3. Two years since, the Mayor of New Iberia, La., who was its most prominent physician, and the leading lawyer, who was State Superintendent of education in Louisiana, were both Romanists and Freemasons, and the priests did not object.

"4. In 1754 Jesuit priests invented the 'Rite of Perfection' in the Jesuits' College of Clermont, Paris. That rite of perfection was brought to this country by an apostate Jew, Morin, and now forms the chief part of the ruling rite of the Masonic world, called falsely 'The Ancient and Accepted Scottish Rite,' formed by the Jesuits, aided by Chevalier Ramsay. This Ramsay was an apostate Presbyterian, educated at the Edinburgh University. At twenty years of age he went with the exiled Stuarts to France, and became tutor to the sons of James II. He was converted to Popery by Fénelon, and became wealthy. Both the French king and the Pope pensioned the Stuarts, hoping by them to restore Popery to the British throne, and destroy Protestantism and free government in Europe. They attempted this by adding higher degrees to the simple English Blue Lodge Masonry. But their plan failed. The revolution of 1688, which brought William and Mary to the English throne, and saved Protestantism and free government, could not be overcome. The names of those higher French degrees prove their Papist origin. 'Chapter' means a dean and his clergy; and 'Knights Templar' were Popish military monks. Thus our American Masonry is the child of Popery. By it the simple English Protestant mechanics were made to *obey* the higher French degrees. Charles II. had already patronised the companies of operative masons in England, and by them he regained his throne and gave to stone-masonry the name of the 'Royal Art' (see Rebold, 'General History of Masonry,' p. 54). And yet such is the fearful ignorance in the United States produced by a silenced press and pulpit, that the American people and clergy are ignorant of the fact that our Popery and Masonry are one in their origin and nature, and both are Antichrist.

"But though Charles II. held the British throne twenty-five years, all the time a secret Papist, backed by the King of France and the Pope, their accursed plan was defeated, and for three centuries no Popish priest was allowed to profane British soil by consecrating a graveyard by priestly mummery.

"And their plans will fail here, though priestly cunning and political corruption are joining hands. Though they may, and probably will, bring us to blood, as the Lodges have once done already; though they may darken our moral heavens, take God's Word out of our schools, as they are doing and have extensively done, and put the

words of priests in its place as our standard of law and morals; yet whoever reads the magnificently inspired drama of the Apocalypse must see that CHRIST is still the suffering Conqueror; that He is stronger than 'the strong man armed;' that angels excel the devils in strength; and that mystical Babylon, which is false religion and false politics condensed, must finally fall like that great millstone which John saw a mighty angel cast into the sea (Rev. xviii.), saying, '*Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*'"¹

Is there not a feeling abroad that we are within the throes of mighty changes, and witnessing the break up of cherished beliefs and truths, which have always been looked at as solid—that foundations are giving way to speculations of science and so-called philosophy? A Bishop² delivers such a sentence as this, "The zones of enormous wealth and degrading poverty, unless carefully considered, would presently generate a tornado, which, when the storm cleared, might leave a good deal of wreckage behind."³ And Mr. Oliphant, in his "Scientific Religion," a book written professedly under spirit-guidance, sounds the same note in the following paragraph: "Indications of an approaching schism of a far more profound character than any of which we have any historical record since the disciples were first called Christians at Antioch, are apparent to those who watch the spiritual horizon. A spiritual wave is at present rolling in upon the world. Before long it will break; and the object of this book is to prepare men's minds for a crisis in the history of the planet which cannot, I think, be very long deferred, but which will take a very different form from that which is usually anticipated. It is this struggle which will be so critical for the human race, for it involves an issue of inconceivable magnitude, and must be carried on under conditions which will develop many new and terrible experiences, and call into operation laws which have been more or less hidden from scientific investigation. In a word, it will be a psychological rather than a physical conflict, though I do not mean to say that the ordinary weapons of so-called civilised warfare will not be called into requisition." All this is just what prophetic students have been

¹ Christian Cynosure, November 21, 1889.

² Rochester.

³ Pall Mall, September 21, 1888.

for years testifying. If these conclusions are only formed from the natural discernment of a penetrating mind—of one who has had to do largely with the politics of this era, as deductions only from his outlook on the political horizon, in much the same way as any far-seeing statesman, they are worth consideration. We Christians say the same. There will come a wreck of all ecclesiastical and political constitutions. We know it, but have learned it from a better source than “scientific religion.” “I will overturn, overturn, overturn; and it shall be no more until He come whose right it is, and I will give it Him.” And that the weapons of “civilised warfare” will be brought into requisition is foretold by Joel, chap. iii. 9, “Prepare war, let all the men of war draw near; beat your ploughshares into swords, and your pruning-hooks into spears: multitudes, multitudes in the Valley of Decision; for the day of the Lord is near in the Valley of Decision.” A crisis that will have grown out of “Scientific Religion,” headed by a scientific *Antichrist*, and of which period Mr. Oliphant’s book is an indication, that it is quietly stealing a march upon the world—a forcible termination of the present condition of “man’s day” with his systems—a shaking of the nations on a more stupendous scale than ever before seen, because their WICKEDNESS IS GREAT.

This vast system, that claims to be the Church of Christ, has set up a woman, the Pagan Queen of Heaven, and by this displaced the Son of God, daring by picture representations to give her the power and ability to crush the serpent’s head, and lays claim to have spiritual authority over all souls. It is an Italian foreign religion that is gradually regaining its hold, because it postures as a kind mother through its Cardinal—figuring as having at heart the social well-being of the people. “The Catholic Church is profoundly with the people,” so speaks the Cardinal on his Silver Jubilee, 9th June 1890. The gloved hand hides the claws that are ready to tear. The Pope will not stop at infallibility in spiritual concerns, but it appears as if he were about to claim a right to supreme authority in temporal concerns as well, and to have infallibility proclaimed as his prerogative in this field also.

“But the world is likely soon to witness the creation and proclamation of one more dogma relating to the question of the ‘temporal

power.' The Pope has already been pronounced 'infallible' in spirituals, he now desires to be proclaimed supreme in temporals. He has already, we are informed by another of his organs, addressed the usual inquiries on this subject to the several archbishops and bishops throughout the world, and if the replies be favourable as to whether 'the faithful' are now sufficiently able to bear this strong doctrine, the Pope will be decreed by 'the Church' supreme ruler of the world.

"This infatuated policy on the part of the Pope will tend, doubtless, still further to increase the jealousy and rouse the opposition of the 'kings of the earth' to the proud pretensions of 'His Holiness' to supreme temporal power, and may tend to hasten the fulfilment of those solemn prophetic announcements respecting the final doom of the Papacy, which shall be brought about by combinations of those very monarchs themselves whose rule the Pope desires to control or abrogate. For *'the kings of the earth'* shall *'hate the woman drunken with the blood of the saints and of the martyrs of Jesus; . . . and shall make her desolate and naked, and shall eat her flesh, and burn her with fire'* (Rev. xvii. 2, 5, 6, 16)."¹

Souls and bodies alike to come under the power of her awful tyranny. In well-chosen words another writer sums the case up against her. "What traffic, what buying and selling for heaven and for hell, and for this life and its honours and pleasures. Where does not this energy of traffic reach? What does it not lust for and buy in the form of earthly gain? What will it not sell, from the highest throne in heaven down to the lowest secular office on earth? Indulgence to sin, exemption from its penalties, God's favour and God's frown are all alike in its markets; and the kings of the earth and merchants are there to make their bargains, . . . confessedly wonderful in its inward structure and outward display; and having under the disguise of Christ's name one thought or principle of life—its own pre-eminence." But, as before said, her days are numbered, and another tyrannical master finding her in the way of carrying out his cherished schemes, will hate her and burn her flesh. But that judgment the Beast is permitted to inflict will only precede his own by a very short interval. With serpent-like cunning, he, the wicked one, may gain the "perilous seat." That crafty, cruel thing Jesuitism will be one of the agents to

¹ Church Advocate, June 1890.

his hand, whereby he may obtain it, and which he will use to secure it. What wickedness may not come out of a society that teaches by its Fathers an easy way to compound for sins? Escobar says, "It is lawful to make use of the science acquired through the assistance of the devil, provided the preservation and use of that knowledge do not depend upon the devil; for the knowledge is good in itself, and the sin by which it was acquired has gone by,"—a statute of limitations worthy of their master, who alone could have instigated such a diabolical maxim. It was this Father of whose treatise Pascal said, "It is so shockingly bad, I dare not transcribe it," and who upheld the decision of another casuist, "That a monk may lay aside his religious habit without incurring excommunication if he has laid it aside for an infamous purpose, such as to pick pockets or to go *incognito* into haunts of profligacy, meaning shortly after to resume it." It is even allowed, if a man considers his honour attacked, he may kill his enemy, provided it be done without treachery, and to settle the difficulty about the meaning of "treachery" explains, "We call it killing in treachery when the person who is slain had no reason to suspect such a fate. He, therefore, that slays his *enemy* cannot be said to kill him in treachery, even although the blow should be given insidiously and behind his back." And another of the "Fathers" lays down the rule, "That it is lawful not only to kill false witnesses, but the judge himself."¹ This "Society of Jesus," which has at one time or another been repressed in every part of the world, was by the present Pope, July 13, 1886, reinstated to all its privileges which had ever been cancelled.

Those who are observing these questions see that the world is shadowed by a power, subtle in its working, energetic in its government, and possessed of vast wealth. One such writes in the *Sydney Quarterly Magazine* for September 1890, referring to the Jesuits:—

"Where is there upon earth an army, a society of men banded together for any purpose whatever, that is so perfect in discipline? A compact phalanx of twenty-five thousand men, all well educated, all trained to the most implicit obedience, all animated by the same

¹ See Pascal's Provincial Letters.

aim, despising fortune, torture, death; ready to do what Gordon said his men would do. The record of its past history reads like a page of brilliant romance, full of marvellous exploits. But this is really nothing to what they may do if the entire power of the Order is concentrated on *one* aim."

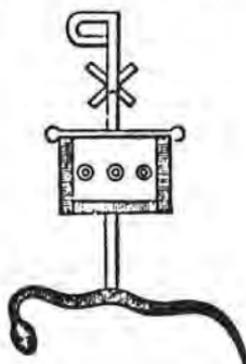
The writer adds—

"The accession of Rome to the dominion of the world is but a question of time."

That this is the "aim" cannot be questioned; but not Rome under its present constitution. For the time being it allows some truth to be incorporated in its teaching; but so overlaid with error that millions are deceived by the frauds that hide it. Its temples and ceremonies, framed with reference to a past apostasy, as also to the service of one in the very near future, and its symbols stolen from its Pagan predecessors. A very manifest evidence of this is the following:—

"I shall never forget one evening when I beheld the procession of the Blessed Sacrament from a college of the Jesuits at St. Æcheul, near Amiens. It was a lovely summer's evening, and there must have been twenty thousand people in the fields to accompany it. Each of the students carried a little band surmounted with a cross. There you saw the Labarum¹ and its motto, 'In hoc signo vinces.'²"

¹ "The Labarum," says the Encyclopædia Britannica, "was the Christianised



form of the Roman cavalry standard" (vol. xiv. p. 164). The drawing is from vol. ix. p. 278.

² Shrines and Sepulchres, by R. R. Madden, M.R.I.A., 1851, vol. II. p. 547.

All this proclaims in an awful degree what a system it is, and the criminal alliance it has formed to entrap men's souls; but the depths have not been reached yet—more remains to tell. The words to the prophet Ezekiel when he was bidden to behold the abominations of the house of Israel are applicable here: "Turn thee yet again, and thou shalt see greater abominations than these."

"No images of the gods were reckoned by the ancients so sacred as the lingam-yoni and phallic ones. . . . In Ezekiel xvi. 17 we find the Jewish women manufacturing silver and golden phalli. Even in the present day, in obscure parts of Italy and Spain, may be seen phallic amulets and charms against the evil-eye worn by the village maidens and youths, and consisting of nothing more or less than representations of bi-sexual deities or actual phalli carved in gold, silver, ivory, or other material. I myself saw in a village not far from Naples a young girl with a silver phallus hanging round her neck, under which were carved the initial letters I.N.R.I., and which she devoutly kissed on passing a cripple, making at the same time the sign of the cross; and on another occasion, when passing a group of leprosy-stricken Arabs near the outer gates of the town of Tangier, in Marocco, I met a Spanish *señora*, who, directly she perceived the lepers, commenced hurriedly to say her prayers, counting at the same time her beads, at the end of which hung a well-carved androgynous Christ, nailed to a cross composed of four phalli, and having the usual I.N.R.I. above, and a conspicuous crux ansata over the fork of the body, thus O—." ¹

It may truly be said, to quote the words of the Hon. A. Herbert from his work "Nimrod"—"The object of Satan being to destroy modesty, since it is impossible to restore purity." Will the Romish priests or Jesuits explain the meaning of this object, seen to-day in Spain, the home of the Inquisition, at the head of every procession, whether on saint's day, Holy Week, or for the purpose of administering extreme unction, carried by the Sacristan who leads the priestly conclave? It

¹ Herbert Junius Hardwicke, M.D., *Agnostic Annual*, 1891. The same is recorded in the writings of Mr. W. P. Knight. Knight's edition, vol. I. part iv. p. 31.

is called "La Cruz," and surmounted by a *crucifix* in order to give it the signification of *Christ*. Not only the serpent, but *this other symbol*, is thus brought home to their doors.¹

There is a lurid light thrown upon these ceremonies if we consider what Clement of Alexandria writes of the mysteries of Dionysius. In his address to the heathen he says, "These Corybantes also they call Cabiri, and the ceremony itself they



From a Photograph taken in the Canary Islands, 1890.

announce as the Cabiric mystery; for those two identical fratricides having abstracted the box in which the *membrum virile* of Bacchus was deposited, took it to Etruria—dealers in

¹ That for which Jehovah abhorred Israel, as described in Ezekiel, is followed to this day in India; the women, at the conclusion of the worship of the idol, paint on the walls a SCARLET HEART in token of favour bestowed on them by the god of fire. Pictures of the *Sacred Heart* with its internal consuming fire may be seen in Paternoster Row, provided for the devotees in that guild.

honourable wares truly! They lived there as exiles, employing themselves in communicating the precious teaching of their superstition, and presenting it and the box for the Tyrrhenians to worship."

We see now how Rome became the depository of this shameful rite and steward of Pagan ceremonies, then handed on by the monks of Mount Carmel, the supporters of Damasus, on the memorable occasion of his election to the post of Bishop of Rome.

THE ASHERAH.

The first mention of the Asherim is in Exod. xxxiv. 13, 14, and has an important bearing upon the separation of Israel from the abominations of the Gentiles: "But ye shall break down their altars, and dash in pieces their obelisks (margin), and ye shall cut down their Asherim." The Revised Version is followed: "For thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God." This title that Jehovah assumes is in special relationship to the symbol He denounces, and it was solemnly laid upon them not to do anything like the nations around them.

In Deut. xvi. 21, 22, the injunction is again repeated, "Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up an obelisk which the Lord thy God *hateth*."

After many vicissitudes and chastisements, mainly arising from their being seduced to false worship by surrounding nations, we must pass on to the time of Jeroboam. Now the threat of their uprooting from the land is declared: "For the Lord shall smite Israel as a reed is shaken in the water; and He shall *root* up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, *because they have made their Asherim*, provoking the Lord to anger" (1 Kings xiv. 15). For all this there were those who still adhered to the wickedness, and that too in the royal family, namely, the mother of Asa: "Also Maacah, his mother, he removed from being queen, because she had made an *abominable image for an Asherah*" (1 Kings xv. 13).

Ahab, the wicked king of Israel, persisted in the same. "He

reared up an altar for Baal in the house of Baal, which he had built in Samaria, and Ahab made the Asherah; and Ahab did yet more to provoke the Lord the God of Israel to anger than all the kings of Israel that were before him" (1 Kings xvi. 32, 33). The special commendation to Jehoshaphat—in spite of his defection with reference to Ahab—was in this one thing concerning the Asherah: "Nevertheless, there are good things found in thee, in that thou hast put away the Asheroth out of the land, and hast set thine heart to seek God" (2 Chron. xix. 3).

The days of Ahaz were days of high-handed guilt in this particular; for not only did he do according to the *abominations of the heathen*, but the brazen altar which was before the Lord he brought from the fore front of the house, from between his altar and the house of the Lord. Hezekiah his son removed these abominations. Under his guidance the people were taught the good knowledge of the Lord; so they went forth "and brake in pieces the obelisks and hewed down the Asherim . . . until they had destroyed them all" (2 Chron. xxxi. 1).

It will be found that this clinging to the worship of an obnoxious symbol worked ruin with a nation of whom God had said, "Ye shall be unto me a kingdom of priests and a holy nation."

Pass on now to the time of Ezekiel, in whose days the uprooting of the nation was carried out. Why? Here it is: "Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men,¹ and didst play the harlot with them" (xvi. 17).

It will thus be seen that Jehovah's wrath was directed principally against one particular thing, which is frequently stigmatised as an *abomination* unto him, and it is proved that secret crypts and fraternities still cherish the traditions and cling to the symbols of the heathen, yet hiding it by a language of purposed concealment, that only those who have the key are able to understand.

Does Scripture warrant the thought that this worship will be again set up, and so bring down the wrath of God again upon the world? I believe it does. That question I will now proceed to examine.

¹ "Rather images of the phallus, the Hindoo lingam" (Hävernick).

Isaiah tells of the day when "the Lord will have mercy on Jacob, and will yet choose Israel;" but he also speaks of the terrible visitations sent to bring them to repentance (Isa. xiv. xv. xvi.). But when they know the mercy of the Lord, this follows: "In that day shall a man look unto his Maker, and his eyes shall have respect unto the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall he have respect to that which his fingers have made, either the Asherim or the sun images" (chap. xvii. 8). In the 27th chapter he goes on to speak of the days when "Jacob shall take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit." Pass on to the 9th verse: "Therefore by this shall the iniquity of Jacob be purged, and this is all the fruit of taking away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun images shall rise no more."

How strikingly this is confirmed by the prophet Micah! He prophesies that the "Ruler of Israel should come forth from Bethlehem;" but instead of being received, they betrayed and murdered Him. "Therefore will He give them up, until the time that she which travaileth hath brought forth" (see Rev. xii.), "then the residue of his brethren shall return unto the children of Israel." When this comes to pass, Jehovah proclaims, "I will cut off witchcraft out of thine hand, and thou shalt have no more soothsayers; and I will cut off thy graven images, and thy *obelisks* out of the midst of thee, and thou shalt no more worship the work of thine hands. And I will pluck up thine *Asherim* out of the midst of thee, and I will destroy thy cities, and I will execute vengeance in anger and fury upon the nations such as they have not heard" (Micah 7. 2, 3, 12-15).

We have seen that the Papal hierarchy has it amongst its stores of other heathen customs and traditions. Freemasons make much of its occult meaning, calling it a really beautiful symbol, but a "somewhat abstruse allusion to the old sun-worship."¹ Lastly, Theosophists are reviving it under the pretext of "reconstruction," with great ostentation claiming "to restore and rehabilitate the truth. . . . That which we shall propound, therefore, will be no new doctrine or practice, but that

¹ See part on Freemasonry.

only which is either so old as to have become forgotten, or so profound as to have escaped the superficial gaze of modern eyes."¹ The jargon of the following extract is enough to establish the plea of being "profound," but the instructed will see what underlies the jumble:—

"The wise of old, who, exalting the woman in themselves, attained to full intuition of God, failed not to make recognition of her in the *symbols* whereby they denoted deity. Hence the significance of the combination, universal from the first, of the symbols I.O., the unit and the cipher, in the names designative of deity. For as the line of force, and the circle of comprehension and multiplication, these two represent at once energy and space, will and love, life and substance, father and mother. And though two, they are one, inasmuch as the circle is but the line turning round and following upon itself, instead of continuing into the abyss to expend its force in vain. . . . Sex, says the Kabbala, is the true God of Hosts. Hence the universal use of its emblems in religious worship, wherein nations gave the preference to the one or to the other, according to their own characteristics."²

It would be a shame even to speak of these things if it were not for the solemn conviction that the days are upon us of a further advance of the assailants.³ God still keeps the restraint upon them. Its working is manifest. Their vaulting ambition is to get a restored Babylon which will end in a scientific religion, for Theosophists are counselled to weep at the overthrow of the first one.⁴ When this time shall come, then will be the day of Satan's triumph. The people of God have always been seen fighting against detachments of the foe; but now we are witnessing the enemy closing up its ranks, and standing ready for the great onslaught to be capped by the ABOMINATION OF DESOLATION being set up in the holy place, a sign to the faithful remnant to flee for their lives, for their deliverance will only be brought about by the glorious appearing of the Lord Jesus to avenge the outrage to Himself and His truth.

"Come out of her, my people, and be not partakers of her sin." What then must be our conclusions, seeing we are now in such

¹ Perfect Way, p. 2.

² See Appendix C.

³ Ibid., p. 59.

⁴ See Appendix A.

evil days? Are Christians to give way to despair? By no means. It was in reference to such days the disciples inquired, and they were encouraged with these words, "Take heed that no man lead you astray. For many shall come in my name, saying, I AM THE CHRIST, and shall lead many astray. And ye shall hear of wars and rumours of wars: *see that ye be not troubled*, for these things *must needs* come to pass; but the end is not yet" (Matt. xxiv. 4-6). Instead of despair, the opposite is to be our attitude: "But when these things begin to come to pass, *look up*, and *lift up your heads*; because your redemption draweth nigh" (Luke xxi. 28). The flag of truce held out so long on God's part, with the message of mercy accompanying it, "Be ye reconciled to God," will soon be withdrawn; for though man put Christ on the cross, God made that sacrifice the basis of His righteous dealings to man as a sinner. Execution of wrath was stayed, but judgment must follow. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," and His wrath will soon be poured out. Truth may seem to go under for a time, but the day of triumph is at hand.

With all this accumulated evidence of the design of the enemy, confirmed by the supreme authority of the Word of God, it will not be difficult for the discerning reader to determine what is meant by the ABOMINATION OF DESOLATION referred to in Matt. xxiv. 15—the crowning act of man's wickedness, to which the attention of the disciples is directed by the Lord Jesus, and guarded by the sentence in parenthesis—WHOSO READETH, LET HIM UNDERSTAND.

APPENDIX.

APPENDIX A.

(From "Lucifer," pp. 448-450.)

We (Humanity) are now helping matter to ascend toward spirit; and to do that, we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those who, on this side of the Flood, tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were *worsted in our efforts by the dark genius of the Earth*—the spirit of matter, whom the Gnostics called Ildabaoth and the Jews Jehovah. Think ye that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather in the childhood of the Fifth Race, "the whole earth was of one of *lip* and one speech," saith chapter xi. of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy common to all; and that men were bound by one religion, whether this term be derived from the Latin word *relegere*, "to gather or be united" in speech or in thought, from *religens*, "revering the gods," or from *religare*, "to be bound fast together." Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the "flood" accepted in common one *truth*—*i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical, and harmonious whole called by us the *Wisdom Religion*.

Now, reading the first nine verses of chapter xi. between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they

should be "scattered upon the face of the earth," and their Wisdom Religion should, in consequence, be broken up into a thousand fragments; and lest they themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith*, begin gravitating earthward—the wise men, who "journeyed from the East," devised a plan. In those days temples were sites of learning, not of superstition; priests taught Divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution-box, as at present. Thus, "'Go to,' they said, 'let us build a city and a tower, whose top may reach unto heaven, and let us make a name.' And they made *burnt brick* and used it for *stone*, and built therewith a city and a tower."

So far this is a very old story, known as well to a Sunday-school ragamuffin as to Mr. Gladstone. Both believed very sincerely that these descendants of the "accursed Ham" were proud sinners, whose object was, like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching "heaven," the supposed abode of both. But since we find the story told in the *revealed* Scripts, it must, like all the rest in them, have its esoteric interpretation. In this occult symbolism will help us. All the expressions that we have italicised, when read in the original Hebrew, and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:—

1. "And the whole earth (mankind) was of *one lip* (i.e., proclaimed the same teachings) and of the same *words*"—not of "speech" as in the Authorised Version.

Now the Kabalistic meaning of the term "words" and "word" may be found in the *Zohar* and also in the *Talmud*. "Words" (*Dabarim*) mean "powers," and *word*, in the singular, is a synonym of Wisdom; e.g., "By the uttering of *ten words* was the world "created"—(*Talmud*, "Pirkey Aboth," c. 5, *Mish.* 1). Here the "words" refer to the ten Sephiroth, builders of the universe. Again: "By the *Word* (Wisdom, Logos) of YHVH were the heavens made" (*ibid.*).

2-4. "And the man (the chief leader) said to his neighbour, 'Go to, let us make *bricks* (disciples), and *burn them to a burning* (initiate, fill them with sacred fire); let us build us a *city* (establish mysteries and teach *the doctrine*) and a *tower* (*Ziggurrat*, a sacred temple tower), whose top may reach unto heaven'" (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called "the house of the seven spheres of heaven and earth," and "the house of the stronghold (or strength, *tagimut*) and the foundation-stone of heaven and earth."

Occult symbology teaches that to *burn bricks for a city* means to train disciples for magic, a "hewn stone" signifying a *full initiate*, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, viz., "interpreter of the mysteries," a *hierophant*. The supreme initiation was referred to as "the burning with great burning." Thus, "the *bricks* are fallen, but we will *build* (anew) with hewn stones" of Isaiah becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed "confusion of *tongues*" we may turn to the legendary version of the *Yezidis*, and read verses 5, 6, 7, and 8 in Genesis, chap. xi. esoterically:—

"And *Adonai* (the Lord) came down and said, 'Behold, the people *is* one (the people are united in thought and deed), and they have *one lip* (doctrine). And now they begin to spread it and nothing will be restrained from them (they will have full magic powers, and get all they want by such power, *Kriyasakti*), *that they have imagined.*'"

And now what are the *Yezidis* and their version, and what is *Adonai*? *Ad* is "the Lord," their ancestral god; and the *Yezidis* are a heretical Mussulman sect scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see "Chaldean Account of Genesis"), who are known under the strange name of "Devil-worshippers." Their confession of faith is very original. They recognise two powers or gods—Allah and *Ad* (or *Ad-onai*), but identify the latter with *Sheitan* or Satan. This is but natural, since Satan is also "a son of God" (see Job i.). As stated in the Hibbert Lectures (pp. 346 and 347), Satan, the "Adversary," was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of evil and the dark spirit of the earth, they explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of His creatures. *Ergo*, He has no need of prayers or burnt-offerings of the "firstlings of the flock and the fat thereof." But that their *Ad*, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt-offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the *Yezidis* of Mosul what they have to say as to the confusion of tongues or speech when Allah "came down to see the city and the tower which the children of men had builded," and they will tell you it is not Allah but *Ad*, the god *Sheitan*, who did it. The jealous genius of the earth became envious of the powers and sanctity of man, as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*; and therefore this deity of matter and concupiscence confused their brains, tempted

and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried, and became "scattered upon the face of the earth."

This is more logical than to attribute to one's "God," the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is, like much else, not original, but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. "I have translated the word 'speech' with a prejudice," he says (Chaldean Account of Genesis, p. 163); "I have never seen the Assyrian word with this meaning." Any one who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose "heart was evil" and who was "wicked," who confused "their counsel," not their "speech," and who broke "the sanctuary . . . which carried Wisdom," and "bitterly they wept at Babel."

And so ought to "weep" all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back a *Babel of modern thought*, compared with which the "confusion of tongues" itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But "woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness," saith Isaiah. The very elements seem confused and climates shift, as if the celestial "upper ten" themselves had lost their heads. All one can do is to sit still and look on, sad and resigned, while—

"The slack sail shifts from side to side;
The boat, untrimm'd, admits the tide;
Borne down adrift, at random toss'd,
The oar breaks short, . . . the rudder's lost."

APPENDIX B.

From *Lothair*, p. 290. Right Hon. B. Disraeli. Longmans, 1875.

The "Madre Natura" is the oldest, the most powerful, and the most occult of the secret societies of Italy. Its mythic origin reaches the era of Paganism, and it is not impossible that it may have been founded by some of the despoiled professors of the ancient faith. As time advanced, the brotherhood assumed many outward forms, according to the varying spirit of the age; sometimes they were Freemasons, sometimes they were soldiers, sometimes artists, sometimes men of letters.

The "Madre Natura" have a tradition that one of the most celebrated of the Popes was admitted to their fraternity as Cardinal de' Medici, and that when he ascended the throne, mainly through their labours, he was called upon to co-operate in the fulfilment of the great idea.

An individual who in his youth has been the member of a secret society, and subsequently ascends a throne, may find himself in an embarrassing position. This, however, according to the tradition, which there is some documentary ground to accredit, was not the perplexing lot of His Holiness Pope Leo X. He took an early and no unwilling opportunity of submitting to the Conclave a proposition to consider whether it was not both expedient and practicable to return to the ancient faith for which their temples had been originally erected.

The chief tenet of the society of "Madre Natura" is denoted by its name. They could conceive nothing more benignant and more beautiful, more provident and more powerful, more essentially divine, than that system of creative order to which they owed their being, and in which it was their privilege to exist . . . and they desired to revive those exquisite personifications of the abounding qualities of the mighty mother which the Aryan genius had bequeathed to the admiration of man. Parthenopè was again to rule at Naples instead of Januarius, and starveling saints and winking Madonnas were to restore their usurped altars to the god of the silver bow and the radiant daughter of the foaming wave.

APPENDIX C.

From Secret Doctrine, by H. P. B., pp. 459-473.

The Jews—whose realism, if judged by the dead letter, was as practical and gross in the days of Moses as it is now—in the course of their estrangement from the gods of their Pagan neighbours, consummated a national and Levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their monotheism—exoterically; while seeing in it but a universal phallic symbol—esoterically.

When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced “uncovered” before the Ark of the Covenant, and was so anxious to appear *vile* for the sake of his “Lord,” and base in his own sight.

Iacchus again is Iao or Jehovah, and Baal or Adon, like Bacchus, was a phallic god.

The dance performed by David round the ark was the “circle-dance,” said to have been prescribed by the Amazons for the mysteries. Such was the dance of the daughters of Shiloh and the leaping of the prophets of Baal. It was simply a characteristic of the Sabeian worship, for it denoted the motion of the planets round the sun.

The ark, in which are preserved the germs of all living things necessary to re-people the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of Nature. . . . The ark is the sacred *Argha* of the Hindus, and thus the relation in which it stands to Noah’s ark may be easily inferred when we learn that the *Argha* was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis-Astarte and Venus-Aphrodite, all of whom were goddesses of the generative powers of Nature or of matter—hence representing symbolically the ark, containing the germs of all living things.

The Jews, previous to as well as after their metamorphosis of Jehovah into a *male* god, worshipped Astoreth, which made Isaiah declare, “*Your new moons and feasts my soul hateth,*” saying which, he was evidently unjust.

Astoreth was in one sense an impersonal symbol of Nature, the ship of Life carrying throughout the boundless sidereal ocean the germs of all being; and when she was not identified with Venus, like every other "Queen of Heaven," to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the Chaldean "Nuah the Universal Mother" (female Noah, considered as one with the ark), and of the female triad, Ana, Belita, and Davikina; . . . now she is Mary the Virgin in the Latin Church, represented as standing on the crescent moon, and at times on the globe, to vary the programme.

The pillar and circle (IO) now constituting the first decimal number, and which with Pythagoras was the perfect number, contained in the Tetractis,¹ became later a *pre-eminently* phallic number amongst the Jews, &c.

This discovery connects Jehovah still more with all the other creative and generative gods, solar and lunar, and especially with "King" Soma, the Hindu *Deus Lunus*, &c.

Jehovah, from the two words of which his name is composed, makes up the original idea of male-female as birth originator, for the *Y* was the *Membrum Virile*, and *Honah* was Eve.

As various writers have shown, and as brutally stated in Hargrave Jennings's *Phallicism* (p. 67), "We know from the Jewish records that the ark contained a *table of stone*. . . . That stone was phallic, and yet identical with the sacred name of *Jehovah*, which written in unpointed Hebrew with four letters is J.E.V.E. or J.H.V.H. (the H. being an aspirate and the same as E.). This process leaves us two letters I.V. (in another form U.); then if we place I. in the U. we have the 'Holy of Holies,' we have also the Lingha and Yoni, and Argha of the Hindus, the Isvara and 'Supreme Lord,' and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni of the Ark of the Covenant."

¹ So called because of this arrangement



PART II.

THE MYSTERY OF GOD

AND

THE MYSTERY OF LAWLESSNESS:

*BEING AN ENDEAVOUR TO INTERPRET THE CELESTIAL
SIGNS AND TO READ THE LESSON OF THE FLOOD,
BY MEANS OF THE APOCALYPSE.*

PREFACE.

NEARLY all books lately issued on Scriptural subjects, especially such books as have a prophetic touch, commence with an allusion to the circumstances of the age in which we are living. Such works usually state the opinion of their writers that notwithstanding the tendency of all thinkers to exaggerate the importance of their own times, the Nineteenth Century stands out, nevertheless, in comparison with nearly every preceding period, as a distinct epoch in the history of man.

The reasons for this are then usually given. Allusion is made first to what is called Discovery. The application of Natural Philosophy to the arts marks off the present age as distinct from all its predecessors. Not only that, but the introduction of steamers, railways, gas, the telegraph, the telephone, the electric light, and the general feeling that prevails that electricity has other so-called triumphs in store, are moving the world in a new direction touching the very core of all social intercourse, viz., the creeds and philosophies of the whole civilised world.

The present work is no exception to the rule.

The man of the world, never at any time lending more than an acquiescence in what he has treated as the *yoke* of Christian dogma, has now listened with itching ear to the philosophy of Germany, to a criticism of the Sacred Scriptures put forward by unregenerate theologians, and to the teachings of Modern Geology and its natural outcome, the Darwinian theory of Evolution. The consequence has been that he pleads he does not know whom to believe, and argues his right on that account to believe just nothing at all; and not certain whether some day the old foundations may not turn out to be right, while *very* certain that the theologian to whom he and his family listen once a week, like himself, requires to be fed and clothed, he compounds with both his conscience and the minister by church-going and liberal subscriptions, on condition that the service be amusing and the homily a cleverly veiled

tribute to his own pride, while out of church-time the parson must mind his own business and leave *him* to mind *his*.

The man of the world is thus "emancipated"—in his own ideas—and needs no atonement.

At such a time as this, the proper course is obviously to turn to the oracles of God. On this all these writers are agreed. Nebuchadnezzar himself made such inquiry in his own peculiar days. He at least recognised a dispensational change. And just such an one, if not one vastly more important, appears to be taking place now.

In attempting to deal with this subject, I am confronted with certain serious difficulties. It is an age of specialists. Every thinker is thorough from his own point of view. He is an expert, and will not tolerate one single error of fact in his own particular sphere, and pleads ignorance of the spheres of thought on which others are engaged. He is a smart critic, and often his personal reputation suffices to crush an author who is compelled to adopt a broad view. How then shall I dare to meet such an array of acute and able criticism? Unquestionably I have to face the whole array of Christian exegetes on the one hand, and hosts of professors of different sciences on the other. Did I confine myself to *pure* exegesis of the Scriptures, I should fail in my object, my subject demanding rather an *applied* exegesis. And here I have to meet the mathematician, the etymologist, the astronomer, the chemist, the physiologist, and even the musician.

Yet there is a distinct call for such a work from some quarter. The Book of Genesis has actually been pared down at the hands of some of us by an ingenious twisting of its words to fit the fleeting philosophy of the day, while other Christians are calmly preaching that the Bible was not given to teach us Geology, thus contradicting the very purport of the foundation Book of Scripture, which distinctly teaches us a true Geology and stamps *modern* Geology as a scientific blunder, and with it, its logical result, Evolutionism.

I am inclined to think that the evidence of experts should be treated on a subject like this, just as it is in our courts of law. There it is accorded a full value, but never placed in the foreground. And my reason for this is that I find the *broad lines* of all the sciences, possibly by the will of Providence, are clearly understood by the reading public, and I have no reason

for thinking that any other lines are indicated in Scripture but the common foundation of the relations between Force and Matter, as those upon which the material universe has been founded, and upon these, and the mathematical laws which govern them, all the sciences are fairly agreed.

I had no intention, when first studying this subject of the relations between Scripture and true science, of publishing, but the precise contrary. I never even knew that the great study of the number, 666, would have led me on to such ground at all. I found that our exegetes jointly and severally condemned *all* calculation, in the face of God's plain injunction to make the investigation. I resolved, then, that if others would not listen, and from one excuse and another, thrust aside the benefit that must accrue from obedience to God's Word in this matter, I would still have for myself such edification as this might give me. To my intense surprise, I found that it was leading me on to the ground of the scientific apostasy of the present day—the one which in this country began with "Essays and Reviews," and was brought to its present phase by Lyell, Colenso, Darwin, and some of the writers in the monthly reviews. I first found that it formed part of a great numerical system called by the inadequate name of "*mystic numbers*," in which the larger cycles of time are found alike in Scripture and in Pagan records, and these numbers I got by heart, and searched for elsewhere. I resolved 666 into its factors, and searched for all of them. Having collected together all these facts, I saw a classification gradually developing itself. The pagan gods had mostly either 666, or some number expressive of the number of days in the year in their names. The deduction became obvious that 666 was the number of the famous sun-god of paganism, and that ancient paganism, filtered through three great *cloaca* (the word seems suitable), viz., Popery, Freemasonry, and Theosophy, was a hidden Satanic prophecy of the coming of Antichrist, the great *Logos* of the Evil One. This conclusion was confirmed by the study of the numbers given in the Eclipse Cycles as described in the writings of Mr. Dimbleby, who is a Christian chronologist and an astronomer, which go even nearer the root of astronomical numbers than the writings of Mr. Grattan Guinness, and touch yet more nearly the figures given in Daniel and "the little book" that the Apostle John saw opened.

When I compared this numerical system with the figurations

of the accounts given in Genesis of creation and the *cosmos* re-established at the Flood, I was astonished to find the same identical set of numbers, and at this stage I derived much profit from the very accurate calculations of Dr. Milo Mahan in his "Mystic Numbers," a work now out of print. I investigated number in Anatomy, and there I found the very same range; it was in Colour; it was in Music.

Here then was a fresh field for investigation. What was there in common between Scripture, Pagan records, Astronomy, Anatomy, Music, and Colour?

Fresh study brought out the fact that the figurations and cycles of early revelation were understood by the ancients, those who first obtained the knowledge, as *geometrical*, reduced to terms of arithmetic, number being thus made a medium between the language and facts concerning the creation, renovation, and regeneration of the universe, and that their circles, double triangles, pyramids, and other such figures, pointed to the coming of a *Logos* in whom all creation should "head up," a conclusion which exactly tallied with what I knew from exegesis was the great contest between Christ and Satan in the Apocalypse; for Satan seems to be no mere destroyer, but a being who aspires to the annexation to his own kingdom of the whole material universe, and is even now "the god of this age."

This explains one of the deepest secrets of the Word. For the present system of rule by commercial interests, interests that move alongside of latitudinarianism in point of philosophy, is curiously shown by a comparison of certain Scriptures (Matt. xiii. 33, Zech. v., and Rev. xvii. 1 to xix. 4) to be worked by the exact same spiritual agency as the apparently widely different power of the Church of Rome, whose geometrical symbols display her aspirations. Thus, while the unbeliever thinks he has shaken off the shackles of the great tyrannical power of the Middle Ages, he has unsuspectingly lovingly embraced that very same evil potency in a new guise. And the culmination of this will be the establishment of a pyramidal commercial city, rich beyond dreams in jewellery, impregnable beyond any known fortress, in the original home of apostasy, Great Babylon in the Valley of Shinar, but to be hurled into the smoke of eternal torment, and to give place, in her rule, to another far grander jewelled and pyramidal city coming down from heaven, the everlasting abode of the saints of God.

INTRODUCTION.

THE purport of the present essay is to ask on behalf of a characteristic of the structure of Scripture, having a special bearing on the Second Advent, and on which the Word of God lays great stress, an attention that it is not at present receiving, and the knowledge of which the writer believes to be of special practical importance at this present time, which men's imaginations are calling a "transitional" epoch in the state of society.

The view adopted is that the Scriptures present to us a triune picture of Jesus Christ—under three Covenants, cemented together by Jehovah in the great Mystery of God—in which we are to see Him not only as the Saviour of the Church, not only as the Messiah of Israel, but also as the great and only Regenerator of a fallen creation, THE WISDOM OF GOD.¹

The theme taken up has special reference to the third of these aspects.

As God first made the mineral, then the vegetable, then the animal, and then man, so He first established the nations, then Israel, and seventhly and lastly the Church of God.

Within a century ago the promises of the whole Bible were considered to have reference to the present Church, the Jew being held to be disinherited, and the Apocalypse was interpreted on those lines. That error has been corrected. But students of Scripture are still almost entirely thrusting out of view the peculiar dealings of God with man as man, *i. e.*, with man in regard to certain social laws. And as the whole Social Question, raised at the French Revolution, and which has ever and anon since displayed itself, is pressing more and more upon the attention of governments, the fact that man has actually

¹ *Vide* Proverbs viii. 1-36.

entered into a "*Contrat Social*" with the Lord God is surely one that cannot remain neglected or forgotten with impunity.

The covenant that God made with Noah is being ignored, but it exists for all that; and the breach of it, now threatened in this and other countries responsible for its maintenance, the prophecies of Scripture tell us will be visited by God by the descent of the King of kings, the Word of God.

It requires to be considered exclusively, and carefully distinguished from God's other covenants. It will not be for the *rejection* of the Gospel that this descent will take place, but for *disobedience*, and for a lapse into *social* disorder, in spite of the provisions that God made at the Flood to prevent the recurrence of the causes that brought on that catastrophe.

The issue is one of tremendous magnitude. God has never said that the continuance of this world is either necessary to His plans or depends upon His Divine pleasure. It rests upon the maintenance of the conditions of the Noachian Covenant. The world has rejected God's mercy through the covenant He made with His Beloved Son; it has never come under the conditions of *that* covenant, and will never be *forced* into it; neither has it lot or part in the Abrahamic or Sinaitic Covenants. But every man, woman, and child amongst us comes under the federal bond established between the Lord God of the one part and Noah and his seed of the other part. But for the articles of *that* convention, we have no right to the very ground beneath our feet, and there breathes not a living being of the air, the earth, or the sea that is independent of the maintenance of its stipulations.

Ought the silence of the Church regarding the specific bearing of this covenant to continue? If men reject the Son of God, that is a matter that will be adjudicated upon *after* the world has passed away, before the Great White Throne. But if the reply be, as it usually virtually is, that *this* world is more important or more practical than the consideration of the next, is it not our bounden duty to show them upon what the continuance of *this* world depends?

The daring attitude the civilised world is assuming towards the Lord God is one absolutely without precedent in human annals.

Before God had sent His Son into the world, and given it that witness to Christ that is daily increasing around us, there might have been some excuse, if indeed no justification.

Times of ignorance God overlooked. But in the face of a light shed upon the Scriptures such as never yet was attainable, *undemonstrable hypotheses* have been wilfully set in opposition to the sure foundation of the Scriptures of truth, as of equal, if not greater, authority, and the very existence of the man who undertook that Social Contract with his Lord and Creator on behalf of his descendants, denied, and the responsibilities under it therefore repudiated.

Not through all the mazes of centuries of universal Paganism, nor throughout a similar period of Popish darkness, has such an attitude been adopted. Never, since Babel, has it been proposed to abolish the Sabbath, or marriage, or capital punishment, or the use of meat for food until the Nineteenth Century dawned (!) upon the world. I shall endeavour to show that the earlier outbreak of the now gathering apostasy was not prevented by any goodwill of man towards the Lord, but the effect of His having Himself placed a restraint upon it in the days of Nimrod, and that the simultaneous appearance among us of all the social issues just referred to, is an indication that that restraint is likely to be completely removed at no distant date by Him who placed it, and that a rebellion will soon again break out, when a greater than Nimrod will appear and put into execution the very same scheme that Nimrod vainly attempted.

Man has already definitively rejected the principle of responsibility to God in government—the last sixty years' legislation declares it. The Divine withdrawal of protection in legislation can hardly, therefore, be long delayed.

This man will come forward with marvels of a lie, which will deceive and ensure the damnation of those who refuse to receive so great light as God has shed upon His Holy Word; but I shall endeavour to show that, in the Apocalypse, God has given us the very key to the whole mystery, and that deeply laid as the plan is, the elect of God will be kept clear from the effect of its deceitfulness.

Yet, if any would, therefore, sleep on, is there not a danger in refusing to consider and ponder when God says, "Here is

wisdom?" May we not unconsciously aid Satan when we refuse to see his plans, after God has designed to expose them?

Alas! how few have attempted to work out the great mathematical problem set us in the 13th chapter of the Revelation! Was it set us in vain? Indeed not. I have a feeling of certainty that the Lord meant the riddle to be solved. It has been with me a labour of love to work at it, in the hope that even what little has been effected may serve to help on its elucidation.

I am necessarily led to consider the whole subject of what are called "mystic numbers." They run through the whole Bible, and must be there for some purpose. Even the figurations of the words of Scripture cannot be there by accident, as God never does anything by chance. There is in them a manifest elaborate design, and that design corresponds to a similar one in Nature. The evidence of identity of authorship between the Bible and Nature is strikingly brought out by this uniformity of mathematical design. If this can be in any way utilised to remove difficulties in the way of accepting the truth of the Gospel from a class now departing more and more from the way of truth, it will meet another purpose I have in publishing on this subject; for I write as an ordinary educated man to ordinary educated men, as a man who has to earn his bread by hard daily toil for self and household, to others who do the same. It will at least show that there is scope for hard thought in Scripture, apart from learned disputations in Hebrew, and that the Bible is as much for the hard-headed business man as for parsons, women and children, and the unlettered.

The patent neglect, and even dislike, of any connection between Holy Scripture and mathematics by our best exegetes, especially those who show the deepest knowledge of the drift of the Prophecies, is a matter that I can only regard with much regret. The very last word that God has to say regarding the character of the plans of Satan is a demand for the employment of the great exact science.

It is also urged that Christian people cannot understand mathematics. In that case, as there is in the world no lack of raw material to convert into mathematical Christians, the sooner

something is done to add that material to the Church, the better it must be for the Church. The world is at this present moment ruled by the commercial system; its ultimate counsels are swayed by men who all day long are making calculations, and the strength of whose convictions as to the practical character of figures is beyond dispute. Our merchants are badly represented in the Church, and some effort to bring them in is called for. The clerical minds of our Christian leaders are out of accord with theirs, and other methods than those usually employed seem called for for their evangelisation. Every obstacle that the reason or intuitive perceptions of man can attempt to oppose to the Gospel requires to be removed. The mercantile class as a rule are opposed to the lengthiness or prosiness of sermons; equally do they dislike any class of logical harangue, and it must be admitted that in their own affairs they manage to arrive at fairly correct decisions without any logic at all, with great ability. They have acquired by force of habit and constant contact with their fellow-men a valuable practical intuitive common-sense judgment, and they are considered to make as good jurors as any class in the kingdom.

But there is another great class operating at this present moment with deadly effect upon the thought of this age, who are *profound* mathematicians, and, in that sphere, soar into regions into which the mercantile classes are never called upon to venture. I allude to our great philosophers. Why can they not be called in? What is there to be afraid of in philosophy if it only be the true one? Professor Huxley's definition of true philosophy¹ is unobjectionable enough—the only objection is that he does not keep to it:—

- (1.) Collection of Facts.
- (2.) Classification.
- (3.) Deduction.
- (4.) Verification.

It is quite true that the Word of God does not tell us this; but it is certainly evident that it assumes mankind to be at

¹ The phrase in the original in Col. ii. 8 is "his philosophy."

N.B.—With reference to quotations from the Scriptures, I never depend upon the A.V. I find Tregelle's safest for the Apocalypse, as he uses no other but ancient Greek texts; elsewhere I use the R.V.

least capable of comprehending a true philosophy when it is explained to them. It is quite true that we are nowhere told to *rely* upon our common sense, but it is equally true that the existence of that faculty in the human race is everywhere assumed throughout its pages. The Pauline Epistles are one mass of appeals to our common-sense and our reason, unfortunately too often clouded over by our self-will. Neither does the Bible teach us that 2 and 2 make 4, the proverbial beginning of inductive reasoning—a *mathematical* one; but it certainly *assumes* that we can add and subtract, multiply and divide. The exercise of the mathematical faculty entered into the very essence of the Levitical Law, and the concluding chapters of the Bible assume the reader to have at least an elementary knowledge of geometry.

Exegesis is the very beginning of a right comprehension of the Word of God, and the best exegete is the man who proceeds by strict rule and application. He collects facts; he classifies them; he draws his conclusions; he verifies them. It has thus its part in bringing out the truth from the Word. But the good exegete is rare—far rarer than the simple mathematician; it is not always logic that convinces, and it is a strange fact that whereas three or four thousand copies of the works of our exegetes on Prophecy can with difficulty find buyers, a work strong in mathematics like Mr. Grattan Guinness's "Approaching End of the Age," has gone through its tenth thousand—just as our leading Evangelists are men who seldom venture into the deeper mysteries of the Word; yet God uses them to bring souls to Him.

Mr. Guinness proved that, whereas Scripture points to a connection subsisting between the day and the year, astronomy does the same. He, further, showed that the periods of Daniel, if calculated in years, instead of days, constitute certain set soli-lunar cycles, the larger measurements of time established by God at creation, thus anticipating modern scientific discoveries only attained to by the use of the telescope. His utilisation of these discoveries of his to attack the Futurist interpretation of Daniel and the Apocalypse was illogical, because he combined facts with things that were not facts—combinations easily disposed of—but that was no reason why

these discoveries, of enormous evidential value to the Church, should themselves be subjected to attack.

For instance, it was argued that the epochs of other periods might have the septenary character he found in those of Daniel (putting a year for a day), but this is a question which any schoolboy might answer for himself; for, once having the information that 10.87542 days is the epoch of *one* year, easily derived from the facts that the lunar month comprises 29.53059 days, and that the Gregorian, or solar year, comprises 365.2425 days, the result is one of simple arithmetic.

It would certainly appear from the large sale of Mr. Guinness's work that Christian people are not so incapable of comprehending the mathematical scheme as it is often contended. And the reason seems to be this. The thorough honesty and Christian position of that gentleman is honourably assented to by the intuition of those who have followed his line of reasoning, and as they recognise the *mass* of the results of his calculations, they know that nothing but sheer dishonesty could falsify the *main* outcome of them. The consequence is that this class of reader simply *assents* to the general correctness of these results without questioning the methods by which they are arrived at. And this position is thus strictly philosophical. It is one that will not be overthrown by any cloud of logic, no matter how dense. Those who would *argue* away the natural results of his mathematics forget one most important thing, viz., that obvious analogies in themselves are *incapable* of being argued away, simply because analogy, *i.e.*, classification of facts, the human mind being constituted as it is, in the mental process, *precedes*, and does not *succeed*, deduction.

"Butler's Analogy" is a recognised standard work on the Christian position, and when to its support is brought evidence by mathematics to demonstrate analogy (the perception of which is one of the primary faculties of the human mind), existing between the Word and works of God, we do not do God service by issuing the challenge, plausible as it sounds, "By what authority do you draw a comparison between the 2520 *days*, the 1260 *days*, and the 2300 *days* mentioned in Daniel, and the existence in astronomy of soli-lunar cycles of 2520 *years*, 1260 *years*, and 2300 *years*?" Once these things can be mathe-

matically demonstrated, we require no further authority than that which leads us to believe in our own identity, in a great first cause, and in free will. My own experience is that even women and children perceive and delight in these mathematical analogies until some specious logic or well-meant pedantry from a favourite teacher leads them to renounce sound sense.

The importance of vindicating the Pentateuch against the charge of being non-scientific can scarcely be over-rated. Will God give the world over to the growing spirit of antipathy to the Bible as long as the philosophical attack has one single argument left? Or will He wait for judgment till the workers of iniquity have filled up the measure of it to the brim? Jew and Gentile united in breaking their own laws with regard to the acquittal of an innocent man; but God has said that He will not send the great tribulation till they break them by the outburst of the forbidden thing. The laws of Deuteronomy were directed against spiritualism, idolatry, and slaying a man in hate. But the Jew at the Christian era not only broke the third of these laws, but took the responsibility of the act specially upon his own shoulders; yet God awaits the 70th hebdomad of Daniel ix. 27, and when the apostate Jew shall unite with the Gentile in unmitigated sorcery and idolatry (Rev. ix. 20-21). The Church will not have fulfilled her mission in preaching the Gospel as long as infidelity has—not a rope, but—the fibre of a web to hang on by. Will the Lord come for her before?

As it is, the infidel onset is getting hotter and hotter. Chemists, philosophers, archæologists, naturalists, geologists, and astronomers, unite in pressing home certain arguments upon the Church. They demand an honest, thoughtful, consistent, and acceptable explanation of certain facts. Their literature, increasing in argumentative value at the very time that the monuments of antiquity are assisting them with fresh facts, has been constantly brought forward in its attack on the Bible, and as constantly thrust aside without a reply. They accuse us, justly or unjustly, of stifling important books, in especial, Dupuis' "*Origine de Tous les Cultes*," and no answer coming forward, they assume we have none on the points he urged. The reply that the book is dangerous they will not take; nay, their assertion is that it so dangerous that it throws us.

There can be no question that in these days of education and competitive examinations, "oppositions of science" are on the increase, and *must* be met in kind. Minds that are in the habit of demanding evidence must be met *with* evidence. Christian addresses are almost always delivered to the masses—not to the leaders of thought, the proportion of women and children and the uneducated being almost always in great majority in almost every auditorium, and educated men in an insignificant minority; and one result of this neglect is that Christian people will call abstruse a line of thought which would not puzzle a fifth-form boy in a public school. More than this, it is too often the case, that whenever the agnostic is betrayed into an attack on Christian evidence, he is met with arguments based on a knowledge of the dead languages, and as the average educated man knows nothing of Hebrew, and what Greek and Latin he ever learnt has been forgotten, it is like challenging a good swordsman to a duel with pistols.

But to the point. Let us bring out the disease—not stifle it—then apply the remedy. What the agnostic philosopher wants to know is this:—

(1.) The Bible being at enmity with Paganism—a system notoriously derived from astro-theology—why is Christ spoken of as the sun, and why had He, like the anthropomorphic sun-god of Paganism, exactly twelve supporters, through the treachery of one of whom the god was slain, said supporters being in the Pagan system the twelve gods or signs of the zodiac?

(2.) Astrology being regarded with horror from the Scripture standpoint, why it is that in the Apocalypse, the flower of the whole Bible, that book the mere reading and hearing of which brings a special blessing, corresponds from beginning to end in its machinery with that employed by an ancient astrologer-priest in casting the nativity of the child of the constellation, the god, Sun.

(3.) How it is that, with the exception of a belief in God and the Atonement, all the articles of the Apostles' Creed are to be detected in that Paganism which was found in the world prior to the writing of the Bible, and which is viewed in Scripture as a detestable thing, and accompanied with many details found

in the New Testament, and not verbally predicted in the old ? how that the sun-god, in fact, was—

- (1.) one of a trinity-in-unity ;
- (2.) divine son, saviour, logos, or revealer of the god-head, giver of light ;
- (3.) miraculously conceived and born of a virgin ;
- (4.) suffered unjustly—under the emblem of a lamb ;
- (5.) was crucified—wounded in five places—dead and buried ;
- (6.) the third day he rose again from the dead—at the vernal equinox ;
- (7.) and ascended into heaven ;
- (8.) sat on the throne of his father ;
- (9.) was judge of the dead ;
- (10.) he was head of an ecclesiastical body, who were to be rapt to heaven ;
- (11.) there was to be after death a resurrection of the body,
- (12.) and life everlasting.

(4) How it is that names similar to the name of Jesus are found in Paganism, such as *Iusa*, *Izza*, *THΣ*, &c., and were actually given to the sun-god when worshipped as the child of the constellation in the arms of his virgin-mother.

(5.) How it is that a certain set of numbers connected with well ascertained facts of geometry and astronomy, and which comprise the laws which govern the material universe, demonstrating design (and not accident), run through the whole system of Nature-Worship that characterised pre-scriptural Paganism, while the very same numerical series pervades the whole Bible from beginning to end, "beginning with Moses," who "was learned in all the wisdom of the Egyptians," both as figurations, and in the great cycles that make up the sum of the histories related.

(6.) How it is that long before the days of Jonah the sun-god was worshipped under the emblem of a fish ; how Noah's ark is found in the constellation pictures from which Paganism is derived, and called by the very name of "ark," *Arca*, *Argo*, *Argha*, &c., the Egyptian ark, or boat of Osiris, being often

represented as a shrine, having on it images representing the two cherubs, and, like the ark of the covenant, mounted with staves and rings;¹ how baptism and the cross are also found in that religious system; how the serpent, not mentioned in Scripture as having seven heads until A.D. 96, was found so described in Paganism as early as the Chaldean tablets; how it is that the four signs corresponding to the four seasons, the Bull, the Lion, the Eagle, the Man, correspond to the Cherubim.

With these data before him, he calls upon us to prove the priority of our system of religion to that of Paganism. If we cannot do this, there remains an obstacle to that man's acceptance of the Gospel, which ought to be swept away. Verification is the last step in true philosophy, and we ought to be able to illustrate the Scripture statements as to the priority of a Divine revelation by an actual appeal to the records of ancient days, unearthed, as I believe, because, when God's children hold their peace, the very stones are crying out.

The assertion that the Devil anticipated the Scriptures, the candid unbeliever views as a mere subterfuge—as an escape from a difficult position; and when we consider that there is absolutely no basis in Scripture for such an assertion, it is quite clear some other reply must be found, and that reply be based upon a proper exegesis proceeding by strict rules of interpretation. When the Apostle Paul, at the outset of the

¹ It is remarkable that whereas in the Hebrew of the O. T., *Thebah* is the word used for Noah's ark and the one in which Moses was laid, and *Erech* for the Ark of the Covenant; the words *Argya*, *Argo*, *Arca*, and our English "ark," are derived from *Erech*, the word used in the Hebrew for the Ark of the Covenant; yet that is the very name given to the ship, or ark, of the constellation, and not *Thebah*. The inference is that the arks in Scripture were really the same emblem although under a different aspect, and this is confirmed by the fact that the LXX. and N. T., each give the same word, *κιβωτος*, for Noah's ark and the Ark of the Covenant, the LXX. giving *θίβις* only for the ark in which Moses was laid. Things that are equal to the same thing are equal to one another. The tendency of the latter half of this century is to differentiate in etymology, and greatly to over-refine, so that broad facts get overlooked. As Professor Max Müller has pointed out, all languages have common roots, and, as every one knows, the same thing is often expressed by two or three words. The broad fact here is, moreover, independent of etymology altogether: the ark was always the emblem death, a chest or coffin, whether signified by blood sprinkled on the mercy-seat, by the symbolic death of Noah, or by the entombment of Osiris.

Epistles, *i.e.*, in Romans i., expressly states how the early lapse of the Gentiles arose, and what was the thing to which they were given over, without one word being mentioned regarding Satanic anticipation of the New Testament, it were indeed a strange silence if there were anything in this argument. But how does that argument stand the test proposed by the Lord Himself *of Himself*, which was also an appeal to common sense? Would Satan bring forward a system confirmatory of New Testament truth—the salvation of man by the cross, the overthrow of himself and his house, and even the cleansing of the heavenly places?

A better view is to suppose the constellation-pictures as having set forth the scheme of redemption from the beginning of the world, and that Paganism, while clinging to the "signs," so perverted the doctrine as to obscure their whole meaning. Many Christians hold this view for want of a better. And certainly it is the only defence that covers the whole line of attack, as otherwise we get lost in unprofitable controversies as to what was, and what was not, prior to this, that, and the other particular fact mentioned in Scripture; for it appears no defence at all to put forward a mere hypothesis devoid of induction that the heathen copied from the Old Testament writings, when we know that God specially kept His people, Israel, and their worship separate from the heathen, or that they copied New Testament facts, seeing that they hated Christianity too much for that. Yet such a method of treating the subject is hardly in accordance with what we have been taught, *viz.*, to trust to the authority of the Scriptures to ascertain the purposes of God. The question then arises, Do the Scriptures expressly authorise us to take such a view of the constellation-pictures?

I will not anticipate the reply to this question, beyond what the title of this essay expresses, and I will here ask the reader to peruse the work, in prayer to the Lord; to put aside prejudice; to overlook the many shortcomings of the volume; and finally, to pronounce upon it according to its main contention, and not upon any side issue.

THE MYSTERY OF GOD
AND
THE MYSTERY OF LAWLESSNESS.

CHAPTER I.

*THE MYSTERY OF GOD EVANGELISED TO THE
PROPHETS.*

THE Most High God has been pleased to make three distinct contracts with man; that is to say, in Scripture parlance, He has entered into "covenant" relationship with man. Thus, there is, as in every contract, responsibility on behalf of both the contracting parties towards one another for the fulfilment of the conditions that form the subject of the agreement. The immense condescension of God in assuming responsibility towards man, who is His creature, is thus at once apparent.

These contracts are,—

1. The Noachian Covenant;
2. The Sinaitic Covenant;
3. The Covenant by Sacrifice.

The Abrahamic is, of course, a fourth, but being strictly unconditional as far as Abraham was concerned, it involved no responsibility on the part of man; while the number may be brought up to five, by regarding the very law of man's creation as in the same category—for Adam and Eve were distinctly

responsible to God as His creatures the moment they came into being—yet, in the ordinary sense of the word, that was not a *contract*, as Adam did not in the first instance *subscribe* to the terms, and having no knowledge of good and evil, we have only to believe that a beneficent and omniscient Creator had so made him that the very easy terms imposed could have been kept, while as the essence of the validity of a contract is that a full knowledge of responsibility on behalf of both parties must exist, Adam could not then by any possibility have entered into one.

When Adam broke the law of his creation, and so, as the head of the human race, involved all mankind in his ruin, God adopted a course of action peculiar to Himself, once and for all, and inscrutable in its character. It vindicated in the highest possible degree the holiness and dignity of a justly offended Godhead, and simultaneously displayed, in a like exalted manner, a love of His creature so wondrous that the mind is appalled at the contemplation of the unfathomable depth of the sacrifice then resolved upon by the Deity. His Only-Begotten Son had entered into a transaction with Him of His own free will, and with a full knowledge of all the consequences entailed, by which He, the innocent, should *become* Man, and by taking upon His own blessed head the sins of the guilty, the breach should be completely repaired. This convention is the one spoken of in the 50th Psalm as *THE COVENANT BY SACRIFICE*. In the Apocalypse it is called by another name—one which is more suitable to the character of that book—viz., *THE MYSTERY OF GOD*.¹

Jesus Christ, the Son of God, became incarnate, and as the Second Man suffered death, rose again from the dead, and ascended into heaven, having fulfilled, both in the spirit and in the letter, the whole and every separate item of His part in that covenant, and He is now still in heaven, patiently awaiting the fulfilment of the promises for which at the time He had stipulated with His Father. It was there that the Father gave Him that revelation to show to His servants those things which

¹ This is the mystery of God evangelised to the prophets, which have been since the world began (compare Acts iii. 19-21 and Rev. x. 7); and not the mystery which from the beginning of the world hath been hid in God (Eph. iii. 9).

must come to pass in quick succession that form the subject of the closing book of Scripture. For, whereas the Gospels set forth those sufferings of Christ which constituted the stipulations we may reverently suppose to have been made by the Father, the Apocalypse portrays the glory that shall follow, and comprises the stipulations which we may believe were made by the Son.

By the proclamation of the Gospel, fallen man is entitled to enter into all the benefits accruing from the fulfilment of the conditions of that contract by the Last Adam, and each individual has nothing further to do in order to participate in those benefits than to affix, as it were, his own signature to the performance of conditions that have already been completed for him, and, by doing so, to enter into the closest union with his Redeemer.

Yet whether or not the individual be pleased to accept these conditions, he cannot escape the consequences of Adam's breach of the law of his being. But even there his responsibility does not end. For it had been seen that fallen man could not maintain his position on the earth without some collective bond being established. In the days of Noah there was perfect liberty; yet the constant clashing of so many independent wills resulted in a violence and a corruption so great that man was unfit to dwell upon the earth. God, consequently, destroyed the whole world, except Noah and his family, and then made a contract—the first He had ever made with fallen man—by which the human race should be bound collectively, and social order be so established as to prevent a recurrence of the evils that brought about the Flood.

This contract is known as **THE NOACHIAN COVENANT**, and as such I shall distinguish it in these pages. It is called by God Himself, the Everlasting Covenant.

The terms of the Noachian Covenant are as follows:—

God has bound Himself:

1. Never again to destroy the earth by a flood;
2. Never again to destroy the human race upon it by a flood;
3. While the earth remains, it shall have its seasons with regularity and certainty.

Noah bound himself and all of us (and with him and us were bound every living creature inhabiting the air, the earth, and the sea):

1. To be fruitful, and multiply, and replenish the earth;
2. Not to be exclusively vegetarian nor to eat live animal food, but to eat meat, fish, and vegetables;
3. To award capital punishment to the murderer for his profanation of the image of God.

The Divinely appointed "sign" or "token" of this covenant is the rainbow.

There are three conditions on each side, and these God is determined must be kept. We may shut our eyes, if we will, to these responsibilities, but *God* is resolved His will shall be carried into effect, and woe betide man if he be so unmindful of what he has undertaken as to attempt to set them aside!

But yet deeper responsibilities lie upon the human race; for they enter into the very law of our being. When God created man, "male and female created He *them*," and we are distinctly told in the very first chapter of the Bible, in which the moral relations of man to his Creator are described, Gen. II. (a denial of which relations involves the blasphemous absurdity of the non-existence of a Creator), that the woman was made *for* the man, not his *equal*, but his *help*. I allude to the institution of marriage. Further, the Sabbath is an institution of God stamped upon His creation; and before we are told anything regarding the responsibility of man, we are informed that He rested from the work of creation on the seventh day. That its due observation was a primeval ordinance, we are compelled to infer from the wording of the Fourth Commandment. It was not instituted in the wilderness; for the Israelite was told to *remember* to observe, and not simply to *observe*, that happy and blessed institution.

Therefore, at the ratification of this marvellous treaty between the Living God and His living creatures, Creation was responsible to the Creator for the fulfilment of exactly five conditions:—

1. To observe the Sabbath ;
2. To maintain the institution of marriage—the woman to be under the control and protection of her husband ;
3. To multiply and replenish the earth ;
4. To eat meat, fish, and vegetables—the first two to be dead ;
5. To award capital punishment for the murderer on the ground of his defacement of the image of God.

But Scripture tells us everywhere that fallen man is a wicked and perverse creature, at enmity, in his very nature, with his God and Everlasting Father, and his inability to fulfil even the simplest conditions imposed by his Creator is everywhere apparent throughout its pages. And no sooner do we read that this arrangement was made, than we find, in the very sentences which follow, that one of its most important stipulations had never been kept, and that within a couple of centuries of the most awful cataclysm that could possibly befall the race, and that, wilfully ignorant of their responsibility, walking in their own lusts, the Noachides resolved, not merely to burst through this condition of the compact, but upon an attempt to ward off the consequences of such breach by turning upon God Himself the very engine of collective power which He had built up by means of the compact itself. They defied the Most High. They had been bound to replenish the earth ; but they first moved about together, and then tried to settle down in a single spot. "Go to," was the insolent challenge ; they would *not* "replenish the earth," but devised the building of a city and tower as a means of *preventing God* from scattering them. The glove thrown down, God deigned to pick up. "Go to," replied the offended Deity, for the sake of a posterity of which they, in the spirit of Cain, had taken no account, "let us go down and confound their language, so that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the whole earth ; and they left off to build the city."

The purpose of the rebels was an exceedingly mysterious one. The city they would have built was to have been no ordinary

fabrication of mere bricks and mortar, with inhabitants, register of citizens, and municipality; for its device was, however curious that may seem, to use the collective power newly acquired by virtue of the covenant to shield them from the consequences of their own breach of it. The city they would have built is a mystery. And whatever this purpose was, the language used plainly conveys to us the fact that at least two persons of the Holy Trinity then descended to the earth and placed a restraint upon it, so that it was not carried into effect; and in pursuing the whole course of history as detailed in Holy Scripture, and as we may gather from ancient monumental records, from the writings of historians, and from present observation, as that purpose has never been put into execution, the race never again having been assembled in one spot, we may safely infer that the Divine restraint then placed has never been completely removed.

So far, then, as to the responsibility of the whole human race, collectively before God.

But at the time of the Dispersion—so we learn in the proper place, the Song of Moses, recorded in the Book of Deuteronomy—God had devised the means by which this compact should be fulfilled; for though Abraham himself had not been born, and still less had His Almighty voice thundered at Sinai—

“When the Most High gave to the nations their inheritance,
When He separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.”

The next covenant, therefore, of which we have to treat in which man is responsible to God, is *the Sinai Covenant*. He is responsible not only *collectively*, as in the Noachian, but *individually* also; but, as it stood, it had the disadvantage of not having been made, as the latter was, in the person of a single head; the single head was to be awaited in the person of their Messiah. And further, it was not made with *the whole human race*, but *with a particular nation and family*, for the benefit of the whole human race in general, and for their own special benefit in particular.

Its conditions were as follows:—

God promised, as the reward of Israel's obedience to the

stipulations then made, to keep them as a peculiar treasure to Himself amongst all peoples, because He is Lord of all the earth, and to make them a kingdom of priests to Himself and a holy nation.

Israel was to bear in mind the plagues of Egypt, with, of course, the sorcery and idolatry that had caused their infliction, and to agree to the terms of a law that should effectually keep the nation separate from those crimes of the Gentiles. Its Divinely appointed "sign" or "token" was the ark of the testimony.

But they were but fallen men, and as the reader well knows, they never kept their part of the engagement. In the 980th year of their entry into Canaan, the kingdom with which they were entrusted was consequently withdrawn.

Here we enter upon a new phase of the dealings of Providence with man.

For many centuries the Confederacy of Canaan, the ten nations of Abraham's day, the seven of Joshua's, had struggled for supremacy with the powerful Egyptian monarchy; afterwards the conquests of David and the glory of Solomon had still further attenuated the power of the Canaanite, but of late Damascus had waxed strong, and Tyre and Sidon had become a power in the world through the far-reaching extension of their commerce. Not only that, but one of the portions of Nimrod's earliest kingdom, the Assyrian, had so regained its strength and asserted its supremacy over the others by the destruction of Babylon, and pushed forward its claims to universal lordship by novel methods, that it was evident that *Israel* was fast losing Divine favour, and power was passing to the Gentiles. One more ancient nation, too, *Elam*, was rising in strength, and *Israel* seemed to lay at the mercy of her contending neighbours. But neither *Elam*, nor *Assyria*, nor *Egypt*, was destined to occupy the central dominant position that all coveted. The rise of *Babylon* from the ashes into which she had been laid by *Sennacherib* was as sudden as her previous destruction had been complete, and within the short space of five-and-twenty years, the Gordian knot of 2000 years' national conflict was cut with the upstart sword of *Nabopolassar* and his great son, *Nebuchadnezzar*.

Nebuchadnezzar, when he found himself in a position of unlimited power never before attained by any one man, stood aghast at the extent of what appeared to him to be his own achievement. He, therefore, made inquiry as to the future prospects of his empire so acquired, and the result of his doing so was that he learnt that it had pleased a God who was previously unknown to him, the God of heaven, to give him the kingdom, though, from his origin, he was but the basest of men.

Now, this was no *covenant*, though the blessings and responsibilities of the Noachian compact were incorporated with it (Dan. ii. 38). It was a *gift*, the continuance of which would depend simply upon God's pleasure. Four Gentile empires would in rotation be entrusted with governmental power by God, in which (1.) unlimited monarchy, (2.) monarchy controlled by fixed laws, (3.) military monarchy, and (4.) monarchy and democracy intermingled, would be severally put to the test, and they would finally be all crushed together by a heavenly kingdom which the God of heaven would Himself set up. So the Book of Daniel informs us.

The foregoing is the main outline of the relations of man to God. His only standing before God is based upon those lines, and upon that footing the Bible itself has been given to him. Only from God as *Jehovah*, the Covenant God of law and mercy, can fallen man have any hope; for in the presence of God as *Elohim*, the Creator, he must wither and perish under the fearful power of sin, whose ravages not merely traverse his flesh and his bones, not merely course the whole network of veins that pervade his body, but so reach his soul and his spirit that rebellion against the law of his creation would, but for God's mercy and the covenant with Christ, so immediately and fearfully break out, that he and all his works must instantly be crushed by the challenge thus offered to Omnipotence. Now, while it is true that the human race is Divinely classified as Jew, Gentile, and Church of God, and it is often convenient to look upon those three classes as corresponding to the three covenants, and so to divide the Scriptures, accuracy compels us rather to look upon God's covenants as *proceeding one out of the other in a connected whole*, and to regard all three of them as emanating from the grand primeval laws of man's creation—

laws pronounced "good" at the time by the Creator Himself, and the satisfactory nature of which is as perfect to-day as it was then, for the nature of God never changes.

That the full force of this has been overlooked is certain, and this neglect has naturally led to partial and one-sided interpretations of the Apocalypse, which is not a revelation mainly regarding the Church and her times, or a *mere* matter of the restoration of Israel. No. It comprises THE WHOLE QUESTION OF THE EXISTENCE OF MAN AS BASED UPON THE ORIGINAL CONDITIONS OF HIS CREATION, AND UPON THE COVENANT BETWEEN GOD AND CHRIST AT THE FALL FOR THE REPARATION OF THE BREACH OF THOSE CONDITIONS BY MAN, in which covenant, of course, are comprehended the Noachian, the Abrahamic, and the Sinaitic Covenants, as well as the termination of the times of governmental power accorded to Nebuchadnezzar and the Gentiles, and which, above all, assures salvation to those who have from the foundation of the world placed faith in the doctrine of the Atonement, and embraces the adoption of the kingdom by Christ and His final surrender of the same to the Father, the marriage of Christ with the Bride prepared for Him, and the erection of the golden jewelled city, the New Jerusalem, on a new earth gladdened by a new heavens, and the promise that the curse breathed in Eden shall be no more.

I shall, therefore, endeavour to view the Apocalypse upon its original basis, that of Early Scripture, in the hope that, by a steady gaze at the conditions of man's present tenure of the earth, its features may be seen in their entirety as a well-rounded whole complete in its details, and some difficulties in its interpretation may be removed, while it is at least possible that some of the many differences amongst Christians regarding it may thus be healed up. At the same time, controversy will here be carefully eschewed, the present effort being rather to extend lines of agreement with Christians, and to put into a popular form a subject the general abstruseness of the discussions on which, or the price of the literature on it, has hitherto precluded its being brought within the reach of the ordinary Scripture reader.

The study of ancient history will not only be found to instruct us as to the character of Paganism *per se*; but as Paganism is a

perversion of original truth, we may lawfully draw from ancient records in order to find out how the Divine history of the Fall and the Flood was interpreted *before* that perversion set in. The task will require careful discrimination, and an endeavour will be made to proceed cautiously in this respect.

Man after the Flood stood bound to God by the five conditions above enumerated, and the purport of the Second Advent can never be thoroughly grasped unless seen in the light of those five stipulations. That the Apocalypse is an amplification of the Second Sermon on the Mount is a well-recognised fact; and just as the Lord on Olivet informed His disciples that "as it was in the days of Noah, so shall it be at the coming of the Son of Man," so does that portion of the Book of Revelation commonly called the Apocalypse *proper*, display at the very outset the throne of God and the Cherubim the appointed heavenly witnesses of the Mystery of God Evangelised to the Prophets, the result of the Fall—together with the rainbow, the token of His covenant with that patriarch. So again do we learn from the 24th chapter of Isaiah's prophecy that the fall of the Gentiles will be occasioned by their breach of that very covenant, and in the 10th chapter of Revelation we see, therefore, that same token, the rainbow, descending on Israel. At that time they become a nation born at once—of the travailing woman (Isa. lxvi. 7, 8)—for they come under the covenant with Christ, the Covenant by Sacrifice; the Sinaitic they *have* already; the descent of the rainbow then gives them the third. Thus is the Mystery of God Evangelised to the Prophets finished under the mission of the Two Witnesses. Thirdly, Peter, the Apostle, directly connects a denial of the very fact of the Flood itself, and consequently a repudiation of responsibility for it, on the part of fallen man, which he predicts, with the Second Advent. Finally, Enoch, the great antediluvian type of those who will be rapt to Christ in the air to escape the coming troubles, like them, foresaw and taught the coming descent of the Lord with myriads of His saints to execute judgment upon the ungodly. And this is the very keynote of the Book, "Behold He cometh with clouds; and every eye shall see Him, and they which pierced Him, and all the tribes of the land (or earth) shall wail because of Him. Even so, Amen."

CHAPTER II.

THE MYSTERY OF LAWLESSNESS.

If the Mystery of God Evangelised to the Prophets is one of law and mercy, watched and guarded by the Cherubim, the Mystery of Lawlessness is one which, rejecting mercy, breaks the Divine Law, and defies the consequences of the breach. If Christ is the *Divine Wisdom*, *Theo-Sophy*, which robs Him of His name, is *Devil-Wisdom*.

Its prime author is Satan, that old serpent that led our first parents into breach of God's ordinance; his myrmidons, the fallen angels, left their principality of the air (Jude 6), came down among men, married their daughters, and produced a race of giants,¹ and the result of this wickedness brought on the Flood. Afterwards these giants, who were called the Nephilim; similarly produced, filled the land of Canaan, and the destruction of that race had to be similarly decreed. So, too, the postdiluvian apostasy was brought about by the working of the Satanic mystery. For, as Satan saw that man's redemption was to be the result of a collective effort under a common head, he determined to produce such a head of his own to compass man's destruction. Nor was he long in finding a suitable object for

¹ Two points in the text seem conclusive against the common interpretation that nothing more is meant than intermarriage between the Sethites and Cainites. Had that been the intention, the phrase we should look for for the Sethites as children of God would have been "sons of *Jehovah*," and not, as here, "sons of *Elohim*;" secondly, the women taken to wife by the sons of *Elohim* are said to be daughters of *men*, a phrase equally applicable to the Sethites, and giving the idea of men in general. The specific meaning of "sons of *Elohim*," in Scripture, seems to be beings direct from God Himself; thus Adam is called "the son of God" in Luke's genealogy, and Satan a "son of *Elohim*" in the Book of Job. Even in the New Testament women are advised to cover their heads "because of the angels;" with regard to the angelic nature, we know nothing beyond what God has revealed, and the sphere in which they neither marry nor are given in marriage is said to be heaven.

his effort. In the person of Nimrod, a scion of the house of the apostate Ham, he found a man ready to his purpose. The covenant with Noah binding all men into a common bond was adopted by him as the engine by which the attempt should be made.

The Flood was too fresh in the minds of men for open action, and he had to resort to stratagem. He represented the Seed of the Woman as having been incarnate in both Adam and Noah, and brought up Nimrod as a re-incarnation of Adam and Noah, and thus, as the Promised Seed, entitled to worship. This was the deeper project previously alluded to, and upon which the Divine restraint was placed, as we learn from the pen of the Apostle Paul in writing to the Thessalonians, and which must be removed in order to the impersonation of *the Mystery of Lawlessness in the Lawless One, the Man of Sin*.

But in order to bring this about, he must have something to offer. He was ready, as before, with his temptation. And what temptation so suitable to his character and purpose as the hope of the restoration of that very Paradise of which his first great temptation had deprived man! Before the Flood, the Cherubim had guarded Paradise, as the most holy place, from the unsanctified footsteps of fallen man. But now, if no Paradise was washed by the waters of Euphrates, there was at least no Cherub to protect *the spot on which it had stood* from the footsteps of an unsaved race. "Restore it," hissed the serpent; and ere long the whispered acceptance of his proposal rose to a shout, and Nimrod offered to restore it without the Atonement. "What could stop it?" they thought; "Go to," they said.

The great end of Satan was to obliterate from men's minds the awful event which sorcery, violence, and corruption had so lately brought about. And though he was eventually destined to succeed in this, as Peter's Second Epistle assures us, of course in the days of Nimrod that was an utter impossibility. He could, however, pervert the lessons which God had inculcated in the family of Noah through that event. He therefore secured, through the agency of fallen angels, the general adoption of the following creed:—

1. The serpent in Eden was the Divine messenger, the *Logos*, and indeed the instructor of man.

2. The world had been previously destroyed by a Flood, and would be again, by a similar catastrophe, when a particular cycle of time had elapsed.

3. That the Seed of the Serpent and the Seed of the Woman ended their enmity by their union at such Floods.¹

4. That Adam and Noah were alike the Promised Seed, which was re-incarnated by this supreme god, the serpent, they absorbing into themselves the life-principle of the whole race, and that this must be again carried out by this *Logos* when the next such catastrophe is threatened at the end of the age.

Such was the doctrine. And we shall presently gather together some of the details and the proofs, which God has provided for us all out of His merciful providence; for, when He said to the rebels at Babel, "Thus far and no further," He stamped with His own seal all the features of the apostasy upon the whole world, and you may behold them in any portion of it you please to search. Powerless to proceed with their intent, they have been equally unable to obliterate the brand upon their wickedness, by which they were determined to make a name for themselves; for, they did so with the very symbols of the Flood and the Covenant upon them, and those who have sustained that mystery from that day to this have held fast to those symbols with a tenacity that is as remarkable as it has been unyielding.

This doctrine is so hideous and has been so carefully veiled that, at first sight, the depth of human depravity involved in it seems to demand too great a tax on our credulity, and but for the overwhelming character of the proofs obtainable by comparison of Scripture with other ancient records and with what is still going on in the world, no one could venture to put forward such a statement of it.

Alas, how men still refuse to believe *all* that the prophets have

¹ They appear to have believed that these catastrophes were alternately of water and fire. These, as will be shown, through a perversion of Divine revelation, were held to be the powers that created the universe. Thus the Deluge and the reservation of the world to destruction by fire were made to appear ordinary events, and the fear of God, which the recent destruction of sinners might have been expected to inculcate, was cleverly removed. On these matters Faber's "Origin of Pagan Idolatry" gives interesting particulars for which I have no space.

spoken! How sad that unbelief of a certain class of Futurist interpreters, who, in order to prove that the Beast of the Book of Revelation as a personal Antichrist is not the Church of Rome, have thought it necessary (which it is not) to show either that the Babylon of the Apocalypse is not a literal earthly city, or to split up the angel's account of her judgment between the 17th and 18th chapters!

If Popery appears to-day the mere shell of what she was, it is because that tyrannical *power* that she possessed has been transferred to the commercial system. Outwardly these appear two distinct agencies; but if we will only believe what the angel said to Zechariah, and just look at what is going on around us, we shall see that this woman called "Lawlessness" (the LXX. has *ἀνομία*) has now, in this nineteenth century, entered that Ephah (the emblem of Commerce and Agriculture) that, in Matthew xiii. 33, formed the quantity of meal she had leavened, and is preparing for a journey to "the Land of Shinar"—which is the peculiar phrase given for the place in which the Noachidae commenced to build the city when they were interrupted by the dispersion.

For the completion of a city there must be two elements, the sentient, or human element, which, in ancient days, was summed up in a register-roll of citizens, and the insentient, or what may be called the bricks-and-mortar element, with which is associated the idea of locality. Both the Apocalyptic cities are, when viewed as *women*, de-localised, and off their true bases, but the *book* of the citizens is kept nevertheless. And the Scriptures distinctly predict in each case that the proper locale of each will be finally manifested, and in a manner suited to their respective glories, the construction of each indicating both strength and beauty. Nebuchadnezzar's city was not the thing that Nimrod was attempting; the son of Nabopolassar could not have built it, on account of the restraint, and it is just possible that that restraint, in some way, was against turning that scientific knowledge which the history of the Flood, as will presently be shown, conveyed, to account of the arts, and which has been revived during the present century, and which would result, if unrestrained, in the building up of an earthly centre of pleasure without the removal of sin and the curse on

creation. What Satan seems to have wanted from the beginning is *the establishment of a trinity-in-unity between the serpent, the woman, and the man—and in this he will never succeed.*

I will, therefore, now ask the reader who has thus far kindly followed me, to enter upon an investigation of the deeper nature of the events covered by the Flood, and to consider the interpretation of the profound spiritual truths it was intended to foreshadow, evidently accorded to it by those who lived in the days immediately following, and who were, therefore, well calculated to understand many things that in this widely different state of society may seem obscure to us, in the hope of thus learning the nature of this energising of error which God will shortly not merely permit, but "*send,*" when He withdraws the restraint He placed upon Satan's mystery in Nimrod's day, and displays a greater than Nimrod, the Lawless One, the Man of Sin, *Antichrist!*

Nor need we recoil from such an investigation. There is a blessing in all that ministers to the comprehension of the Apocalypse, and the wise in Christ *shall* understand.

CHAPTER III.

THE UNITY OF PAGANISM.

PAGANISM is one, in its essence, all over the world. Nothing is clearer than this fact. The gods and goddesses of Paganism usually resolve themselves into

THE GREAT TRIAD OF FATHER, MOTHER, AND SON.

The most important Pagan triads are the following:—

<i>Locality.</i>	<i>Father.</i>	<i>Mother.</i>	<i>Son.</i>
In Babylonia and Assyria } }	{ Baal } { Bel }	{ Istar } { Mylitta } { Beltis }	Ninip
In Phœnicia . . .	Baal .	Astarte .	Melkarth
In Lydia and Phrygia } }	Atys .	{ Ma } { Atargatis } { Derketo } { Artemis } { Cybelè }	{ Atys } { Deofus }
In Egypt, Abydos .	Osiris .	Isis .	Horus
„ Memphis	Phthah .	{ Sekhet } { Bast }	{ Imhotep } { Imuthea } { Æsculapius }
„ Thebes .	Amen .	Mut .	Khons
„ Thisis .	Anhur .	Tefnut .	Shu

There are other Pagan triads, but the above are sufficient to enumerate for our present purpose.

The “father” is always viewed as parting with his life at the time of the fecundation of the “mother,” and the child is viewed

as the resurrection of the said "father." Hence the well-known figure of the mother and child, which Popery and Ritualism have taken over from Paganism, represents the whole triad, the "child" being simply the "father" come to life again.

When the great struggle broke out between Christianity and Paganism, it became manifest, on the one hand, that, however similar the emblems common to both those systems, no real sympathy existed, but the deadliest feud; for, Paganism and Popery set to work an astounding and hitherto unknown system of wholesale murder for difference of religious opinion, the one by the arena and the other by the stake.

The Pagan gods, on the other hand, were so much alike, though called by different names, that it was quite easy for one nation to show the correspondence of its gods and goddesses with those of another. They worshipped Nature as a great hermaphrodite god, the sun being male and the moon female, and they gave a variety to the whole by projecting these into twelve, so as to correspond with the zodiacal signs, through which the sun yearly passed.

At the period of the Christian era, "The Mysteries" (as certain rites combined with instruction peculiar to Paganism are called), which had somewhat fallen off in repute, were revived with greater vigour than ever, so much so that it was even scandalous for any citizen not to have undergone initiation into them. The fashion changed from one god's mysteries to those of another, and a religious Pagan would go from place to place and from temple to temple for purposes of initiation.

In the famous controversy, the unity of Paganism was freely admitted by the Pagans.

We will call three witnesses as to this—Julius Firmicus, Apuleius, and Marianus Capella.

Julius Firmicus, says Dupuis, in his "Origin of All Religions," "even puts a discourse into the mouth of the sun, in which the god reproaches men with seeking to dishonour him with ridiculous fables; sometimes submerging him in the Nile, under the names of Osiris and Horus; sometimes in mutilating him, under that of Atys; sometimes in cooking him in a boiler or roasting him on a spit as Bacchus; sometimes in representing him as a charioteer. 'Lament for Bacchus, and Atys, and

Osiris, but do so without dishonouring me by your fables.' Thus Firmicus makes the sun speak."

Julius Firmicus was a Christian. Now let us hear what the Pagans say themselves.

Apuleius, as is now well known, wrote his celebrated fable of "The Golden Ass" to recommend Paganism as opposed to Christianity. He was a devotee of Paganism. In that story he represents an initiation scene, veiled under the language of his fable. The great goddess is there represented as appearing to her votary, and as replying to his devotion as follows:—

"Behold, Lucius, I, moved by thy prayers, am present with thee; I who am Nature, the parent of things, the queen of all the elements, the primordial progeny of ages, the Supreme of Divinities, the sovereign of the spirits of the dead, the first of the celestials, and the uniform resemblance of gods and goddesses—I who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the deplorable silences of the realms beneath; and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the primogenial Phrygians call me Pessinuntica, the mother of the gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient goddess Ceres. Some also call me Juno, others Bellona, others Hecatè, and others Rhamnusia. And those who are illuminated by the incipient rays of that divinity, the sun, when he rises, viz., the Ethiopians, the Aarii, and Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."

And Martianus Capella, in his famous Ode to the Sun, writes:—

"Latium invokes thee, Sol, because thou alone art in honour, after the Father, the centre of light; and they affirm that thy sacred head bears a golden brightness in twelve rays because thou formest that number of months and that number of hours. They say that thou guidest four winged steeds, because thou alone rulest the chariot of the elements. For, dispelling the

darkness, thou revealest the shining heavens. Hence they esteem thee Phœbus, the discoverer of the secrets of the future; or, because thou preventest nocturnal crimes. Egypt worships thee as Iscean Serapis, and Memphis as Osiris. Thou art worshipped by different rites as Mithra, Dis, and the cruel Typhon. Thou art also the beautiful Alys, and the fostering son of the bent plough. Thou art the Ammon of arid Libya, and the Adonis of Hyblus. Thus under a varied appellation the whole world worships thee. Hail, thou true image of the gods, and of thy father's face! thou whose sacred name, surname, and omen, three letters make to agree with the number, 608."

Finally, this unity of Paganism is shown in the Scripture by the way in which the New Testament attacks it as a whole. For Paul, in Acts xvi. to xix., views it as a three-in-one of Spiritualism, Pseudo-Philosophy, and Idolatry, thus attacking it in each of these three phases separately the moment he commences to turn with the Gospel to the Gentiles. The character that Stephen gives its rites, in Acts vii. 42, exactly accords with what we have just seen from history. It was the worship of "the host of heaven."

Thus, all pantheons resolve themselves into the sun and moon. But were this all, my task, now scarce begun, would be ended. It rests with me to show that the sun and moon of Paganism respectively represent Antichrist and Babylon, being Satan's imitation of Christ and the New Jerusalem, and that the imagery of the Flood, as the great foundation of the Mystery of God, has been freely used by Satan in his endeavour to possess himself of the air, the earth, and the sea.

CHAPTER IV.

THE SUN OF RIGHTEOUSNESS.

ALL persons who have had any instruction in Scripture are aware that a great spiritual lesson is taught us in the Biblical account of the Flood. They know that it teaches the destruction of the world and our race as punishment for sin; that the righteousness of Noah is the type of the righteousness of Christ redeeming the human race; and that the drying up of the waters points onwards towards the renewed earth which is to follow the last judgment.

With these premises we can now proceed to examine the details, and the result of our doing so will be to find that Noah enacted in a wondrous drama *the whole mystery of God*, as a "sign" or "token" of what was to come to pass; that is to say—

1. Baptism,
2. Temptation,
3. Renunciation,
4. Crucifixion,
5. Burial,
6. Resurrection, and
7. Ascension,

were all enacted, and

8. The Espousal, and
9. The Enthronement,

crowned the whole.

That these types should all have been carried out, and so understood at the time, will seem so startling to many of my readers, that I am compelled to follow up the above by putting

before them the following equally startling facts, on which blatant infidelity lays the greatest stress in its controversy with our holy faith, and I will ask in what way it can possibly be answered except by admitting that Noah must in some way have enacted the whole of the above mysteries by way of type?

For many centuries before Christ, as far as we have any ancient uninspired history, the myth of Atys and Cybelè, sun-god and moon-goddess respectively to Phrygia, had enjoyed a continued existence. Briefly, it ran thus:—

- Atys (1.) made a voyage in a ship;
- (2.) he was nailed to a tree and represented by a lamb;
- (3.) he was three days and three nights in the grave;
- (4.) he rose again from the dead—at the vernal equinox; and
- (5.) he was both seed of the woman, Cybelè, and her bridegroom.

And Indra—the sun-god of Thibet—was actually depicted as nailed to a cross and having five wounds.

The infidel, who refuses to believe the events detailed in the Gospels, and pretends that Christ and the Apostles are a mere figure of the sun in his passage through the twelve signs of the zodiac, consistently accounts for this by alleging that Christianity is a copy, a mere transcript of the sufferings of Atys, Osiris, Bacchus, Orpheus, Indra, *et hoc genus omne*. Paul replies, and we do likewise, with this one crushing argument:—

*The resurrection of Christ according to the Scriptures is a FACT.*¹

But how, then, account for the origin of these myths?

Two alternatives are possible.

The first is that Paganism is a prophecy of Christ; the

¹ The evidence of this is everywhere assumed in these pages. Nothing in history is more patent, and nothing could be more easily proved if tried before one of our law courts in the ordinary way. Those who would wish to acquaint themselves with it are commended to the perusal of a shilling pamphlet by H. Sinclair Paterson, M.D., entitled "Christ and Criticism" (J. F. Shaw & Co., Paternoster Row).

second, that the myths are perverted copies of some very ancient prophecy of Christ.

As every Christian must perforce reject the former of these alternatives, the latter only remains.

My task is thus facilitated, and it merely rests with me to show that Noah is that grand type.

Now, one of the main features in the account given us in Genesis, is the minute care observed in recording dates and instructing us as to the calendar. The calendar depends naturally upon the movements of the heavenly bodies. In order to understand the nature and intent of this first mention of a regular calendar in Scripture, we must turn to the Divine record given us of their creation in the first chapter of Genesis.

I find in Scripture a principle of interpretation which I believe, if conscientiously adopted, will serve as an unswerving guide as to the mind of God as contained therein:—

THE VERY FIRST WORDS OF ANY SUBJECT OF WHICH THE HOLY GHOST IS GOING TO TREAT ARE THE KEYSTONE TO THE WHOLE MATTER.

In no passage is this so important as in the first chapter of Genesis, because that chapter is the *beginning* of the *commencing* Book of Scripture, and is therefore the keystone of the whole matter contained in the Bible. Further, as that "whole matter" is summed up in the Mystery of Christ, if we are to understand the *whole* nature of His work, it is quite necessary that we should study His connection with the account of the creation.

Now, the first statement made in Scripture is this:—"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the waters."

Here, then, are the four elements of creation, heaven or air and earth, spirit or fire, and water, for the Spirit of God as a creative agency has not disdained to assume the form of fire;—but I anticipate.

To proceed:—These four elements were worshipped by the ancients, who allegorised them into the four horses of the sun

(*vide* the Hymn of Martians Capella in Chapter III. *ante*)—not that they believed them to be elements in the same sense that “elements” are spoken of in chemistry, but as exercising the generative power of the universe. Remembering what Paul tells us at the *outset* of the Epistles (that is, working upon the same principle of interpretation as that just above enunciated), the ancients forgot God, not liking to keep Him in remembrance; but as they kept a great deal of the outward form which encased His primordial teachings, we may lawfully draw from their beliefs (as a similar cosmogony to that related by Moses will have been handed them) to see how they will have understood the Divine account of the creation.

That being so, we may connect the statement that the Spirit *was brooding* upon the waters with their belief that these four elements generated the material universe, and that the world was hatched from an egg. Having eliminated the Divine character from the Spirit of God, they became fire-worshippers. Likewise, they associated together the heaven with the element of air; for, “God called the firmament heaven.”

They apportioned these four elements to the two sexes. Fire was male, Water female, and these made a pair. So, too, Heaven, or Air, was usually male, and Earth, the consort, was correspondingly female. Fire and Water were respectively Osiris and Isis, the children of Heaven and Earth, who, while yet in their mother’s womb, produced the infant saviour, their son, Horus. Thus does a strange legend 4000 years old testify at once to primeval belief in the cosmogony of Moses, and to the truth of Paul’s statement that the Gentiles shut God out of His own creation.

Nor is there any reason why, seeing that God has extended the principle of sex to the vegetable creation, in a less marked manner to that in which we find it in the animal, it should not exist in a still more recondite form in Nature beyond?

God has hidden nothing from His children that it behoves them to know—even to the *manner* of the Incarnation. Following our principle of interpretation, we turn to the *beginning* of the Gospels in order to rightly comprehend the nature of the manhood of Christ. He was born of the Spirit of God and of a virgin; for He was conceived of the Holy Ghost and born of

the Virgin Mary. Water was worshipped by the ancients in the form of the virgin-goddess.

Trace this still further, and you will see God is faithful to the same principle in the new creation, which in the old was found "very good." The Gospel of John (which is especially the Gospel that portrays Christ as the *Logos* of creation—"In the beginning was the Word," it commences) first shows us at the *outset* Christ fulfilling all righteousness, baptized of water, and the Spirit of God resting upon Him (i. 19-34), and then stating that to be the nature of the *new birth* or *re-generation*: "Verily, verily I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Now Adam was not born of water, but of the other female element, "earth;" "the first man is of the earth, earthy." Nor was Adam's body of the *Spirit*; "the first man, Adam, became a living *soul*; the last Adam became a life-giving *spirit*" (1 Cor. xv.).

Christ, we are told, is "the beginning of the creation of *God*" (Rev. iii. 14). This is not the first creation. The *first* man, Adam, was *not* the beginning of the creation in Genesis, but his appearance with that of his consort was the very last step in it. In Christ, the process is reversed. *He* begins the creation, and after a consort is found for Him, comes "the fulness of times to head up all things in Christ, the things in the heavens and the things upon earth" (Eph. i. 3-14).

It is unfortunate that of late years the Christian Church has relegated the consideration of the analogy between Christ in his character of the Sun of Righteousness and the *Logos* of ancient beliefs, to agnostic solar mythologists, that is, to men who, having wilfully rejected the Gospel, are trying to prove that the Bible arose out of a lie, and whose efforts Paul distinctly connects with a coming righteous judgment of God on them, viz., a belief in the lie itself, and a worship of the original liar, Satan, incarnate in Antichrist. No history is more transcendent than that of Rome in the Augustan age, no people were more practical than those who stamped on the Fourth Empire its character at the *outset*. Up to A.D. 30, no Roman historian mentions the existence of Christians; twenty-five years later, the

whole course of human thought has been transformed by a single fact, and Roman history is thenceforward full of accounts of the doctrines and actions of Christian men. It was not a *theory* that convulsed the world, but a *fact*. And that fact was one quite new to its experience. *A man had risen from the dead*. The evidence of that is embodied in the New Testament, and it occurred in the manner predicted in the Old, and under circumstances that entirely precluded collusion both on the part of that people who held the Old Testament Scriptures in their hands at the time, and on that of the men who were subscribing to belief in that unique miracle. The evidence of the fact that men of those days, days known as the golden age of civilisation, when the practical intelligence of the Roman united with the subtle, theoretical mind and ideality of the Greek, believed in the New Testament statement of the resurrection of Jesus, is to be found in the clear and succinct writings of those great and veracious historians that distinguished the period. In A.D. 64—only thirty-four years later—Christians, that is, believers in the aforesaid miracle, were so important a body, that Nero, anxious to escape the effects of having ordered the burning of the world's metropolis, could only do so by decreeing Christianity a crime punishable with death (for in that alone would the citizens support him), and the implicitness of Christian belief in the fact, a belief of intelligent men in intelligent days, is attested by their having submitted to the penalty rather than renounce their creed—a thing which no *intelligent* men have ever done on behalf of any other creed.

The mere supposition that Christianity leans upon its evidence is absolutely incorrect, incontrovertible though that evidence is. It is quite unphilosophical. Christianity distinctly asserts that a new subjective power is acquired by the individual at conversion; that a new birth then takes place, which is of the Spirit of God, while at the same time the natural mind and the natural body, with sin *in* them though not *on* them, remain as long as this present life lasts. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 11-14). The Apostles before Pentecost missed the great point for which they were called; but when

the Holy Spirit descended on them, they were different men. So, too, the Bible, a dry and even disagreeable book to the unbeliever, becomes to the converted man the only book that gives complete satisfaction. Nor are men left without analogy for such changes in their own lives. The boy of twelve, fretful at the respect that is paid the female sex, within six short years has endowed them with every grace, the willing victim of their influence, not through any change in *them*, but from *his own* acquisition of a new subjective character. Even as regards the mere question of evidence, there is one fatal weakness in the selection of a point for attack in the Christian armoury on the part of the solar-mythologist class of infidels. Christians do not contend that we have any evidence whatever before us, in this present year of grace, beyond the authority of the Bible for the origin of worlds; if they did, they would themselves upset that authority by placing themselves in flat contradiction to the Epistle to the Hebrews (xi. 1-3), and so far as these men's proof of the analogy between the words of the early chapters of Genesis and certain theories of Pagan philosophy is concerned, as an attack on the Bible, it is labour utterly thrown away, as the onus of the proof that there never was, what Scripture asserts to be the case, from Adam to Moses, a string of men who looked for the Seed of the Woman coming to bruise the serpent's head, rests with them—and such proof is upon the face of the matter altogether beyond research. Nevertheless, it is always a mistake to leave the *strong* arguments of your opponents unanswered, even though they merely affect, as in this instance, a side issue. And in turning aside from facts regarding the analogy between Christ and the sun, important truths are lost sight of by the Church.

Let us hear what Jean Marie Ragon says on this point in his "*Maçonnerie Occulte*," the chapter on "The Sun."

"It is not alone in that grand star refulgent in the heavens that is comprised all that the ancients tell us of the sun. By this word hierophants and philosophers understood the latent cause of all creation, of all vegetation, of all motion. Their sun is that life-giving fire, that principle of heat expanded throughout all nature, and without which matter would have remained eternally buried in chaos.

"Here is the explanation of their first principles, upon the allegorical formation of the world, which we find in the hermetic philosophy:—

"One single force, one single principle, one single active cause, could never have given energy and life to the universe. The generation of bodies is a result of the action and reaction of their constituent parts. She works by fermentation, and fermentation supposes on the face of it two powers: the hierophants believed, then, or, at least, pretended to believe, that two primitive principles had worked out the development from chaos; and, as they noticed that everything in the universe is only water or fire, humid or warm, they named these two principles, the one fiery, male, active, Form, Heaven, or SUN; and the other, humid, female, passive, Matter, Earth, or MOON. These are the Osiris and Isis of the Egyptians; the Elyon and Berouth of Sanchoniathon, and the Uranus and Ge of the same author. You may recognise them under the names of Odin and Frigga, and of Aske and Emla among the peoples of the North; of Adam and Eve amongst the Hebrews; in short, there is no theology in which they are not clearly marked out" (p. 202).

But blinded as this man shows himself to be in his mixing up of the belief of "the Hebrews" and those of the nations of Paganism, we may accept what he says regarding the *analogy* between the teachings of Genesis i. and Pagan doctrines respecting the sun. If we stop at the right place, we may find him of use.

Christians have tried to interpret the words in Genesis ii., "These are the *generations* of the heaven and the earth," in quite a different sense to all the other 10 instances in which the phrase, "these are the generations," occurs in the same Book. There appears to be no solid ground for the distinction. Ragon accepts the word "generation" here in its literal sense, and it seems difficult to escape from such reasoning. Adam was born of the earth. So too we are told the waters "*brought forth* abundantly the moving creature that hath life," &c., and that the earth "*brought forth* grass, herb yielding seed after its kind."

The language is clear enough, and the female sex is plainly

attributed to both the water and the earth. The Osiris myth lends a corroborative and equally unwilling testimony to the truth of God. "While yet in their mother's womb," the seed-god, Osiris, and his wife, Isis, yielded seed, just as at Creation every tree emerged from "Mother Earth" bearing fruit, "wherein is the seed thereof."

Ragon finds in Genesis i. and ii. three distinct creations of Sun and corresponding Moon in their triads. I use the words "sun" and "moon" here, of course, in the same sense in which he correctly says the ancients used them. He thus divides the passage in that terse style which the language of his nation enables him to do with such clearness, and which I here literally translate:—

"1st Triad.	{	FIRE.	First Day. Creation of Light.
		WATER. Air.	Second Day. Fermentation of the waters, their division into upper and lower. The firmament is created.
		EARTH.	Third Day. Formation of the Earth. Its vegetability.
"2nd Triad.	{	FIRE.	First or Fourth Day. Formation of the Sun.
		WATER. Air.	Second or Fifth Day. Fermentation of the waters and of the air; creation of birds and fishes.
		EARTH.	Third or Sixth Day. Fermentation of the Earth, creation of animals and man.

"Moses again takes up, in the following chapter, the creation of man, to form the third triad.

"Adam is animated by the fire, or sun; he receives a *companion*—distinction of the two principles."

The first triad shows the vegetable kingdom complete—the second, the animal.

It appears, then, that man is, as evolutionists assert, an ascent from the mineral to the top of the animal creation, by generation. Not that it was spontaneous, as they pretend, but it took place by Divine command, man himself and his consort being, however, specially moulded by the Divine hand; nor was the appointed period millions of years, but a double period of three *nychthemera* ("evening-mornings," "day-and-nights"). It is

remarkable, too, that Adam's creation, occurring in the second of these periods, was only, as it were, the completion of the head of the animal creation, and *not* separated into a third. The third period of three *nycthemera* was reserved for a later date, for a creation when man would be born, not psychical, nor of earth, but a spiritual man, that is, born directly of water and the Spirit of God, and those were the three days and nights when Christ was in that grave, on emerging from which God said of Him, "This day have I begotten thee," He being "the first-fruits of them which sleep" (Heb. i. 5; 1 Cor. xv. 20).

Adam was no regenerator. The creation in Adam *fell*. Satan waited till it was complete in Adam before he interfered. Then he struck the keystone at the top of the edifice and spoilt the whole building. Another had to be built, and the keystone of that he "found nothing in."

That edifice is not built upwards, but downwards. It is absolutely safe from Satan.

Immediately on Satan's act, we hear the principle of generation again mentioned in this connection. Sin is regarded as a *generation* of Satan, one in which all mankind are born—one *out* of which we must come if we would have something beyond what Adam forfeited, and it must come by a *new birth*. Attention was to be concentrated on the advent of a new *seed*, which was to be at enmity with the *seed* of the serpent.

Of this Seed of the Woman, Noah was the earnest, and not Adam. Noah was led by the Spirit, the Comforter, into the Ark, that on emerging from the waters, he might be figuratively born, as a little child, from the door or side of the ark as it were—born of water and the Spirit. It is Noah, therefore, that we have particularly to consider, as setting forth in type the work of the Redeemer.

The ancients saw in the Flood that one of the productive elements, Water, was used for the *destruction* of creation, and their traditions distinctly point to their belief that there would be another destruction by the corresponding productive element, Fire—just as the two are connected together in Peter's Epistle.

In the 14th and 15th verses of Genesis i., there is a statement on which I feel compelled to lay very great stress, as its neglect lies at the core of the infidel case. It tells us that

the heavenly bodies, the "lights," *i.e.*, the sun, moon, and stars, were given us for five distinct purposes, *viz.* :—

- (1.) to divide the day from the night;
- (2.) for signs;
- (3.) for seasons;
- (4.) for days and years;
- (5.) to give light upon the earth.

That our seasons and our calendar are derived from them, all know. The earth could not produce its harvests without them; neither could we safely dispense with the use of such accurate clocks as they are, in our computation of time. But what is the meaning of the word "signs" here? Of *what* were they to be the "signs"?

A "sign" is the symbol, emblem, or token of something else. Of what then were they to be symbols, emblems, or tokens?

To reply to this, we must compare scripture with scripture. But some may say, and rightly too, that the Scriptures teem with signs, and the meaning is not always exactly the same; which scripture then shall we select for the analogy?

There cannot be a doubt as to which to select. One Book, and one *only* in the Bible is said to be a Book of "Signs," and its appropriateness for comparison with Genesis is beyond question. For, if Genesis shows us Paradise lost, it is the Revelation of Jesus Christ which depicts Paradise *regained*; if Genesis is the Book which brings the serpent on to the scene, he never shows himself *in propria persona* till we come to the Apocalypse, true to his picture of himself with his tail in his mouth, a circle continually turning round and round upon itself, but at last transfixed by the Everlasting God. It is the Apocalypse which shows us "by signs" the mysteries of God, and which shows the discomfiture of the mysteries of Paganism, which were also taught "by signs." The signs in the Apocalypse are manifestly taken from the heavenly bodies, the sun, moon, and stars; the signs used in all Pagan rites are notoriously drawn from the same source.

The word *ἐσημασεν* in Rev. i. 4, has quite lost its force in the translation, "signified," given in our Bibles. The verb is from the same root as *σημεῖον*, a "sign," "token," or "portent,"

used in the climactic 12th chapter of this Book, and the primary meaning of the verb (Liddell and Scott) is "to show by signs." We are thus to understand that this Revelation, or Apocalypse, was both "sent" to John and "shown" him "by signs." The fact that it was "shown" him "by signs" governs the whole Book, and explains its peculiar character.

The verb, *σημαίνω*, it is true, *acquired* the common meaning "signify;" but when it comes to be seen how clearly the sun, moon, and stars relate to the *whole* character of the Book, and how difficult it is for any one to show any other use for which God could have given the signs, it seems fatal to correct exegesis to give to *ἐσήμανεν* any *other* but the primary meaning connecting it with *σημείον*. The Apocalypse is not a Book of Law or Gospel, but a Book of *Destiny*; the keynote of it is Jesus Christ as the Son of Man, and He is, therefore, placed throughout at His farthest distance from God, who is spoken of as *His* God, while He Himself is placed in the third place in the Trinity. It represents man triumphant over the serpent, just as the signs do. So, too, the ancients understood the heavens to be the Book of Destiny, a thought they corrupted into Astrology, and these points will be discussed more fully in chapters ix. and xi., with reference to that pseudo-science and to a rapture of saints. Meantime, it may be as well to remark that the Apostle, in using language familiar to his hearers, who every day confronted in that centre the emblems of the Mysteries, and were consequently well fitted to confront every species of Astrotheology, proceeds in the same order throughout the prophecy as used by astrologers in every age, viz. :—

- (1.) The seven stars;
- (2.) The door;
- (3.) The destiny of the child;
- (4.) The square of 12 houses divided into 4 triplicities.

No one, I presume, will deny that the above is a simple outline of the machinery of the Apocalypse. And if we do not *grasp* the *machinery* and *outline* of the Book, I would ask how *we* can possibly expect to understand the *details*, and *obtain* that *blessing* promised to those who read, hear, and keep its

sayings. Indeed, the triune character of God's dealings with man is thus presented in the Bible:—

- (1.) The Old Testament is the Book of the Kingdom, or Law;
- (2.) The New Testament is the Book of the Gospel, or Mercy;
- (3.) The Apocalypse is the Book of the Judgment, or Destiny.

It is too often forgotten that God deals with man not only by the Law and the Gospel, but He *predestinated* those whom He chose before the foundation of the world, and their names will be found in the register-roll of the New Jerusalem, the Book of the Lamb slain from that foundation. Not only are Law and Mercy in harmony under the Divine system, but Predestination also.

Further, as it is clear from the words which follow in our text, say Genesis i. 15-18, that *the purpose* for which the heavenly bodies were given was to give light by day and by night, and that when God had formed them, He found everything very good, *that particular purpose* did not contemplate turning the sun into darkness, the moon into blood, and the stars falling to earth, the very powers of the heavens being shaken. No man was going to be created that he might triumph over Satan, and occupy Satan's place in the heavenlies after their cleansing. It is God's *strange* work where the Devil triumphs over man here below, and the voice from the mid-heaven goes forth, "Woe unto the inhabitants of the earth and the sea; for the Devil is gone down among you, having great wrath, knowing that he hath but little time." I cannot therefore apply Genesis i. 14-18 to the phrase, "And there shall be signs in the sun and in the moon and in the stars."

The very centre and pith of the Apocalypse is that passage known as the contents of "the little book," the period of the Seventh Trumpet, extending from chapters x. to xix. And there, in chapter xii., we read (the italics are mine):—

"And a great *sign* was seen in heaven; a woman arrayed with the *sun*, and the *moon* under her feet, and upon her head a crown of *twelve stars*; and she was with child: and she crieth

out, travailing in birth, and in pain to be delivered. And there was seen another *sign* in heaven; and behold, a great dragon, having seven heads and ten horns, and upon his head seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to delivered, that when she was delivered, he might devour her child. And she was delivered of a son, a man-child, who is to rule all the nations with a rod of iron: and her child was caught up unto God and his throne."

With one shriek, the infidel world says, Here is Isis, Ceres, Flora, Diana, Astarte, Semiramis, or by whatever name you may please to call the great universal goddess of Paganism (Myrionyma as she is sometimes called), the Great Mother, the Queen of Heaven, the Virgin of Popery. She was taken, say they, from the Constellations, or "signs," as they are called. In short, they cry, your Christ is a myth (for they illustrate the truth of Paul's prediction in 2 Tim. iv. 3-4), simply the sun that warms our earth in spring and summer and gives us our harvests; disappearing in autumn and winter and losing his fertilising power; reappearing in the next year as a little child; and in spring rising into strength as it were a young man with his vigour renewed.

Now, their reasoning is false. That fallacy arises out of their denial of Genesis. They reject revelation, and can, therefore, learn nothing about the origin of the human race previous to the scattering from Babel. Solar-worship is with them the origin of all religions. As to the origin of solar-worship itself, that is, of Paganism, they can but speculate. They refuse to know God, and think, like the child who folds his face in his hands, that their own wilful blindness prevents their being seen *by* God. But they are not wrong when they compare the starry picture of the woman and child fleeing from the face of the serpent with the same thing seen by John, because God gave the sun, moon, and stars for "signs."

It appears quite certain that *this* use of the planisphere is what is meant by the permission to use them for "signs;" so the Chaldean cosmogony itself, as found in the tablets, expresses it. Blasphemous and wicked as that document is, it can be

used, as many another wicked document has been, to *illustrate* Divine truth; for an *unwilling* witness is often the most valuable. The statement appended does not look like a *contradiction* or an *alteration*, but rather an *elaboration* of the statement in Genesis i. 14. Thus:—

“It was delightful all that was fixed by the great God. Stars, their appearance [in figures] of animals He arranged. To fix the year through the observation of their constellations, twelve months (or signs) of stars in three rows He arranged, from the day when the year commences unto the close” (*Chaldean account of Genesis*).

It is quite as clear, then, that they understood that the “signs” were “the figures of animals,” as it is that they saw their use in determining the seasons and the calendar.

It is of great assistance to the doctrine of Christianity in regard to its defence against the arguments of its adversaries if a firm grasp be obtained of the character of the calendar God committed to Noah. Viewed in connection with the account of the Creation, it will display to us, not merely the origin of solar-worship, *i.e.*, of Paganism, but the reason why Christ is called the Sun of Righteousness, and how it is that in the Apocalypse, the Woman, who is evidently clad in the righteousness of Christ, is said to be “arrayed with the sun,” the words, “of righteousness,” not being expressed in the text, but understood.

Now, from the facts that the Flood commenced “in the second month, on the seventeenth day of the month,” that the waters “prevailed upon the earth an hundred and fifty days,” and that “after the end of an hundred and fifty days the waters decreased, and the ark rested in the seventh month on the seventeenth day of the month upon the mountains of Ararat,” it follows that 5 of those months were equal to 150 days, and that, therefore, the duration of each month was exactly 30 days. Again, the whole period that Noah was in the ark extended from “the six hundredth year of Noah’s life, in the second month on the seventeenth day of the month,” to the “six hundred and first year,” “the second month on the seven and twentieth day of the month.” He was, therefore, in the ark just 370 days, or 12 months of 30 days each—say one year of 360 days, and 10 days over.

His stay in the ark marked out three distinct classes of year, in the following manner:—

First, it was evident, from the 12 months of 30 days each that the calendar he was using was that which the Babylonians and early Egyptians employed, and which depended for its divisions upon the sun's passage through the twelve signs of the zodiac.

The ancients divided the circle into 360 degrees, a division which I shall later endeavour to show was entirely based on the operations of nature, and which we to this day preserve. Our whole systems of Astronomy, Geography, and Geometry maintain this division.

In treating of this 360-day year, I shall, therefore, call it—

THE ZODIACAL YEAR.

Nebuchadnezzar was using this same calendar when God gave him the kingdom, and the predictions of Daniel and the Apocalypse clearly prove that the times of the Gentiles are to be similarly computed; for, the 42 months of Antichristian persecution are equal to the 1260 days which comprise the half of the final of hebdomad of years of Daniel ix. 24-27, and, therefore, in such a calculation, there must be 12 months, each 30 days, to the year.

It was this same Chronology of the Flood that Daniel employed with respect to the coming of Messiah *as Prince*; for, as Dr. R. Anderson may be considered to have conclusively established, the sixty-nine hebdomads of years of that Prophecy occupied 173,880 days, *i.e.*, seven times sixty-nine zodiacal years to the very day.¹

Secondly, the whole period that Noah was in the ark occupied 370 days, and this also is a kind of year. I shall call it—

THE DILUVIAN YEAR.

Like the foregoing, it was a form of year originally stamped by God upon Creation:—

Our year is formed by the *forward* passage of the sun through

¹ "The Coming Prince" (Hodder & Stoughton), pp. 127-128.

the twelve signs of the zodiac, and this occupies about $365\frac{1}{2}$ days, more accurately 365.2425 days, say a solar year.

But in every year the sun's passage through the twelve signs is retarded by about twenty minutes. This twenty minutes must of course be repeated very often indeed before it can become a whole year, and thus bring the sun back to his original position in the heavens, so as to harmonise with that period of time we call the solar year. In fact, the labours of astronomers who have worked by observation to ascertain what period this comprises, for some 2000 years and more, place it at between 25,820 and 25,900 years, or more than four times the existence of the world. Of course, no such period has ever been completed; but as it is the most important cycle in all astronomy, that science has always had to take the fullest account of it, and it is absolutely certain that its existence was regarded by the Chaldean Astronomers and Astrotheologists as the very foundation of the solar system. It is now known as the Precession of the Equinoxes. In that period the sun marches *backward* through all the twelve signs.

Now the difference between the Zodiacal Year and the Solar Year is about $5\frac{1}{2}$ days, or more accurately 5.2425 days. This difference is called by astronomers "the EPACT." In the whole period of the Precession of the Equinoxes, this epact of about $5\frac{1}{2}$ days has grown to 370 solar years. Now, the proportion of this epact to the Diluvian Year being 370 years to 370 days, is exactly that of a year to a day. God, therefore, here at the Flood, has set His seal upon that system, which He again thought fit to use in the Book of Numbers and again in Ezekiel, of giving a year for a day.¹ Paganism knew of it. For, the system of Panegyries employed by the later Egyptians, each Panegyry being 365 years, or a year for a day, shows that they took full account of it. How they employed it to a yet deeper purpose it will be my task to show later on, when we discuss the Mysteries. Even the period of Precession of the Equinoxes they called "the Year of Years," as well as "the Great Year of the Gods."

True, scientific observation has never yet told us the *exact* period of the precession of the equinoxes. There is a difference

¹ Numb. xiv. 34; Ezek. iv. 6.

of eighty years between the different calculations made by astronomers. But as God seems to point to the employment of it in His Word, or rather in the calculations left us to make therefrom, perhaps we shall find that the material given us *in the Bible* will serve to bring out all we require to know regarding it; for God has revealed us much greater things than science, and in one calculation at least—the most important one in the whole Bible (Rev. xiii. 18)—He teaches us that wisdom and understanding depend upon a knowledge of Christ, and it may be that He will give unto babes what He has withheld from the proud and the learned. When, therefore, He has deigned to give us the sketch of the whole cosmogony of Heaven and Earth and Sea in Genesis, it can hardly be presumptuous to look into that Book for that material to supplement what His providence has done for us in the so-called “discoveries” of Kepler, Newton, Herschel, and others.

I believe that Mr. H. Grattan Guinness will prove to be the discoverer of the *exact* period of the Precession of the Equinoxes. He singled out a mean between the two numbers 25,827 and 25,900 years, which shows between man and the sun the same exact proportion of a year to a day, and this, though not recognised by the scientific men of our day as having any real foundation in nature, not only appears to have been recognised by the deep medicine-men of Memphis and Thebes, “the wisdom of the Egyptians,” but actually to have been regarded by them as a foundation truth of nature, so that it lay at the root of all the religion of that very religious nation.

Their god, Osiris, was at once Man and the Sun. Their wisdom was so profound that even God allows them the qualification of “wise” in His Word, and took care that His servant, Moses, should learn the whole of it.

Now, Noah, the type of Christ—who is in Scripture called “the Sun” and “the Man”—in the account of the Flood, represented not merely the sun’s passage through the 12 signs of the zodiac, forward through the year, and backward through the Precessional Cycle, but he was a man, representing Christ, the Sun of Righteousness, assisted by the working of His Spirit in the 12 apostles for the regeneration of the world. And of the Flood History and Types, the myth of Osiris and all other

myths are obvious perversions—perversions not merely for the sake of turning men away from the truth, but, as Paul's Epistles plainly teach, having for their object the development out of them of the Man of Sin. For the Sun-Man that all Paganism has worshipped has always been associated with THE SERPENT, who is one with him in its mythology, and who eventually rises from the waves of the abyss, after a long sojourn there, as that mythology everywhere shadows forth, his soul remaining in hell, and every bone of his body broken up into pieces and scattered to the winds. This Sun-Man will eventually be incarnate in Antichrist, and the Dragon will give him "his power and his throne and great authority."

Mr. Guinness (who it may be here fair to observe is, however, no believer in the personality of Antichrist) takes the statement of the Psalmist that man's normal lifetime from birth to death is 70 years, and carefully compares that with sound medical evidence in corroboration thereof, and adds to that the 40 weeks that comprise the normal existence of man previous to birth, and working it out into days, finds a total of 25,847 days. Perceiving the analogy on the year-in-day principle between this period and the lifetime of the sun of 25,820 to 25,900 years, he suggests the correct period of the Precession of the Equinoxes to be 25,847 years. His conclusion accords with Scripture; it accords with the wisdom of the Egyptians, who mourned for the dead (who were held to "become Osiris") 70 *days*, being the very period we are treating of, the period of the normal lifetime of man, on that very principle, the year-in-day system (Gen. 1. 3); and modern scientific investigation has no objection to offer to it.

That the history of the Flood seems to have been intended, amongst other things, to demonstrate this principle of a connection between the year and the day, I have already stated.

The evidence certainly looks overwhelming. Let us call yet one more witness. All admit that Noah's entry into the ark constitutes a foreshadowing of the death of Christ, and all know that the resting of the ark on Ararat on 17th Nisan (the very day of the Lord's resurrection), as well as His final emerging from it 220 days later, were intended as a prefigurement of His resurrection. But probably few know, what was

really the truth, viz., that upon this very year-in-day principle, the very time of Christ's stay in the grave was Divinely set forth.

Noah was worshipped in Paganism as *the Fish*, and as Dagon (a word derived from *Dag*, "fish," and *On*, "sun"), of whose fish-head the bishop's mitre is a survival, was simply a Pagan perversion of Noah, as passing through the waters, just as the Mermaid is a superstition of those imaginations which regarded the ark as a female fish, we may take it that one of the types given us by Noah was that of a fish as an emblem of Christ in the grave. For the "sign" that the Lord gives of His resurrection is that of Jonah, three days and three nights in the Fish's belly. Now, the period between the death of the Lord Jesus and His glorious resurrection is computed to have occupied just 40 of our hours. But the three *nychthemera*, or day-and-nights, are, according to Oriental methods of reckoning, counted as the Friday, the Saturday, and the Sunday; and although the Friday and the Sunday were both only fractional, the Saturday, or Sabbath, being actually the only entire day-and-night, as by Oriental reckoning fractions are excluded, they are looked upon as if all three were entire.

Now, George Stanley Faber, one of the profoundest Christian writers of the present century, and who has proved to demonstration, in his "Origin of Pagan Idolatry," that the whole system of Paganism is derived from the history of the Flood, writes something regarding the Mysteries so important to this subject of the year-in-day principle, that it may be as well to quote it in full. Seeing that the Flood was a dramatic foreshadowing of the working of the Mystery of God, the rites of Paganism, i.e., THE MYSTERIES (mysteries, alas, of Satan), were a dramatic representation of the Mystery of Lawlessness, the resurrection of Antichrist from the great abyss of waters, and his stamping his followers with the brand of the serpent. He writes as follows (the italics are mine):—

"The mysteries, therefore, described the great father, as being either shut up in an ark and set afloat on the surface of the waters, or as being enclosed within one of the many symbols of the diluvian ship. They represented him as remaining in this state *either during a natural year, or during the mystical great*

year of the gods [the precession of the equinoxes], or *during a single day viewed as the type of a year*" (vol. iii. p. 114).

Again, "The mysteries, in short, treated of a grand and total regeneration, which alike respected the whole world, the great demiurgic parent, and every individual part or member of the world. Hence *the golden figure of a serpent*, from the faculty which that animal possesses of shedding its skin and coming forth in renovated youth, *was placed in the bosom of the initiated as a token that they had experienced the regeneration of the mysteries*" (Idem, p. 116).

Now, as the initiate had to mimic the drama which Noah alone, by *Divine* authority, enacted, he was shut up in a coffin, or in darkness, in imitation of Noah's entry into the ark, which typified the descent of Christ into the tomb.¹ So Faber writes, "The aspirants were usually compelled to remain in this dismal state of darkness and discomfort no less a period than *three days computed after the Oriental manner; that is to say, they entered into the artificial Hades the evening of the first day, and were not liberated till the morning of the third day. . . .*

"The genuine period of confinement, therefore, during the progress through the smaller mysteries was *three Oriental days, and these days, when we recollect the manifest character of Osiris, related to the period during which Noah was shut up in the ark; for putting each day for a year, according to the mystic Eastern mode of reckoning, we shall find that he entered into the ark towards the close of one year, and remained in it a complete second year, and quitted it the commencement of the third year*" (Idem, p. 156). The learned author of the work quoted from then shows how God turned upon the Egyptians this three days' darkness of their mystic rites in the plague He then sent. How utterly they were confounded! The 17th Nisan was approaching, and that great sundial, the Great Pyramid of Gizeh, was

¹ It ought to be more widely known that Christ Himself descended not only into Hades or Sheol, but into the pit of the great watery abyss of Abaddon (Rom. x. 7). The beautiful 69th Psalm, seven times quoted in the New Testament, and the 88th state this, and the 130th is collateral. Hence He is compared to the ark, and baptism is the likeness of His death. His prayer to be saved from the deep mire goes to prove that the waters of the Chaos out of which the Cosmos was formed, and which overwhelmed it at the Flood, are still in existence. *Abussos* in Luke viii. 31 is rendered "the deep" in A.V., and "the abyss" in R.V.

marking the period for the resurrection of their own god, for Osiris was fabled to rise on 17th Nisan, the day of the ark's resting, when lo! the waters drowned them, and Israel, relying on the blood of the Lamb, passed unscathed through them under the leadership of him whom the Egyptians themselves had taken out of an ark, the Lord, who had told Noah to follow Him into the ark, having preceded them through the glassy walls of the Red Sea.

The history of the Flood, therefore, in connection with the account of the Creation, not merely establishes the year-in-day principle, but shows why Osiris and Atys were fabled to be three *nychthemera*—or day-and-nights—in the tomb. The earth itself at Creation was three *nychthemera* in the waters of the chaos (Gen. i. 1-13).

Adam and Noah, in the theosophy of Paganism, were merged into one personality—a subject I must, however, reserve for later development—and just as vegetation was completed in three *nychthemera*, and the animal creation in a like period, so a similar period was connected with Noah as the sun of a new creation.

I have thus enumerated two out of the three forms of year marked out by the history of Noah's stay in the ark at the Flood.

The third form of year is obviously the mean between these two, the year of 365 days, used by the later Egyptians, and called "The Vague Year," and which is the basis of the Julian, Gregorian, and Solar Years. The intention, however, is to demonstrate it as the basis for THE TRUE SOLAR YEAR, mixed fractions being always omitted in Scripture.

All who know anything of our present calendar are aware that we reckon 365 days to the year in general, and 366 days for every fourth year, reckoning every century one leap year as an ordinary year of 365 days. The ancients probably originally worked their 360-370 day year into a 365 day year, and thus used it, as we do, as a solar year by intercalating one day in four, and then omitting, as we do, some of the intercalary days at stated intervals. Thus, the author of an anonymous work called "Palmoni," published by Longmans in the year 1851, writes *à propos* of the calendar of the Flood, "The sum [of the days Noah was in the ark] is 370, which is alone sufficient to

refute the theory of those who, knowing no such year as one of 370 days, nevertheless argue that the diluvian months contained 30 days. . . .

“And the chief result given out by this view would be that the year of Deluge was an old Egyptian year, plus an intercalation of 10 days, making a 370-day cycle. The origin of this cycle might be found, if it were allowable to suppose that at some time or other the epagomena were placed in alternate years at the beginning and at the end of the year, thus: $360 + 5 + 5 (= 370) + 360$.” What he means is this:—According to Herodotus, the Egyptians reckoned in his day 12 months of 30 days to their year, and then threw in the 5 days’ epact at the end of the year; they might, therefore, in more ancient times—times which would approximate the date of the Dispersion from Babel, and therefore more nearly approach the period immediately following the institution of this Calendar at the Flood, have added the 5 days to the end of one year, and then commenced the ensuing year with the five days’ epact, thus giving between the two years of 360 days an intermediate period of 10 days subdivided into two smaller periods of 5 days each.

I have thus endeavoured to show that Noah’s calendar takes account of three distinct forms of year, all astronomical in their essence, and having a distinctly marked connection not merely with the sun’s forward march through the twelve signs of the zodiac in the *common* year, but with his backward halting through those same twelve signs in the *great* year, or Precession of the Equinoxes. We have thus seen him as a type of Christ both as *the Man* through whose death and resurrection salvation is brought to mankind, and as *the Sun* of Righteousness bringing healing in His wings. And between the Sun and the Man we have seen that a year has been given for a day and a day for a year, the normal lifetime of a man bearing, upon that principle, the same relationship to the great year of the Precession of the Equinoxes as a day does to a year, and *vice versa*.

But the connection does not end here. The subject is of such vast importance that I must ask the reader’s patient indulgence while I essay to point out its further developments, in connection both with the Mystery of God incarnate in Christ,

the Word made flesh, and with Satan's wicked and blasphemous counterpart, the Mystery of Lawlessness, which is to be incarnate, in his own *Logos*, the Man of Sin.

It will be noticed that, if the two systems of 360 days and 370 days to the year, instituted at the Flood, were allowed to run on, the latter would continually outstrip the former. It will be interesting, then, to determine at what period these two forms of year will harmonise, so as to form a complete cycle out of the two of them. It can be easily determined by ascertaining what is their Least Common Multiple, that is, the smallest number which shall be a multiple of both 360 and 370. That figure is 13,320. It contains 360 37 times, and 370 36 times. Now, 13,320 is also 15 times 888, and 20 times 666; that is, it is also a multiple of both 888 and 666.

These two numbers, 888 and 666, have a meaning in Scripture, and a corresponding application in astronomy, of the utmost importance in the discernment of the inner character of these mysteries.

We know that from the words of God Himself. The latter number is called "the number of the Beast," *i.e.* of the Antichrist, and said to be also "the number of his name." The latter phrase implies that in one or all of the three languages, Latin, Greek, and Hebrew (the three, be it observed, in which the words were inscribed on the cross), in which letters stand for figures, that man's name will contain the number, 666.

But very much more than a mere means of identifying the Antichrist is comprised in the text of Rev. xiii. 18, from which it is taken. The introductory words, "Here is wisdom," would seem to imply that God is propounding a deep enigma. And when He continues by connecting wisdom and understanding with numbers pertaining to the Antichrist, we are irresistibly drawn to the closing paragraph of the Book of Daniel, the prophet who was told "the wise shall understand." The understanding one is directed to "compute the number of the beast." The Greek word used, *ψηφίζω*, has the force of the phrase, "to make calculations," and differs from the ordinary Greek word for "to count," which is *ἀριθμέω*. It means primarily to use the *psophos*¹ or the *abacus*, upon which the ancients made

¹ *ψηφος*, "a pebble."

their calculations. Now, as astronomy lies at the basis of all cognate mathematics, and as most of the leading numbers in Scripture are astronomical, and this one, as I shall presently show, is so pre-eminently, and as it is distinctly predicted that men shall turn their ears away from the truth and turn them aside unto myths (Greek *μυθοι*), and all myths are solar myths, God forewarns us to be careful, as the number 666 is "a number of a man," and that is to be the reason of the computation. The Greek does *not* read, "for it is *the* number of a man" but "for it is *a* number of a man."¹ The correction is important, as the man whose number the Beast assumes may have more than one number, and the Beast has selected the most suitable to his own purpose. The warning is apparently to the effect that solar-worship, which will culminate in the worship of the Dragon and the Beast, proceeds really from the worship of a man who actually existed, and we have to find out whom it fits. Let it be particularly noted that Antichrist *himself*, although really a man, the Man of Sin, is never called so in the Apocalypse. He is always "the Beast" in the Book of Revelation. It, therefore, appears that "a man" must be some one else. And the riddle, then, will be to find out who that some one else is.

The Word itself seems to give us a hint as to the solution. We shall find that the man, NOAH, appears to fit all the requirements of the enigma.² The origin of every Pagan god was Noah in the ark, worshipped as the sun passing through the twelve signs of the zodiac, with that blasphemous and wicked appendage of the sign of the serpent, and the name of nearly every Pagan god was somehow made to spell out 666. We have a suggestion of this in the Greek word, *Nous*, used to express "understanding" in the text. For Noah was worshipped as the *Divine Intelligence*, and the Greek word, *Nous*, is derived (in part) as Faber points out, from the very name of Noah. Thus will the folly and inconsistency of human wickedness be manifest. Mankind first worship Noah; then they brand themselves for 4000 years with all the symbology of the Flood; then they deny that there ever was such "a man" as Noah; then finally

¹ Rotherham.

² That is to say, Satan purloins from Noah one of his numbers for purposes of perversion.

they worship a man who, in crowding on to himself all that same symbology, and whose pride discovers that the Devil made it point to himself, actually has a number of Noah, the number of almost every Pagan god, 666, with him wherever he goes, and stamps it on every coin, and on the foreheads and right hands of his followers.

Per contra, 888 is the number formed by the sum of the letters of the name, 'Ἰησοῦς, "Jesus."

Now, 666 is not said to be the number of Noah's name. 58, and not 666, was the number of Noah's name. But that number, 666, as well as the number, 888, is connected with Noah, and both are found in the grand cycle of the Precession of the Equinoxes.

The following will show how, in addition to the instance of the L.C.M. of the 360 days and 370 days of the period he was in the ark, Noah was connected with these two numbers:—

The figuration of the name of Noah is	58
" " " Shem is	340
" " " Japhet is	490
	888,

which is the very number of the name of Jesus.

Again,—

The figuration of the name of Noah is	58
" " " Ham, if we allow the last	
letter to be reckoned as a final, ¹ is	608
	Total 666

The two mysteries are thus contrasted at the Flood. But the number, 666, is not of itself a *bad* number, and we must not, under the circumstances, be surprised to see it appear elsewhere more than once as a number of Noah.

Thus,—

The figuration of the name of Noah is	58
The number of persons in the ark were	8
The years of Noah at the time of the Flood were	600
	} 608
	Total 666 ²

¹ In the Hebrew of Genesis, no numeral greater than 400 is reckoned—the use of finals to express 500, 600, 700, 800, and 900 was of later introduction; hence this reservation.

² It will be noticed that one of these three figures is a cycle of time, another a number of persons placed together in Scripture in a particular connection, whilst

But the most remarkable instance of the connection of Noah with the number, 666, arises out of the divinely recorded derivation of his name. His name written in Hebrew, נֹחַ, *Nh*, seems to have had the pronunciation "Nu." The word used in Gen. v. 29 expressing "comfort" is נִחְמוּנוּ, *inlmmu*, the last syllable

the third is the figuration of a man's name. I submit the following arguments in support of my position:—

1. All the three figures are in the Word of God.
2. All are in the account of the Flood.
3. They make up the only number the Scriptures bid us compute.
4. The whole inquiry is an investigation into Paganism, and 600, 608, and 666 are as a matter of fact the precise series of figures that Paganism employed and emphasised.
5. God's dealings with man are usually tripartite, and these happening to be the precise three methods in which He employs Number, viz., the movements of heavenly bodies based on geometrical laws, the total persons He places together in a particular connection, and the figurations of words, it need not surprise us if He bring them all three together into an unity, particularly as the very number we are enjoined to compute is itself a trinity-in-unity—of 6's.

6. I can show precedent for associating together apparently incongruous figures. If I am in error, and the analogy is the mere result of chance, I am so in very good company. Irenæus, who lived at the time when the Mysteries were in repute, and was probably an ex-initiate, who was himself the disciple of John's disciple, Polycarp, took this very number of the years of Noah at the time of the Flood, and connected it with the cubits of the image of *Nebuchadnezzar*. He noticed that the 600 of Noah's lifetime, the 60 of the height of the image, and the 6 of its breadth, gave respectively the χ the ξ and the ς of the text. Irenæus, or his conferees, will probably have known that the Emperor Nero claimed to be the tenth Avtar; that 600 was one of the Neros or Avtar cycles, and that Paganism connected the Deluge with the setting up of an image on behalf of its *Loyos*, seeing that similar myths to the legend of Li-Yul, which connects the Flood and a great image to come in the last days, will have been common enough in his time, and he had before him various data which have since been entirely lost to the world. "Moreover, he says that witnesses personally acquainted with John testify in favour of this reading" (Moses Stewart, *Comm. Apoc.*, vol. ii. p. 452, *apud* Groves' "Echoes from Egypt," p. 396).

For the use of the letter M as a final to express 600 in the name of Ham we appear to have no precedent in Scripture. Is that a sufficient ground for rejecting all thought that God intended us to contrast the 888, which is the number of Jesus, given us by Him in the joint figurations of Noah and his faithful sons with the 666, which is the number of Antichrist, which seems to exist in the joint figurations of Noah and his apostate son? I submit the following considerations:—

It is not God's intention that we should *always* look *inwards* towards the Scriptures to apply their sayings; but to look *outward* from them into the world around us. Antichrist is not going to *hide* this number, 666, from us; he is going to *blazon* it forth, and if it happened to exist in his name in Hebrew, I should look for it occurring in the Hebrew of his own day, rather than that of days gone by. As Mr. Groves points out in his "Echoes," Pharaoh is his greatest

of which is actually written "Nu." The last two syllables, changing the "u" into the "h" (in accordance with the change adopted in Scripture from this word to Noah's name as just explained), would be *Hmnh*. And this *Hmnh* can easily be

antitype, and we may suppose he will wish to associate himself not only with the land of Ham, but with Ham himself. Cassini points out that the *Mem* final is placed in the middle of a word in the Book of Isaiah, מְמַלְמֵל , and as nothing occurs in the Bible by accident, some reason must exist for this, whether or not we know what that reason is. Directly we make use of this licence, we perceive that in *Minu*, the name by which, with slight alterations, Noah was called all over the world, in Europe, Asia, and Africa (Minos, Menu, Menu), apparently derived from *Inhmuu*, the number, 666, springs into light, and applying the same to the Hebrew letter M itself, sometimes called *Muin*, it also reads 666 (M = 600, V = 6, I = 10, N = 50). I believe that when a letter expressed two numbers, the ancients applied them indiscriminately to make up the names of their gods and even borrowed from foreign languages, that the brotherhood of the whole human race might be set forth in opposition to the confusion of tongues. Groves employs the M throughout his work as 600. Its occurring at the beginning of a word seems to me of special interest; for the Hebrew letters being derived from the signs of the zodiac, through which the sun marched both backwards and forwards, as already shown, will probably have led to the system of *boustrophedon* reading that prevailed among ancient nations. In that way the word, *Muin*, which seems to me clearly the same word as *Muni* (Mnevis and Memphis) and *Minu* (Minos), plainly reads 666 in modern Hebrew, which is presumably the Hebrew of Antichrist's day. The *Muni* of the legend of Li-Yul seems also the same.

Some persons are under the impression that 666 is a very wicked number. They forget that God made mathematics, that mathematics includes the number 666, and that God at creation "saw everything that he had made and behold it was very good." The sense of the condemnation in the Apocalypse is the use that it is put to—not the number itself; when the branding of the forehead or the right hand with that number becomes a token of blasphemous defiance of Almighty God, then, and under those circumstances, there is mischief in the number. And I may here mention that whenever I find this number appear alone, that is, unconnected with either 777 or 888, in Scripture the sense is usually a sinister one, as in the remarkable passage in which our Lord's disciples express fear of shipwreck, say *ἀπολλόμεθα* (Matt. viii. 25), "we perish," and in the figuration of the slave offspring of Leah and Rachel:—

1. Leah 36	5. Bilhah 42
2. Zilpah 122	6. Dan 54
3. Gad 7	7. Naphtali 570
4. Asher 501	
<u>666</u>	<u>666</u>

an arrangement which showing 7 names thus divided into 4 + 3, the usual division of 7, I dare not suppose to have found its way into the Word of God by accident or in any other way but by express intention of God Himself.

shown to have been freely adopted by Paganism to represent Noah as 666, which is its *nota numerica*, and reads "Ham 608 — Noah 58." The first king of Egypt is said to be Minu or Minos (M = 600, I = 10, N = 50, V = 6, total 666) or Mena (*Mna* = 651, a number I shall allude to later), which becomes, by a transversion of syllables not uncommon in hieroglyph, *Amen*, a name for the Egyptian god meaning "the hidden one"¹ (because Noah was hidden in the ark) *Ammon* or *Hammon*, i.e. "Ham-Noah." The sacred song or *Hymnus*, Eng. *Hymn*, is also from *Hmnh*, and as Noah was regarded as espoused by baptism to the ark, held to be the emblem of the earth and sea, the female elements, he was *Hymen*, the god of wedlock. "A number of a man," in Rev. xiii. 18, seems certainly to point to this scripture, Gen. v. 29, if it be thus plainly established that the sun-god of Paganism, whose number is always 666, is the Hebrew *Hmnh*, "the Comforter," and when that precious gift that came at Pentecost is withdrawn, all those who dwell upon the earth whose names are not in the Lamb's register-roll will be espoused to Antichrist, in the forehead-baptism that *he* will introduce. Antichrist is the Beast from the Sea, and the False Prophet the Beast from the Earth, arising to dispute with Christ His possession of those elements (Rev. xiii. 11, and xi. 1-2). It will be a baptism into *his* death, into eternal torment. By *boisrophedon* reading, *Amen* or *Amun* becomes *Nuna*, and by hieroglyphic inversion, *Men-nu* becomes *Numen*, a word that means "god" or "oracle." *Omen* is equivalent to *Amen*; and *Amoun-re*,² *Amenoph*, and *Amoneph*, Egyptian gods, are all 666 in Koptic and in Greek.

Finally, Noah was 666 years of age when Eber, the father who gave his name to the Hebrew nation, was born.

But we have already seen the connection between Noah and

¹ Sayce's Ancient Empires of the East, p. 65.

² It will be noticed that the *epsilon* is here used, and not the *eta*. Groves, who writes learnedly on the use of the E in numeration, supposes the long E to be of posterior date to the short one, as in the case of the letter O; but this does not seem probable. I rather think, however, that as the pronunciation differed so slightly, in making up the names of their gods, the priests reserved to themselves a convenient latitude in the case of this letter. *Baal-Zephon* is also "the hidden sun," the Phœnician *Amoun-Re*, and being 666 in Greek, probably Groves is right in his theory of the use of the *omicron* in it in place of the *omega*.

his calendar with the signs of the zodiac and God's creation, which before the Fall was pronounced "very good." Let us therefore once more turn to the first chapter of Genesis and see how God has figured the words He then spoke; for He created all things by the word of His mouth. We shall find both these numbers, 666 and 888, there, and what God then did was "very good."¹

The intermediate number, 777, is there also. Thus, the work of the first day, the creation of light, gives the following curious numerical result:—

A.	{	And-God-said	343 = 7 × 7 × 7	}	
		Let-there-be-light	232		
		And-there-was-light	238		
			813		
B.	{	And-saw	217		}
		God	86		
		the	401		
		light	212		
		that-it-was	30		
		good	17		
	963				
C.	{	And-divided	52	}	
		God	86		
		the	62		
		light	212		
		from-the	68		
		darkness	333		
	813				

A and C are numerically identical. Either of them added to B gives the number 1776, which is the double of 888, and B and C each consist of six words in Hebrew of which one is doubled—a picture designed, as I conceive, to present the twelve signs of the zodiac divided at the equinoxes (which separate the long days from the long nights, "the light from

¹ One of the great difficulties we have to deal with in these subjects arises from the fact that the Kabbalists had also perceived that the figurations of the Pentateuch were connected with a similar system existing in Nature, and such is the disgust which their lucubrations on the subject have produced, that it is extremely difficult to sever the whole matter from their evil teachings. There

the darkness"), one of which in each hemisphere, Gemini and Pisces, was doubled, *i.e.*, represented by two figures instead of one, the former a man and a woman, the latter two fishes.

Next we have the same number, 888, in the creation of the firmament:—

"And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament," has for *nota numerica*, 4440, or 5 times 888.

So also in the appointment of the heavenly bodies "for signs and for seasons and for days and years," the very verse we have seen so pregnant with instruction in our subject, these remarkable trines appear. Thus,

"And God said"	is	343 = 7 × 7 × 7,
"let there be lights"		666,
"in the firmament of heaven"		777.

The work of the Third Day and creation of vegetation, as given in Gen. i. 9–13, amounts to 15,984, which is a multiple of both 888 and 666; for it is 18 times the former and 24 times the latter.

Here, too, God connects Man with Light in the same marvelous way that He connects Christ, the Last Adam, with the sun in the numerical system of Creation. Thus, compare

"And God said"		343 = 7 × 7 × 7
"Let us make man in our own image"		470
		<u>813</u> with
"And God said"		343 = 7 × 7 × 7
"Let there be light, and there was	}	470
light"		<u>813.</u>

Nay, the very Book of Genesis is divided into as many parts as there are signs in the zodiac by the phrase, "Now these are two things, however, that should prevent us as Christians from being dismayed at the fact of their having employed them:—

(1) It was not the Kabbalists who placed these figurations in the Books of Moses, but God Himself; and who shall dare to challenge the expediency of what God has done?

(2) Facts of themselves are often fallacious, and figures still more so—indeed it is a proverb that "nothing is so false as facts except figures." The Kabbalists, not knowing the Son of God, were blinded regarding the meaning of the Old Testament. Need we share their blindness? Or must we deny palpable facts actually found in the Word in fear of doing so?

the generations,"¹ whose *nota numerica* is 888, the number of Jesus, Who is Christ, the *Regenerator*.

Again, we have among the 12 patriarchs, between whom and the 12 signs a very obvious connection exists, the following interesting combinations:—

2. Simeon	466	}	512 = 8 × 8 × 8, while "Reuben, Simeon and Levi" = 777, i.e., three times the number of Reuben.		
3. Levi	46				
1. Reuben	259	}	= 2664, the L. C. M. of 888 and 666.		
4. Judah	30				
5. Zebulun	95				
6. Issachar	830				
7. Dan	54				
8. Gad	7				
9. Asher	501				
10. Naphtali	570				
11. Joseph	156				
12. Benjamin	162				
Total	3,176.				

The slave offspring of Bilhah and Zilpah were each shown to give 666, so that the numbers 666, 777, and 888 each appear in the figurations of the tribes. Then, the words constantly in the Lord's mouth, "Verily, verily, I say unto you,"² amount to 1536, or $8 \times 8 \times 8 \times 3$, evidently a cosmogonic number, being the number of years from creation to the commencement of the building of the ark.

I could fill a large volume with these evidences of the supernatural character of the Bible in Number, and the analogy with astronomy, that is, the analogy between two works of the same Divine Author, the Word and the Universe. But let these instances of figuration suffice for our purpose, crowning them with the remarkable trine which the words on the cross set forth; for "Jesus of Nazareth, the King of the Jews," is 7215,³ that is, 13 times 555, or 5 times 666 + 777, the word for "cross," *stauros*, being, moreover, 777.

If, as infidels suggest, Moses, while suppressing idolatry,

¹ מורדו ח הלאו.

² Ἀμὴν ἀμὴν λέγω ὑμῖν.

³ Οὕτως ἐστὶν Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

found himself *unable* to lead the Israelites away from the imagery of the celestial signs and geometrical numbers, they will require to explain how it is that he actually figured his words with these very numbers, which it must have been easy enough to avoid, as nothing but the most consummate skill could have so inserted them in the Pentateuch—in their proper place, that is, where creation and renovation are concerned, say, numbers of *Geometry* for purposes of *Geology*—with such ease and grace that the wording in no single instance appears strained.

Let us now proceed to the connection of 888 and 666 with astronomy. We shall find them both in the Precession of the Equinoxes, and the latter in the Eclipse Cycles:—

The ancients, as far as we have any positive information, had not the telescope. The Antediluvians may have had it for all we know. The Postdiluvians had not. But God did not for all that leave them without the means of making all the computations they really required.

The movements of THE MOON can be observed so well with the naked eye that in the course of a single night her course through the starry heavens can be distinctly tracked. She is the great timepiece of nature, a chronometer direct from the hands of God Himself. So correct is she, that the eclipses are predicted by astronomers within a minute of their occurrence; for, they are all either the result of the moon's interposition between us and the sun, or of the moon herself being eclipsed, whatever be the cause of the latter phenomenon. And the four great Eclipse Cycles, to which I shall presently have occasion to allude, are at the foundation of all the calculations of astronomers, under all systems.¹

¹ From the prophecy of 2 Peter iii. 3-10, it is quite plain to me that *some* wrong system of worlds is to be used in the last days as a lever for rebellion against God. But important as that part of the subject is, to say much about it in this issue might withdraw attention from the character of the Apostasy itself and the secret springs I am endeavouring to expose. Suffice it to say, for the present, that I cannot regard as *conclusive* any system which its promulgators teach me is based upon "circumstantial and cumulative" evidence alone, and which they ask me to accept on the mere ground that they themselves find it impossible to "imagine" any other to fit a certain series of astronomical phenomena. Before I can do that, I must have either proper philosophical verification, or it must be shown me to have been in the mind of the inspired writer of the First Chapter of Genesis.

History tells us that that was exactly what they did. They took the moon as their great clock. They called the moon "The Numberer." And to show what great stress they laid upon this fact, it should be particularly noted that Number in the abstract was a principle that lay at the root of their religious philosophy, and they called Number "*the father of gods and men.*"

Athanasius Kircher, in the dedication to the Emperor Ferdinand III. of the mathematical portion of his great work, "*Œdipus Ægyptiacus,*" written in the middle of the 17th century—a work treating in the most learned way of the arithmetical and geometrical symbols and enigmas of the ancients—traces the whole to the families who immediately followed the Flood, and pursues it through Chaldea into Egypt, taken thither by Semiramis, the wife of Nimrod, and there written in stone monuments to be handed down to posterity, and there he declares to us that to none was conceded the office of priest or religious teacher without he showed himself thoroughly imbued with the mathematical genius, as the recondite mystery of their sacred theosophy was confined within arithmetical and geometrical symbolography.

For this, the advance of science during the last few years, has proved there was a basis in nature. For the great physical forces, Heat, Light, Sound, and Electricity, are now known to be really the same power with simply *the number of vibrations in a given space of time* varying. That is, the relations of Force to Substance, whenever action takes place, depend on a great law of NUMBER.

The moon was called THE SUN'S BOAT. She was held to be identical with the ark. Hence the well-known symbol of the *lunette* :—



In those latitudes the crescent often assumes the above shape, like a boat. And just as the ark, with Noah in it, who was the sun, passed through the twelve signs of the zodiac during that significant *year*, so did they recognise the moon as marking out NUMBER in the sun's passage in the heavens through the twelve

signs in the precessional cycle. They saw that she marked out the three Noachian numbers, 360, 888, and 666.¹ Here is the proof:—

The period of 25,847 year-days of the sun-man need not, for the purposes of Mr. Guinness, be exact, as days, to the hour, nor as years, to the month. The ancients dispensed with fractions to avoid mixed numbers, and 25,846 to 25,848 year-days is quite near enough the mark. We may, therefore, quite fairly regard it as 25,846½ year-days. In years, therefore, as the precessional cycle, I select 25 846 years and 9 lunations, i.e. lunar months, as the mean.

The lunar month comprises accurately 29.53059 days, and the solar year is, according to the Gregorian reckoning, 365.2425 days, a figure which is sufficiently accurate for the purpose.

Reducing, therefore, 25,846 years and 9 lunations to lunations, we find that it consists of 319,680 lunations.

Next let us arrange these 319,680 lunations, according to the division of the heavens, into 12 signs of each 30 degrees, and we shall see how perfectly in accordance with nature this division of the circle has been. For,

888 lunations make 1 degree;

30 × 888 = 26,640 lunations, make 1 sign;

12 × 30 (= 360) × 888 = 319,680 lunations, make 1 precessional cycle.

Further, the period of 12 lunar months constitutes a form of year I have not hitherto mentioned. It is called "the lunar year," and when we come to discuss the Hebrew Calendar and the Eclipse Cycles we shall see that that form of year also is an institution direct from the hand of God Himself. At present all I will say is, that it follows from the foregoing calculation, that not only do 26,640 lunations constitute one sign, but as 12 lunations go to the lunar year, the total period of 319,680 lunations which comprise the cycle may also be expressed as 26,640 LUNAR YEARS.

The total period of 319,680 lunations amounts, as it will be

¹ There is a harmony in the order of nature beyond what we can account for. It is enough to record the phenomenon—we need not seek to explain the cause of it.

noticed, to 360 times 888,¹ and thus 888, which is the number of the name of the Lord Jesus, 'Ιησοῦς, and which appears in Genesis i. as connected with the creation of LIGHT and LIFE (or "generation"), represents the degree of this circle connected with the *light* of the *sun* and the *life* of *man*, and is the great unit of the foregoing arithmetical table.

In a subordinate position to these two numbers is the number, 666, which has not appeared in the table, that number which I have also shown is connected with Noah.

It will be noticed that the number, 13,320, which, in days, constitutes the great harmonising cycle of the zodiacal, or 360-day year, with the Diluvian, or 370-day year, before alluded to, is exactly half of the number 26,640, which, expressed in lunar years, constitutes the Precessional Cycle. It may be called the number of the Hemisphere.

Next, we ought to take account of the fact that the 40

¹ The mean selected by Mr. Guinness for the reasons he gives, and adopted in this work, which gives 888 lunations for the degree in this great cycle, is so close even to the extremes of 25,900 and 25,827 years, that it does not differ from either of them by more than 2 lunations. I shall later show that 888 is an important geometrical figure, while it does not appear that 890, 889, or 887 have any specific geometrical character. Any of these three numbers is so near to 888 as at once to suggest that 888 is the most likely figure to expect in such an important place at the hands of a Creator who made all things in perfect harmony and beauty.

It is not contended that we have inductive proof of the accuracy of the mean, that is, that the period consists of 360×888 lunations, *neither more nor less*; but it is urged that suggestions of this class bearing in themselves a high degree of probability of their correctness are often of great value, as would appear from the following remarks of one of the greatest reasoners this century has produced, with reference to the method employed by Kepler in achieving his great discovery of the ellipticity of planetary motion:—

"In the first place, we may observe that the leading thought which suggested and animated all Kepler's attempts was true, and we may add, sagacious and philosophical; namely, that there must be *some* numerical or geometrical relations among the times, distances, and velocities of the revolving bodies of the solar system. This settled and constant conviction of an important truth regulated all the conjectures, apparently so capricious and fanciful, which he made and examined, respecting particular relations in the system.

"In the next place, we may venture to say that advances in knowledge are not commonly made without the previous exercise of some boldness and licence in guessing. The discovery of new truths requires, undoubtedly, minds careful and scrupulous in examining what is suggested; but it requires no less, such as are quick and fertile in suggesting" (Whewell's *Inductive Sciences*, 1847, vol. I. p. 433).

days' rain occupy a peculiar position in these mysteries. In the Divine mystery, they find their counterpart in the 40 days' fast of the Lord Jesus on entering upon His ministry; in the Satanic, they are the 40 days' weeping for Tammuz, for Adonis, for Osiris, and the 40 days' Lent of the Papists and the Ritualists.

We may then perhaps divide the cycle of 26,640 lunar years into 40 parts, and when we do so, we find that each such 40th part consists of exactly 666 lunar years.

As tending to prove that this actually was done by the ancients, we must consider the Cherubim and the division of the circle to the four winds of heaven. I shall refer to it more fully when we come to the subject of the foursquare projection of the heavenly circle, or planisphere. Suffice it for the moment to depict the circle as so divided by the ancients. Thus:—



6660 lunar years are seen in each quarter of the circle. And the Pagan wafer, which the Church of Rome has taken over, and which, even in Protestant England, is eaten on Good Friday, was taken from this emblem of the sun ripening the harvest, circular, in accordance with his shape and the moon's.

From the above emblem, too, was apparently derived the celebrated cycle of the Chaldeans, called

THE SARUS.

For this, I submit the following line of argument:—Professor Max Müller, writing in *The Nineteenth Century* for October 1885 on the subject of Solar Myths, states that the root word

of all mythology, in his opinion, is SAR, "THE RIPENING CORN." (Before concluding this essay, however, we shall see that the word *Nahash*, "serpent," may fairly challenge competition with it. It is probable too, that the Hebrew, *Zero*, is the *original* word corresponding to the Chaldee *Sar*; but let these matters pass for the present.) About the termination "us," I shall have more to say in the next chapter.

This connects the circular emblem crossed in the centre (our discussion on the cross I must also defer to the next chapter) with the word, "Sarus."

The following extract from Higgins's "Anacalypsis" will show the connection of the Sarus with the division of the circle into 4 times 6660:—

"General Vallancey says, 'The Sarus, according to Berosus, consisted of 6660 days. Syncellus and Abydenus tell us that it was a period of 3600 years; but Suidas, an author contemporary with Syncellus, says the Sarus was a period of lunar months amounting to 18 years and a half, or 222 moons. Pliny mentions a period of 223 lunar months, which Dr. Halley thinks is a false reading, and proposes the amendment by reading 18 years and 6 intercalary months, which agrees with Suidas; but it is not the simple Sarus, but the tenfold Sarus, that makes this number, as will appear from the numerical or celestial alphabet.'

"General Vallancey gives the following proof:—

S	W	300		PROOF.	
					360
					18
					—
					6480
					180 = 6 months.
					—
					6660
					—
					222
					30
					—
					6660."
					—

It is not necessary to adopt the whole statement, and I must observe that what General Vallancey calls a lunar month, is not

a lunar month, but a zodiacal or 30-day month. His proof, then, is sufficiently clear; for $18\frac{1}{2}$ zodiacal, or 360-day, years are 6660 days, and this number, 6660, is exactly 10 times the *nota numerica* of the word "Sarus" in its original Chaldee.

I hope, therefore, the reader will now consider the proof complete, that the calendar committed to Noah at the Flood displays him as a great type of Christ as the Sun-Man, the Sun of Righteousness, the Man of God—a sun passing through the 12 signs of the zodiac, as a great type of the Christ, who sent 12 apostles into the world that the Holy Ghost, through them, might form His Church for the great regeneration that will be manifested at the time of the end. In God's creation-numbers, given in Genesis, we have seen Number as at the root of all science, completely vindicating the ultra-scientific character of the much despised and neglected Pentateuch, and prominent amongst those figurations, are the Noëtic 888 and 666, the numbers respectively of God's Man and Satan's man, and the great foundation-numbers of the Cycle of Precession of the Equinoxes, as alike marked out by the ark and the moon, two emblems which were joined in one by the symbol of the "lunette."

It may be as well now to try and account for the way Hipparchus came to represent this period of the Precession of the Equinoxes which he calls "The Great Year of the Gods," as 25,920 years, and not 25,846 $\frac{1}{2}$ years.

The reader will have observed that 666, 777, and 888, are three great cosmic numbers, and that each is viewed as three-in-one, that is severally three sixes-in-one, three sevens-in-one and three eights-in-one, and these three successive numbers, 6, 7, and 8, form a triad in themselves whose sum is a trine of sevens— $6+7+8=7+7+7$.

Further, he has seen how the year Noah passed in the ark is a trinity-in-unity of years, on the principle of avoidance of fractions.

Just so may the Precession of the Equinoxes have been mystically viewed as 25,846, 25,847, and 25,848 years, say 6, 7, and 8, three-in-one. For every cycle is viewed as living, dying, and rising again. This was the principle of the *Phœnix*, a word which the Abbé Rocher proves to be derived from *Phœneux*

(Hebrew *Phoh*), part of the name bestowed by Pharaoh on Joseph (Gen. xli. 40-45), and which may be *Ph'*, "The;" *aa*, "great;" and *nh*, "Noah"—thus, "The Great Noah." The phoenix was a bird which was fabled to die every so many years, and rise again from its own ashes. Of this anon.

Now, taking 25,848 as the number in its fulness, according to the phoenix principle of avoidance of fractions, we see it divides exactly into the factors,

$$72 \text{ and } 359;$$

for, $72 \times 359 = 25,848$.

Of these, the number, 359, is, on the same principle, an incomplete 360, being just 1 short, and 360 is the number of degrees in the great precessional cycle.

There are thus 72 links in a chain of 360, which actually amount to 25,848, and could be mystically represented as 25,920. Thus, too, each sign was represented as containing 2160 years, which is a trine of 6's, say $6 \times 6 \times 60$ years.

72 was a most important mystic number. There were 72 men in the Jewish Sanhedrim. In mythology the greatest prominence is given to the number, 72. The 42 assessors of Osiris and the 30 judges of Egypt made up 72. In the Osiris myth, the followers of Typhon are 72, who were represented to have cast Osiris into the Nile, or Flood of Waters. Higgins writes (*Anacap.*, vol. i. p. 340):—

"Iswara [an Indian Osiris] is called Argha-nith'a, or 'Lord of the broad-shaped vessel;' and Osiris, or Ysiris, as Hellanicus calls him, was, according to Plutarch, the commander of the Argo, and was represented by the Egyptians in their processions in a boat carried by 72 men." Again (p. 402) he says, "The Persians had a title, Soliman, equivalent to the Greek, *Aiolos*, and implying *universal cosmocrator*, who believed they possessed the universal empire of the whole earth [the ark is always the symbol of this—"all the earth is mine," says the Lord in Exod. xix. 5-6], and Thamurath aspired to this rank; but the divine Argeng, in whose galley were 72 Solimans, contended with him for the supremacy. This Argeng was the head of the league of Argeioi, and the number, 72, is that of the kings subject to the King of kings (see Herbelot *in voce* Soliman; 'Nimrod,' vol. iii. p. 12)."

Professor Sayce writes, "The standard work on astronomy and astrology [in ancient Babylonia] was that in 72 books, compiled for the library of Sargon at Agadé, and entitled the Observations of Bel" (*The Ancient Empires of the East*, p. 173).

To sum up, they seem to have known that 72 times the number of days Noah was in the ark, 370, made up 26,640, the number of lunar years in the Precession of the Equinoxes.

Hence the probable origin of the Pagan idea of 72 rowers in the boat so common to their mythology, as well as the probable origin of the representation of the period of the precession as 25,920 years, instead of what seems to be its actual figure, viz., 25,846½ years. For, in each case, the precession was 72 years, on the principle of "a year for a day":—

$$72 \times 359 = 25,848$$

$$72 \times 360 = 25,920$$

$$72 \times 370 = 26,640.$$

CHAPTER V.

THE CONSTELLATIONS AND THE SHADOW OF THE CROSS.

PROPHECY always comes in a time of evil, showing in what manner God will cause the eventual triumph of good. In this way He at once encourages the faithful and warns His enemies of their final overthrow.

Thus it was in the days of Lamech, the father of Noah. The prophecy of Enoch had been one of vengeance,

"Behold the Lord came with myriads of His saints to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him" (Jude 14-15).

Now follows consolation. A world dies; a world rises again. "He called his name Noah, saying, This same shall comfort us for our work and for the toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29).

We are not to understand that the curse on *the whole Creation* was removed. The earth was given its seasons in regularity, and in that sense the curse on *the ground* was mitigated. But there is reason to believe that a far more profound meaning underlies the words of the prophecy. It seems rather to show *in what way* God would carry out the purposes summed up in the sentence in Eden, and *in what way* the heavenly bodies should be used to denote the Atonement and the bruising of the serpent's head by the Seed of the Woman. The Lord was with Noah in the ark, the same as He was with Israel "in all their afflictions," and the same as He is with us in all ours. "Come thou into the ark," He says to His follower. For, Noah

must renounce for Him friends, enjoyments, and the bright face of nature herself, and lie down as one dead in a vessel which shall be tossed about by seas more fearful than ever mariner experienced before or since. The floodgates of heaven would burst asunder, the earth would open, and the cosmos perishing, the abyss itself would yawn beneath, and fearful sounds and thunders, combined with the shrieks of the dying, would remind him that he was every moment at death's door, dependent on nothing but his faith in God. He thus at once enacted in emblem the first three mysteries of Baptism, Temptation, and Renunciation, enumerated in the preceding chapter.

His entry into the ark, or coffin (the word *Thebah* used in the Hebrew means "ark," "chest," or "coffin"), symbolised his death. But as this was not necessarily an emblem of *crucifixion*, though the material of both the ark and the cross is the same, *wood*, it now behoves us to show how the manner of Noah's symbolic death was connected with a "cross."

To do this we must refer back to the subject of the previous chapter. We must turn back to the constellations; we must take our minds for a moment off the spiritual character of our investigation, and examine the hard facts of science.

In doing so, however, do not let us adopt *all* the methods of the science of the present day. We must identify ourselves as much as possible with the ancients, *i.e.*, we must try and see nature with their eyes.

And there is this fundamental difference between the ancient method and the modern, that whereas the latter is an ascent from particulars to generals, the ancients, by the light of God's wondrous revelation at the Flood, and traditions of creation, were enabled to descend from generals to particulars.

So it happens that whereas the men of the nineteenth century are only *beginning* to see how fully number *per se* governs all the relations between Force and Matter, that fact lay at the basis of all the wisdom of the immediate descendants of Noah.

They saw in God's ordinances the trinity-in-unity that runs throughout nature; and in the sun's movements through the twelve signs of the zodiac, they saw not merely that perpetuity of motion which was emblematic of an eternal Godhead, proving

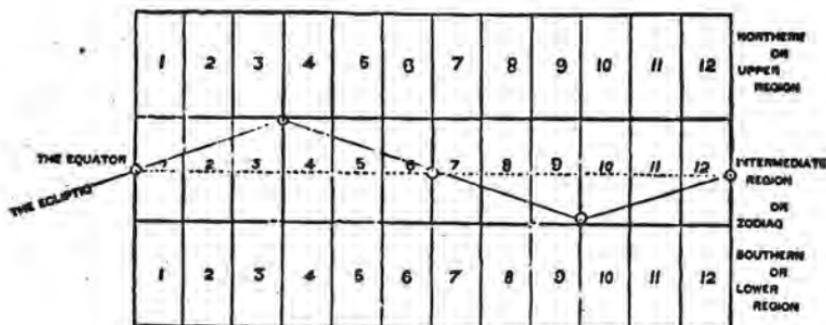
the *existence* of that thought of eternity in space and time which our finite minds cannot lay hold of, but also the main law of gravitation, the primary force of nature, was revealed to them. The sun's circuit is divided at the equinoxes and solstices, giving rise to the signs of the cross and the circle, signs which they sometimes represented separately, and sometimes presented in union, as, for instance, the *cruz ansata*, or looped cross:—



Besides that, they knew something of the relations existing between the geometrical figures, the square and the circle, which have puzzled mathematicians for ages; as they brought the heavens, whose semicircular dome we behold, on to a four-square projection, and this world being the centre of God's work in the universe, it was *treated* in their philosophy, whatever be the true system, as if it were both flat and still, and the heavens moving round it. As human life belongs specially to this world, the earth was viewed as the great centre, and not the sun, and as death had entered into the world, the main thought in the minds of the ancients was the compassing of this great enemy.

Having seen that the Divine division of the heavens was understood as having been into three rows, each 12 constellations, in all 36 constellations, let us sketch out this division, as they saw it, on its foursquare projection, with the sun moving through the centre, and examine the way in which their different combinations were produced. We shall see how it was they needed no telescopes, and how not only all the mystic numbers that are found in Scripture were evolved from the planisphere, and which the records of Paganism show us were preserved by the priest-philosophers of Chaldea and Egypt, but how these actually correspond with the numbers found in all the main cycles known to modern astronomy, and which unaided observation has scarcely yet ascertained to a nicety even after centuries of patient toil and investigation.

FOURSQUARE PROJECTION SHOWING THE SUN'S PASSAGE THROUGH THE HEAVENS.



There is something in locality, and it is evident that sites of certain cities and monuments have been selected with special reference to latitude. And when we consider that Babylon is in latitude N. 32° , Jerusalem between N. 31° and 32° , and the pyramids of Egypt in N. 30° , it is quite evident that a particular latitude, say about N. 30° , has been designedly employed for setting forth these mysteries. Nor are we under much hesitation in determining the reason. THE 30 DEGREES ARE EXACTLY ONE-TWELFTH OF A CIRCLE, *i.e.*, one-twelfth of 360° .

In those latitudes, the 12 signs marked in the diagram as pertaining to the "Upper Region" were always visible, the 12 signs of the "Lower Region" were perpetually invisible,¹ while of the 12 signs of the zodiac, or "Intermediate Region," half were visible at a time, thus giving a total of 18 visible divisions of the heavens. One set of 6 signs of the zodiac are visible from those latitudes in summer, while the opposite 6 are visible in winter. The sun is in the northern 6 from spring to autumn—in the southern 6 from autumn to spring.

In the diagram, the zodiac is seen bisected by *the Equator*. The irregular line shows the passage of the sun, and is called *the Ecliptic*. A circle marks the sun, and it will be noticed that he crosses the equator at the spring equinox and at the

¹ It must be remembered that the "signs" and their corresponding constellations, however *nearly*, do not *exactly*, occupy the same position in the heavens.

autumn equinox, is at his highest point in the heavens at the summer solstice, and at his lowest at the winter solstice. In spring, the days and nights are equal; at the summer solstice, the days are longer than the nights, and this continues till, at the autumn equinox, the balance is restored. Just after the autumn equinox, the rule of night commences, and the nights being longer than the days, the sun is sojourning in the lower region, or the depths of night, while, at the winter solstice, he reaches his lowest point, and then moves upwards again, till, in the spring, the balance is once more restored.

It will be noticed that, with each sign of the zodiac which he passes *through*, he passes *by* one upper and one lower sign as well, and thus, in passing through the 12 signs of the zodiac, he also passes through the whole region of 36 constellations. This was held to be a passage through the three rows in one—through a trinity-in-unity of 12's. In the constancy of this triune passage he was the grand primeval type of Jehovah-Jesus, the Mediator, Him Who was, and is, and is to come.

But the cycles that this movement, this combination of opposing forces, evolves, are never the one the exact multiple of another. There are not thirty exact days in a month, nor are there twelve exact months in a year. Still less does a year, that is, the true solar year, consist of exactly 360 days. There are fractions over in each case. These fractions were entirely avoided by the ancients. Fractions were not necessary for their calculations. The cycle was viewed as dying in the fractional period, and rising again, till after so many repetitions of the original cycle a new entire cycle had been made up of the fraction. This principle was actually represented by Noah during his stay in the ark, and was turned, as already stated, into the fable of the phoenix, which was said to live so many years, and then die, the young bird rising again out of its ashes.

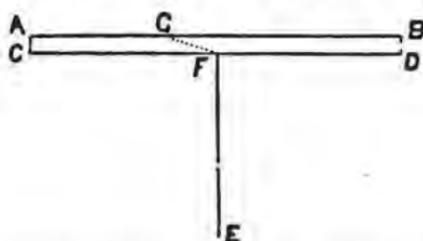
Much interest, therefore, arises out of the balancing-point of these two great forces. The great principle of gravitation is founded on the fact that there are in nature two great forces—Repulsion and Attraction. We see this illustrated in the course of a bullet fired straight from a rifle into the air; it speeds

straight along until, by the resistance of the atmosphere, its own force is exhausted, and yielding to the attraction of the earth, it falls. The two are equalised at the equinoxes. This equalisation was called the Balance, and has given its name to the sign, "Libra" (the Balance), which is now at the autumn equinox.

Upon this movement into and out of the Balance, the whole system of mystic numbers and cycles turns.

As the sun occupies 6 signs on each side of the equator, his entry into the 7th is the Balance. And who can deny that at that moment a vital change takes place on the earth? If any doubt this, let him compare the condition of vegetation in the months between spring and autumn with that which exists in the months between autumn and spring. Dupuis recognised this, and saw in it the great basis of the week. He thought it was the *origin* of the sabbath. And he is so far right that it forms one great basis in nature for the week; for 7, the number by which all vital functions are regulated, is the emblem of *completion* and of *rest*, and the very thought of rest implies that there has been previous *labour*, previous *movement*.

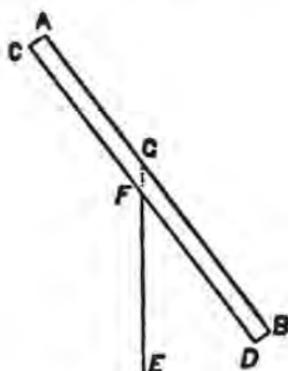
But to illustrate this thought of the cross or balance, let us take a balance, first premising the simplest of all its forms, the Tau, or T, itself. Let us suppose a perfectly even rod, A C B D, exactly poised upon the line E F at F. Now im-



part to it a gentle motion by pressing it down at one end, say, B D, and let it swing. The end, A C, will swing up into the air, and the end, B D, which has been pressed will fall downwards until $7/12$ ths of the rod be on the side of the balance you have pressed, and $5/12$ ths only on the other.

That will bring the points, E F, and G all into a straight line.

Thus :—



At this point the movement will be reversed, the scale will commence to readjust itself, and the rod will oscillate till the original force of the pressure be quite exhausted and the equilibrium be restored.

Thus 7, and not 6, is the number expressing *movement*. The sun's entrance into the *seventh* sign completes the action both ways.

The system of the ancients took full account of all this. This addition of 1 arising out of *movement* was carried through the whole.

Thus the 6 signs became 7; the 12 signs became 13; the 18 signs visible at a time became 19; the total, 36, of the constellations became 37.¹

This appears in all the cycles. 7 is the number of the week; the Primary Eclipse Cycle, the Cycle of Nutation, the Cycle of the Revolution of the Moon's Nodes, and the Metonic Cycle (which harmonises the solar year and lunar month) all completed in a 19th year. 666, which we saw was a number connected with the great Precessional Cycle, and which we shall presently see connected with the Eclipse Cycles, is a number resulting from the multiplication of the number of signs in the hemisphere, 18, by the new total of the constellations, 37; for, $18 \times 37 = 666$. And by multiplying the number of degrees in the circle, 360 (that is, 10 to each

¹ See Appendix D. for the geometrical confirmation of this.

constellation), by the new total figure, 7, acquired as above, they would obtain 2520, another figure we shall see connected with the eclipse cycles.

Next let us consider that, as 7 signs belong, in this way, to the *one* side of the balance, that number must equally belong to the *other* side when the recoil takes place.

The two 7's become 14, and we have 14 signs in the zodiac, in place of 12 or 13. This idea was represented in the figuring of the zodiac itself; for all the signs but Gemini and Pisces are represented by a *single* figure, but *two* human beings mark Gemini, and *two* fishes, Pisces. Working this out further, we bring the total of the three 12's, 36, up to three 14's, *i.e.*, up to 42. Both 14 and 42 are important mystic numbers. They occur frequently both in Scripture and Paganism.

A new series of numbers develops itself out of the sun's passage through the signs and the Balance in *this* way:—

Considering that the actual total of the signs is 12, and that he passes through 7 out of the 12 before the scale recoils, we may deduct 7 from the 12, and 5 remain at the other side of the scale. The 5 can be looked upon as doubled for the two sides of the Balance, making 10 for the number of the signs, thus mystically reckoned, instead of 12, 13, or 14. Carrying the principle out further, we get the total number of the constellations viewed as 30 instead of 36 or 42. 10 is the least number at which the signs of the zodiac were reckoned, and the occurrence of 10's in the mystic numerical system is most frequent. It is thought to be the number of humanity, and Pythagoras viewed it as the most comprehensive of numbers.

Again, the signs of the zodiac could be reckoned as 11, instead of 12, or 10, 13, or 14. Death is viewed as occurring in the solar system at the autumn equinox; for then it is that the sun's generative power passes away, and this is viewed as caused by the downward attraction¹ of the sign into which he will pass at the winter solstice. Thus, the winter sign of the zodiac was sometimes viewed as excluded from the system,

¹ The constellations were viewed as *attracting* the sun. Thus there was great similarity of *principle* with the views of Sir Isaac Newton. I am not, however, asserting that a parabola can or cannot be converted into an ellipse.

and thus the number is reduced to 11. Similarly the total of the constellations would be regarded as 33 instead of 36. Both 11 and 33 are important mystic numbers. They are found in Astronomy, in Scripture, and in Paganism. Thus, the period of the cycle of the sunspots is 11 years; 33 years form the great cycle harmonising the day of 24 hours with the solar year. So, too, the 12 apostles become 11, if we exclude the traitor, Judas; and the period of 33 years comprised the earthly lifetime of our blessed Lord. The same idea of the faithlessness of 1 out of 12, or the reduction of 36 to 33, appears in Paganism, concerning which Mackay's "Mythological Astronomy" contains the following remarkable passage:—

"The Elohim, the Decans, or the Symbols which presided over the 36 subdivisions of the heavens, or, more properly speaking, of the year, each month having three, were those gods whose care it was to regulate the weather in the different seasons, and who were supposed to vary it according to their will.

"These Decans or Elohim are the gods of whom it is said the Almighty created the universe. They arranged the order of the zodiac. The Elohim of summer were gods of a benevolent disposition; they made the days long and loaded the sun's head with topaz. While the *three wretches* that presided in the winter, at the extreme end of the year, hid in the realms below, were, with the constellation to which they belong, cut off from the rest, and, as they were missing, would consequently be accused by bringing Christna into those troubles which at last ended in his death."¹

Another principle which was employed in the evolution of numbers from the constellations was that of Reduplication. For, as the equator cuts each of the 12 signs into two portions, the zodiac came to be regarded as consisting of 24 such halves, and the constellations altogether became 72 such subdivisions. The important position that 72 holds as a mystic number

¹ In the former portion of this work, in the chapter on Freemasonry, it will be noticed the analogy between the Osiris and Hiram myths comprises exactly 13 points, and these are connected with loss and substitution. The intention is to mark the loss or defection of one of the 12, and the substitution of that one by another.

was shown in the previous chapter. Similarly the total, 30, became the total, 60, and the total, 42, developed into a grand total of 84, which appears to be the highest number at which the constellations are ever reckoned. Thus Pliny speaks of the constellations as 72; 60 was the great standard number of Chaldean arithmetic; while 84 is one of the most frequently recurring numbers of Hindoo astrotheology.

Next, let us consider the well known symbol of the triple Tau, or triple cross, in connection with the signs.

As, by the law of leverage, we saw that $7/12$ ths of the rod are on one side of the balance at the time of the recoil, *i.e.*, $7/12$ ths of the *bulk* of the rod, and as the lower extremity of it, the line, C D, is still divided in half, *i.e.*, $6/12$ ths on one side and $6/12$ ths on the other, it follows that the upper extremity of it, the line, A B, must be divided into $8/12$ ths on one side and $4/12$ ths on the other. It further follows that a line drawn through the centre will be divided, according to the bulk of the rod, $7/12$ ths on one side and $5/12$ ths on the other. Thus, a triple Tau, or triple Cross, is formed, displaying successively, counting from below upwards, the numbers 6, 7, and 8, or counting from above downwards, the numbers 8, 7, and 6.

The orderly succession of digits in all the mystical numbers, which must appear fanciful to many persons, is one of the most remarkable features in the whole system. It depends upon mathematical laws, often recondite, but whose operation is both curious and beautiful. Thus the juxtaposition of three sixes, 666, has a fanciful *look* about it, but it is not *really* fanciful. And, further, this number has a recondite mathematical relation to the other trines of sixes, $6 + 6 + 6 = 18$, and $6 \times 6 \times 6 = 216$. The system of logarithms, which has proved so invaluable in astronomical calculations, arises out of one of these recondite laws, and it is quite likely that others might have been discovered of still greater utility had the cosmogonies of Genesis been the guide of the scientific men of the day, instead of the case being so notoriously the reverse.

The Triple Tau, or Triple Cross, is one of the grandest signs in nature, and it is, like other symbols, an emblem of

trinity in unity. It was a great sign at Calvary. The central cross was that of our blessed Lord, while on one side was the hardened sinner, and on the other the pardoned thief.¹ Reading the numbers from above downwards, we get 8, 7, 6, or 876, a number which, in lunations, comprises the 40 weeks + 70 years (= 25846 $\frac{3}{4}$ days) of the normal lifetime of man, which at once reminds us also of the great cycle of Precession of the Equinoxes. But something more remarkable appears in this arrangement of the figures. It will have been noticed that between the two great cardinal units of the Precessional Cycle, the 666, which Antichrist will assume, and the 888, which the Lord Jesus *has* assumed, the middle figure, 777, the very number of *stauros*, "the cross," is hidden. These trines being really 6, 7, and 8, respectively, on the usual threefold projection from unity, we may similarly read them in this relation as 678 or 876, as above. Or, we may represent the middle figure by a zero—through its not being expressed. This would give us 608. And in the same way as the line drawn in the centre between the upper and lower extremities of our Tau, is an imaginary one, and not produced from the outline of the rod itself, we may similarly represent that by a zero. Then instead of 678 we again also get 608.

This deduction of 608 may *seem* fanciful, but both the succession 6, 7, and 8, was *as a matter of fact* not only represented by the ancients as 608, but 608 was one of the most important numbers they employed.

It seems that the Avatar or Neros Cycle originated out of the 600 years of the age of Noah at the Flood, with which period they alternated it (for sometimes it is represented as 600, and sometimes as 608 years), added to the number of persons, 8, who came out of the ark. It is, in fact, the real Phœnix Cycle, the cycle of *Ph'-aa-neah*, "the Great Noah." I alluded to this figure, 608, in the verses of Martianus Capella, in Chapter III. The letters, YHΣ, are the three letters he refers to, and their numerical equivalent is 608; the word is

¹ What a beautiful lesson may be read from this picture! A spectator would first have seen sin unpardoned; the next step would have portrayed the means of pardon; and the third would have completed the picture, showing sin forgiven. In short, the order would be "From death unto life through Jesus Christ, our Lord."

derived from an ancient root meaning "to save," whence come the words, *Jesse*, *Joshua*, and *Jesus*, and the letters are commonly rendered, as is generally known, into the Latin initials of *Jesus Hominum Salvator*. Paganism snatched these numbers, 600 and 8, from Noah, just as Antichrist will take from him the number 666. So Freemasonry ("Freemason" in Hebrew is 666, say F = 6, R = 200, M = 40, S = 300, O = 70, N = 50, while in Greek it is *Φηρῆ*, *Φρη*, 608, "the sun," in Egyptian, and *μεσοῦράνημα*, "mid-heaven"), which was shown to be carrying on the mysteries of Paganism, would never let go such an important number, and she has most remarkably derived it from the Triple Tau itself, a fact which goes to corroborate our above mathematical calculation. The Grand Cross of Freemasonry is thus represented:—

$\begin{array}{c} \text{T} \\ \text{---} \\ \text{---} \end{array}$; and = $\begin{array}{c} \text{---} \\ \text{---} \\ \text{T} \end{array}$, which is the central figure of the $\text{I} \text{H} \text{S}$.

These are three Taus, as may at once be seen, but the form of the latter also represents *above*, the Greek letter, X, which is a cross, and *below*, the Greek letter, H, of which the former has, like the Egyptian cross or Nilometer, 600 for its numerical equivalent, and the latter the number, 8, total 608. The ancients also apparently made 608 out of the name of Ham, as already indicated. In the archaic Hebrew of Genesis, when Moses wrote, the last letter in the alphabet was the letter Tau, which represented 400. Ham's name in Genesis spelt *Heth-Mem* (חמ) was, therefore, simply 48; but afterwards the *Mem* final counted for 600, and then Ham was reckoned as 608. Ham, the youngest son of Noah, may have been named from the syllable *Hm* in *Hmnh*, or *Hmnu*, alluded to in the foregoing chapter; if so, the subtlety of Satan in selecting Ham for the new temptation is as apparent as was his selection of the woman in the Garden of Eden. The very 0 in the centre between the 6 and the 8 was held to be an important emblem. It was the zero, or seed—the circle, or emblem of eternity.

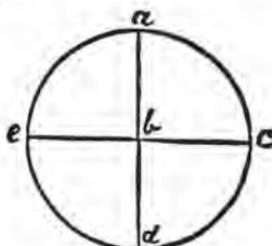
Having shown how 6, 0, 8, arises out of the Triple Tau, it can also be shown that 6, 7, 8, proceeds from the same emblem, and hence the connection between 6, 0, 8, and 6, 7, 8, *i.e.*, between 608 and 678 or 876.

Kircher, in his *Œdipus Ægyptiacus*, tells us that mystic triads

of letters corresponded to the divisions of the circle amongst the Hebrews and Mohammedans, and this system he traces as far back as Egypt. These were—

111	=	
222	=	└└└
333	=	┘┘┘
444	=	┌┌┌
555	=	┐┐┐
666	=	┌┐┌
777	=	└└└
888	=	┘┘┘
999	=	└└└

He takes the crossed circle, the meaning of which I expounded in the previous chapter, and thus explains how the letters in question were formed from it in connection with the trines of numbers—trines based, as he says, upon the Hebrew system of numeration, 27 symbols being 9 units, 9 decades, and 9 hecatontades:—



“The 1st three letters, | | |, result from the simple diameter; the 2nd three have relation to *a b c*; the 3rd three to *a b e*; the 4th three to *d b c*; the 5th three to *d b e*; the 6th three to *a d e*; the 7th three to *a d c*; the 8th three to *e c d*; the 9th three to *a e c*” (vol. ii. part 1, p. 380).

It will be seen that the 666, 777, and 888, *i.e.*, 6, 7, 8 on the threefold projection, give $\begin{matrix} \text{T} \\ \text{---} \\ \text{T} \end{matrix}$, the symbol in question which I have just shown, following Higgins, was the sign for 608.

So, too, the T T T, as explained by Kircher to mean 888, was expressed on Mount Calvary by the three crosses, and thus the slaughterers of Jesus actually set up a triple 8, a number indicative of resurrection throughout Scripture (Guinness),

unconsciously prophesying that their Holy Victim would rise again after His murder. There is a plate in Maurice's "Oriental Trinities" depicting the three-headed Diana standing over the Dragon, and on each head is the sign, T .

The name of Jesus seems to be a mighty symbol, as might indeed be expected. The sign of the initials of Jesus Hominum Salvator was actually expressed with a glory or nimbus round it, and this is the circle, the zero, the letter O, whose numerical equivalent is 70. Thus:—



We thus get

I	=	10
H	=	608 as above explained
S	=	200
O	=	70
Total	.	<u>888</u> once more

The whole spells *Ieso*, the ancient Hebrew root, *Iso*, "to save," and is written in Hebrew with the same letters as the word, *Jesu*. From *Iso* are derived, as pointed out, the words *Jesus*, *Joshua*, *Jesse*, and *Yhs*; also *Isis*. These letters, I, σ , o, and Y, η , s, are the six that make up the word 'Ιησοῦς, "Jesus," in which the two words are firmly cemented together. In this symbol the letters I, σ , o, are retained, while for the Y, η , s, is substituted the triple Tau sign, H , which has the same numerical equivalent, 608.

The very name, 'Ιησοῦς, seems to have been shadowed forth at the time of the Flood. Thus,—

I was the initial of Japhet;

H " " Ham;

S " " Shem;

O was the emblem of the sun and the seed—i.e. Noah.

Us or *Ush* meant "man." Thus, as Noah was the Sun-Seed-Man, Noah and his three sons together would have pointed out the very name of the Saviour.

The verses imputed to the Erythræan Sibyl, upon which the great Christian symbol of the Fish in connection with the Cross was based, whatever their real origin, at all events show that the early Church had *some* knowledge of the matters in hand. They comprise an acrostic, the first letters of each line of which read, 'Ἰησοῦς Χριστός Θεοῦ Υἱὸς Σωτήρ Σταυρός, meaning "Jesus Christ, Son of God, Saviour, Cross." Giving the word for "Saviour," Σωτήρ, its proper spelling, these letters amount to 6216, which is resolved into 888×7 , or 777×8 . Further, if you withdraw the numerical value of the word for "cross," σταυρός, but as written with the digamma, ςαυρός, 777, there remains 777×7 ; or, if you withdraw the first word of the sentence, 'Ἰησοῦς, there remains 666×8 , or 888×6 . The initials read 'Ιχθύς, which means "fish," and the whole thus divides into the Fish and the Cross—both diluvian emblems.

This system of numbers was evidently originally Divine, as arising out of God's method in Creation; but nearly every item has been seized by the enemy for his own purposes, even down to the I and the O, the 10 ciphers of the Arabians by which Number is denominated, and that in a very wicked way, as was shown in the first portion of this work. How needful, then, the study of the Apocalypse, to see how God resumes His Own emblems, and how He will turn that enemy's devices upon himself and his adherents!

And now it is time for us to consider with what intense constancy it has pleased God to work by number. Christ is a sun, the Sun of Righteousness, Whose 12 apostles correspond numerically to the signs of the zodiac, and ruling, as they will, in the regeneration, over the 12 tribes of Israel, those tribes are almost identified with the 12 signs in Scripture. The ancients often represented the 12 signs by 12 individual stars chosen from them, which were called their "protagonists" ("Eridanus," by R. Brown, jun., p. 62). The crown of 12 stars in Revelation xii. is probably an allusion

to this, and those are the stars of Joseph's dream, which are the 12 tribes of Israel. Their marching order was, moreover, based on the planisphere on a foursquare projection, just as the High Priest's Breastplate, the Ezekiel Temple, and the New Jerusalem.

The whole Bible is divided into 12's of Books. Mimpriss, in his "Harmony of the Gospels," divides the Books of the Bible into 5 series each 12, in all 60—a mystic number the derivation of which I lately referred to, and which the wisdom of the Chaldeans selected for a standard number, and which is the common denominator of the fractions used in Scripture, viz., $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, and $\frac{1}{6}$. This division exactly corresponds with the 12 divisions of the first Book of all—Genesis. The Chaldeans imitated the method in the Izdhubar Epic, which contains their account of the Flood, in 12 stanzas—like the blessing of Jacob.

I find that Minpriss's divisions display a remarkable characteristic, to which he does not, however, refer. The thought of the Balance, or division into 7 + 5, arises easily and naturally out of them. Thus:—

12 Books comprise the Law and the Major Prophets, say the Pentateuch, 5 Books, and Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, and Ezekiel, 7 Books; the 12 Minor Prophets; the 12 Books of the Hagiographa, say Psalms, Proverbs, Job, Canticles, and Ecclesiastes, 5 Books, and Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah, and Chronicles, 7 Books. In the New Testament, the same system is apparent. Thus, the Four Gospels and the Acts are 5, while the Pauline Epistles, Hebrews, James, Peter, John's Epistles, Jude, and Revelation are the remaining set to make up 12. The structure of the Apocalypse is similar—first the 7 stars, and then the 5 openings in the heavens (iv. 1, xi. 19, xv. 5, xix. 11, and xxi. 2-3).

The 12 divisions of Genesis already alluded to as marked off by the phrase, "These are the generations," are similarly subdivided, the first 5 being previous to Abram, and the last 7 being Abrahamitic. Paganism closely followed the same arrangement; for, the 12 gods of the Egyptians and the 12

gods of the Japanese are divided into two classes, the one class in each country comprising 7, and the other class the remaining 5 gods.

In the science of Music, this idea of the balance is very remarkably illustrated. Rest-Motion-Rest expresses the great law of progression in all musical composition (Dr. Marx's *Kompositionslehre*). Bisect a musical chord, and the number of its vibrations is exactly double, and the tone reproduced an octave higher. There is in the scale a tonic progression of exactly 7 notes, which resolve themselves into exactly 12 semitones, thus giving the number 12 divided into 7 naturals and 5 accidentals. The laws of modulation display the same idea of the cross or balance found in the sun's passage through the 12 signs of the zodiac; for the leading note, *through* which the key is determined, and *in* which is, as it were, the *door*, or "*opening*," of the scale, is the 7th *semitone* in *ascending*, or the 7th *note* in *descending*. Thus, in modulating from the key of C, the tonic, to that of G, the dominant, F#, the 7th semitone from C, will be the leading note used, and in returning from the key of the dominant, G, to the key of the tonic, C, F# will be the leading note employed, and is the 7th note from G. Finally, the principal chords in music are called triads—a manifest illustration of the three-in-one principle, completing the analogy between this science and the sun's passage through the constellations. The very word, Gamut, is said to mean "the husband of the mother" (Hislop), for the ancients connected the two systems. The music of the seven planetary spheres was a representation of Noah and his seven companions in the ark, and, as shown in the last chapter, our very word "Hymn" is derived from Noah's name. In the Pythagorean Mysteries music was a prominent feature. That great mystical mathematician fully perceived the use of music as an illustration of his theories. "Pythagoras is said by the writers of his life to have regarded music as something celestial and divine, and to have had such an opinion of its power over the human affections, that according to the Egyptian system, he ordered his disciples to be waked every morning, and lulled to sleep every night, by sweet sounds" (Fellows' *Myst. Freem.*, p. 188).

The Hindoo Mythology, the special importance of which will be referred to in Chapter XII., gives us valuable instruction as to the connection the ancients perceived between Music, or Acoustics, and the constellations.

Sir William Jones (vol. vi. pp. 375-6), in his argument on the Hymn to Sereswaty, the consort of Brahmá and Goddess of Harmony, writes as follows:—

“The different position of the two semitones in the scale of 7 notes gives birth to 7 *primary* modes; and as the whole series consists of 12 semitones, every one of which may be made a modal note, or tonic, there are in nature (though not universally in practice) 77 other modes, which may be called *derivative*. All the 84 are distributed by the Persians, under the notion of locality, into 3 classes, consisting of 12 rooms, 24 angles, and 48 recesses; but the Hindoo arrangement is elegantly formed on the variations of the Indian year, and the association of ideas; a powerful auxiliary to the ordinary effect of modulation. The modes in this system are deified; and as there are 6 seasons in India, viz., two springs, summer, autumn, and two winters, an original RÁG, or god of the mode is conceived to preside over a particular season; each principal mode is attended by 5 RAGNYS or Nymphs of Harmony; each has 8 sons or genii of the same divine art, and each RÁG, with his family, is appropriated to a distinct season, in which alone his melody can be sung or played at prescribed hours of the day and night; the mode of DEIPEO, or Cupid, the Inflamer, is supposed to be lost. . . .

“The natural distribution of the modes would have been 7, 33, and 44, according to the number of minor and major secondary tones; but this order was varied for the sake of the charming fiction above mentioned.”

It will be noticed, from the foregoing, that the Hindoos having adopted for their map of the heavens the very highest number at which the constellations were reckoned, viz., 84, most appropriately assimilated them to the 84 musical modes, and if the truth had been left where it was originally, and no fictions, “charming” or otherwise, substituted, valuable results might have followed.

It will be noticed that the whole arises out of the octave,

or 7 tones in 8 notes. And whereas Noah and his 7 companions were 8 men shadowing forth Christ and the 7 Churches of Revelation i. to iii., from which the whole mystery of God is unfolded in that Book, the parody in the Satanic mystery is very close; for, Antichrist is an 8th *king*, being only one of 7 *heads* of the Dragon. The octave is, moreover divided, like the week of his covenant, into twice $3\frac{1}{2}$ the 7 years of the latter corresponding to the 7 tones of the former; say, from the tonic, C, to the subdominant F, are tone, tone, tone, semitone, and from the dominant, G, to the tonic C, are again tone, tone, tone, semitone. In the first half of the scale, the notes are common to the keys of the subdominant and tonic; in the second half, they are common to those of the tonic and dominant.

The higher tonic note, C, being a repetition of the original tonic note, the whole scale is in reality built up upon the 7 notes, C to B. These 7 constitute the original modes, known as the Church modes, called by Ambrose and Gregory the Ionian, the Dorian, the Phrygian, &c. They are divided into 4 and 3, as usually is the case where the number, 7, appears in nature. From C to F, 4 notes, is, as already shown, the first half of the octave, and the 3 notes, G to B (for the 4th note is not in this series, being merely a reduplication of the tonic C), comprise the remaining portion. There are, then, 44 secondary modes arising from the first 4, and 33 from the last 3 notes, and these, with the original 7 modes, give the total 84 modes as subdivided by Sir William Jones.

The interrelation of all sciences by means of Number, and the scrupulous care with which God has employed the same system of number in His scheme for the redemption of a fallen Creation, is here strongly exemplified.

The Hindoos having appropriated the 84 modes to the 84 constellations, 84 being the *greatest* number at which it was possible to reckon the constellations, it is remarkable that the products of this number and that of the *least* number at which they may be reckoned, 30, is the famous Scriptural number, 2520, that of the days of the hebdomad of Antichrist's covenant, the L.C.M. of the numbers 1 to 10,

and which I shall presently show has its astronomic basis in the Eclipse Cycles.

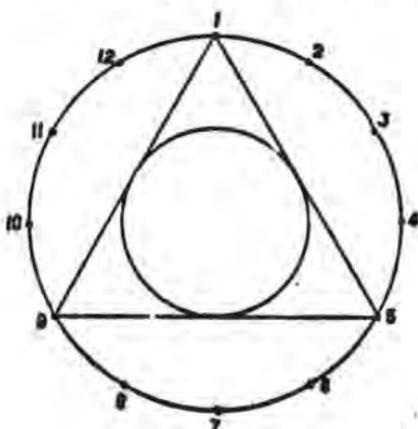
Then, $33 + 44 = 77$, the number of generations in Luke's genealogy; as $7 : 44$, is the proportion the radius of a circle bears to its circumference; and the number, 40, is divided in Scripture into $7 + 33$ (Lev. xii. 2-4; 1 Kings ii. 11). The whole series, then, of the numbers of the musical modes, 7, 33, 44, 77, and 84, is one marvellous in its far-reaching mathematical properties.

A thorough comprehension of the Laws of Number might possibly enable men, if they would heed Divine revelation regarding numbers (as they probably *did* in very remote days), to ascertain astronomical facts by the aid of acoustical observations, or by the laws of circulation of the blood. Nor is the idea any more absurd than would have been thought thirty years ago of a proposal to utilise electricity for acoustical purposes. Could our scientific men but grasp the law of variation of vibrations, many of these things might be turned to what is called "practical utility." Oh, that their studies were made in humble leaning upon God's Word, in place of self-satisfied contempt for the Pentateuch! As it is, it is greatly to be feared they are but furthering the development of the Antichrist—who will employ number to deceive the whole unsaved world.

One of the few who have taken a step in the right direction was Professor Hay, whose work, "The Natural Principles of Harmony in Form and their Analogy in Sound and Colour" (Blackwood, 1842), proves the interrelation of Acoustics with Geometrical Form and the Seven Colours of the Rainbow. He points out that the Circle, the Equilateral Triangle, and the Square are the only three homogeneous geometrical forms in the plane, based respectively on the only three classes of line, the curved line, the crooked line, and the straight line.

Then he shows that, taking the circle as the simplest of the three homogeneous forms, the triangle arises out of it, and the square out of the triangle, in a perfectly natural manner, and in the same arithmetical proportions exactly as found in the tonic, mediant, and dominant notes respectively of the musical triad.

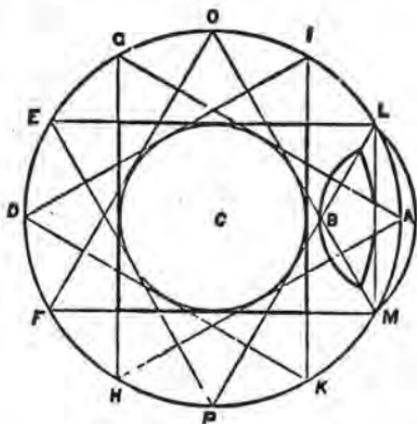
The following figure, taken from his work, illustrates the manner of the formation of the triangle from the circle:—



The circumference of the inner circle is half the length of that of the outer, the former being formed from the bisection of the radius of the latter, and these two correspond to the tonic and its octave repetition. The outer circle is divided according to the 12 semitones in the scale, and the mediant, or triangle form, arises in the following manner:—

“It has been shown that the first musical consonance that occurs in ascending from the tonic to its octave is the third or mediant, and that this sound in the number of its vibrations in a second is relatively to the tonic as 5 to 4. In precisely the same proportional quantities to the length of line forming the tonic does the homogeneous form, the equilateral triangle, occur invertedly between the two circles. This result arises from dividing the outer circle into the musical semitonic division of 12, and drawing a line from any one of these points, carrying it across the inner circle three times—thus producing between the tonic and its octave the mediant. It is so in every respect, not only from being in relative proportional quantity of circumference as 4 to 5, but as dividing the outer circle into the same number of parts in touching it by its sides. It also, in this capacity of mediant, forms upon the convex surface of the inner circle the dominant, the next homogeneous form, the square, which is relatively to the outer

circle as 2 to 3, and consequently is to the inner circle as 5 to 4, and, therefore, invertedly its mediant. This point is accomplished by repeating this mediant line from each point round the circle" (Hay, pp. 18-20). Thus:—



There, thus, arise within the outer, and on the convex circumference of the inner circle, 7 angular figures, showing division in $4 + 3$ proceeding from 4×3 points in the circumferences, say 4 figures with 3 sides and angles, and 3 figures with 4 sides and angles.

The reader will not fail to notice that the outer circle, with its 12 semitones, corresponds exactly to the sun's circular passage through the 12 signs of the zodiac; that the common denominator of all the fractions, $\frac{1}{2}$, $\frac{2}{3}$, $\frac{3}{4}$, and $\frac{4}{5}$, is again the number 60; that the circle, the equilateral triangle, and the square are the exact geometrical forms within which the ancients enclosed all their astronomical learning—for, the sun's passage was circular, yet he describes the two triangles as given at the commencement of this chapter, and the whole was projected into the foursquare form. This evolution of the forms one out of the other is in analogy with the evolution of the three covenants into which the Mystery of God is divided, one out of another—an analogy that appears to bear supremely on the subject of the Regeneration or New Creation of all nature. The construction of the Apocalypse is similar; the Seals contain the Trumpets, and the Trumpets the Bowls,

three-in-one. And just as Euclid, the unparalleled ancient standard work on geometry, begins with the circle, contains 12 books, and ends with the pyramid,¹ so does Scripture tell us the earth was made at creation in *circular* form, a circular boundary being described upon the deep (Isa. xl. 22; Job xxvi. 10; Prov. viii. 27), its books proceed throughout on the 12-fold division, and it ends with the great pyramidal city—as will be explained later—i.e., a solid figure compounded of the triangle and the square.

Out of these 3 primary geometrical forms Professor Hay shows there proceed 4 secondary forms, the ellipse, the oblong parallelogram, the rhombus, and the hexagon, just as in music we have the 4 remaining notes of the scale, the leading note, the supertonic, the subdominant, and the superdominant, which are derived harmonically from the original triad, and the process is strictly analogous to the derivation of the 4 secondary colours, orange, green, indigo, and violet, from the 3 primary colours, red, yellow, and blue.

The structure of the larynx itself is in exact accordance with the discovery of Professor Hay. The base of it rests upon the upper part of the windpipe, and consists of a ring, on the upper edge of the expanded portion of which "are set two slender bodies of a pyramidal form, which bear the most important part in the mechanism of the larynx as an organ of voice" ("The Circle of the Sciences," vol. i. p. 120). The ring is the *circle*; the pyramid is the *triangle* and the *square*. What an apt adjustment for the production of musical sounds!

Thus, the gravitation laws, and the laws regulating form, colour, and sound, are all based upon the number, 7, whose recurrence in Scripture is so constant as to gain for it the appellation of "the sacred number." The lover of Scripture will recognise in these facts proof of the marvellous fitness to creation itself of the fact that in six days the Lord made heaven and earth and rested the seventh day; the infidel, who supposes the writer of Genesis to have been an ignoramus compared to modern philosophers, and that man, having emerged from a state of slavery, is getting wiser every day,

¹ At least, the usual division is into 12 books; of course the pyramid is not the only solid treated of in the closing books.

is confronted with the question as to whether that writer knew these facts or not, and is thus placed between the horns of a dilemma. If he knew them, what becomes of the vaunted march of wisdom? If not, by what power has he anticipated by 3500 years the discoveries of modern times?

The very numbers, 7, 33, and 12, which figure as dividing the 84 musical modes, *i.e.*, 7×12 modes, and are seen connected with astronomy, are found in the apparently totally different science of human anatomy, exercising an equally important influence, and connected, if not with 12×7 , with $12 + 7$, *i.e.*, 19, that science thus giving its own evidence that the system of number employed by God in creation and in regeneration is one and the same.

In the human body, the spine, says Bell, is the great centre of the ossary system. In the infant, he shows the vertebræ in it are

5 divisions	{	Cervical 7	} 19 Upper Spine
		Dorsal 12	
		Lumbar 5	} 14 Lower Spine
		Sacral 5	
		Coccygeal 4	
		$\begin{array}{r} \hline 33 \quad 33 \\ \hline \end{array}$	

The analogy with astronomy is so clear, that the fact that human anatomy and astronomy are governed by one and the same law of number seems unquestionable.

33 years form the great cycle harmonising solar year with lunar year. Its epact is one year of 359-60 days. 33 is seen divided into 19 and 14 in the spine of the infant, 19 being the number of vertebræ in the upper, and 14 that of those in the lower spine. 19 years comprise the well known Metonic Cycle, which harmonises solar year and lunar month. Its epact is 7 lunar months, *i.e.*, 207-8 days, and 208 is the very number of the total bones in the body of the adult (according to Bell), the 7 months, or 208 days, being the period of the feasts of Leviticus xxiii., and of the sun's exercise of seed-ripening power, *i.e.*, of generative power, on vegetation in the latitude of Jerusalem. 14 years are a period whose epact comprises 5 lunar months. Thus, the total period

of 33 years, having an epact of 12 months, being divided into 19 and 14 years, shows that 12 months' epact divided into 7 and 5, being respectively the 7 months of solar generative force, and the 5 when that power lies in abeyance. The leading numbers are 7, 12, and 33, as in music.

And the consideration of the relation between the number of vertebræ in the spine of the infant as compared with those in that of the adult, seems further to show how important a part the number, 7, divided into 3 and 4, plays in the mystery of the origin of life:—

The 19 bones, it will be noticed, are divided into 12 and 7, two of the most important numbers connected with the whole subject, and now under specific consideration. In Scripture, the same system points to Life in Christ. He was on earth 33 completed years; had 12 apostles; and there are 7 churches in the Apocalypse.

Of the 33 vertebræ, by ossification, 7 disappear in the adult—7 divided into 3 and 4; for the 3 which vanish are of the coccygeal, and the 4 are of the sacral.

The vertebræ in the adult are unchanged in the upper spine and lumbar region, and are, according to Bell, as follows:—

Cervical	7
Dorsal	12
Lumbar	5
	24.
	24.

The 5 divisions of the vertebræ no longer exist, but are replaced by a trinity in unity. Further, the number 24, which we shall afterwards have to consider more particularly, comes into prominence, say $8 + 8 + 8$; and we see the 12 dorsal vertebræ dividing the remaining 12 into $7 + 5$. The sacrum and coccyx are now invertebrate; each forms one bone, and they are both joined to the pelvis. But we may still consider them as belonging to the spine, though invertebrate, and that brings the number of bones in the spine up to 26, or $\frac{1}{3}$ th of the total bones in the frame; for $8 \times 26 = 208$. How suggestive of life and regeneration! For, 8 is one of the life numbers, and the 26 consist of a 12 between two 7's, the

two 7's being a projection of 12 into 14, to which reference will presently be made, and 12, and 7, and the idea of bisection, are all connected with life. Thus:—

Cervical	7	7
Dorsal	12	12
Lumbar	5	} 7
Sacrum	1	
Coccyx	1	
	26.	26.
	26.	26.

The 14 bones of the lower spine of the *infant* are found reduced to half their number, 7, in the *adult*.

But it is not anatomy alone that determines the functions of life. Dr. Laycock, in writing on the *Periodicity of Vital Phenomena*, says that the great unit of such operation is 7 days of 12 hours (Guinness's *App. End Age*, 8th edit., p. 267), and as these are in all 84 hours, the number is exactly that of the musical modes, and the highest at which the constellations could be reckoned.

Some mysterious mathematical law seems to subtend the *formation* of this number, 12. It arises out of the sequence of 3 numbers—3, 4, 5. The natural division of 12 is into 7 + 5, and that of 7 itself into 3 + 4 (*i.e.*, 3 added to 4), while 3 × 4 (*i.e.*, 3 multiplied by 4) is 12. A curious mathematical fact arises out of the consideration of the properties of these three numbers, 3, 4, 5; for, the square of any number divisible by 5 without remainder will always be found equal to two squares, one of which will be divisible by 3 and the other by 4, each without remainder, because the square of 5 is equal to the square of 3 added to the square of 4—and this is, moreover, analogous to the important geometrical fact that in any right-angled triangle the square of the side opposite the right angle is equal to the squares of the two remaining sides—the great foundation law of trigonometry, so useful in geodesy.

Certain it is that, by a threefold arithmetical process, the mysterious number, 666, arises out of the number 12; for, 666 is the sum of the numbers contained in the square of its

half. Thus (1) halve 12, 6 results; (2) square 6, 36 results; (3) the sum of the numbers 1 to 36 is 666—Q.E.D.

In Holy Writ the whole history of man is based upon the number, 12. The 12-fold commencement of the human family in connection with the triad, or three-in-one, is thus beautifully described in Crosse's "Lectures on Early Scripture" (p. 339):—

"From the Divine Head of the race (Luke iii. 38) to His 'Son' Adam, through the triad of Adam's sons by a chain of 12 to Shem. Beginning again at the subordinate head of the race, Noah, it passes through a second triad of his *own* sons by a second chain of 12 to Abraham. At this point the third triad extends itself into three successive links, and is followed by a 12 no longer extended but together."

The last 12 corresponding to the zodiacal signs, the total number of 12's, 36, corresponds to all the 36 signs, *i.e.*, the whole heavens.

The same 12's are also projected into 14's in strict analogy with the projection of the 12 signs into 14 by means of the balance, and thus a cross was formed, to make the meaning of the analogy complete, as the following figure, derived from the first of these, sufficiently demonstrates:—

*
* Adam
* * * Cain, Abel, Seth
* Enoch
* Kenan
* Mahalalel
* Jared
* Enoch
* Methuselah
* Lamech
* Noah
* Shem.

There were, moreover, 5 of these 14's from the Divine Father to Jesus, His incarnate Son:—

1.	From the Divine Father to Shem	are	14	
2.	" Noah	to	Abraham	14
3.	" Abraham	to	David	14
4.	" David	to	Captivity	14
5.	" Captivity	to	Christ	14
			Total,	<u>70,</u>

the number of years of man's normal lifetime, 28 more than the number of generations given in Matthew's genealogy, and 7 less than those given in Luke's. The 7-fold system is thus strongly emphasised in the humanity of Christ.

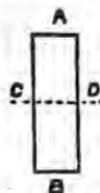
With such facts as the above in his Bible, the Christian need not fear any arguments of infidels as to the alleged Pagan origin of the sign of the cross. It could have been perceived at the time of the Flood in the first of these series of 14's, and the Flood was a representation of the salvation of the human race by the crucifixion of One Man, of which the myths of Indra, Atys, and Osiris (whose body was said to be cut up into 14 pieces) were obvious perversions.

Nor is there any truth in the reduction of the number, 12, to 11 by the treachery of Judas being a copy of the myth of Christna, alluded to in the earlier part of this chapter; for the same thought is manifest in the very 12's we have just mentioned, and which seem to be divinely given prefigurements of the defection of Judas. Adam in the first, Terah in the second, and Dan in the third series mentioned by Crosse, plainly illustrate the defection of one out of 12—especially Adam, whose sin caused the crucifixion of the Redeemer.

In Magnetism, that force which so largely enters into the constitution of everything that has life, the same idea of the cross or balance of contrary forces, is evident. Thus, in the magnet, A and B are the positive and negative poles respectively, and their currents, which pass up and down the magnet, A B, are *crossed* by the line of the neutral zone at the centre, C D. Magnetism is strong at both the poles, A and B, weakens as it approaches the centre, C D, and vanishes entirely at that line.

And if the magnet were broken up into several pieces, the same phenomenon of the cross or balance would show itself in each one of the pieces; for each piece becomes a separate magnet, with its two poles and its central zone.

The Arabians appear to have presented the number 666 as a representation of the 36 constellations of the heavens on a foursquare projection, worn as an amulet, as described by Kircher, in which the cross was represented just in the



form we have just seen it take in the magnet. And possibly there is a connection between this thought of the amulet and magnetism; for the heavens with their contending forces represent the same figure of a cross (the Ecliptic crossing the Equator) as we have seen in the magnet, and it is allowed that gravitation and magnetism are kindred forces in all their leading phenomena.

This amulet is known as the *Sigillum Solis*, or Solar Seal. This was the form of it, the numbers, 1 to 36, expressing the numbers pertaining to each several constellation:—

	a	b	c	d	e	f	
g	1	32	34	3	35	6	g
h	30	8	27	28	11	7	h
i	20	24	15	16	13	23	i
j	19	17	21	22	18	14	j
k	10	26	12	9	29	25	k
l	31	4	2	33	5	36	l
	a	b	c	d	e	f	

The peculiarity of it is this:—It consists of 6 vertical rows, each amounting to III, crossed by 6 horizontal rows, each amounting also to III; thus, there being 6 III's each way, 666 is crossed by 666. Further, it will be noticed that diagonally, from corner to corner, the addition of the columns is also III each way. Squares of this description, whose perpendicular, horizontal, and central diagonal rows are all equal, are technically known as "Magic Squares." (The diagonal III's display a peculiar symmetrical character; the two central numbers are 37, the two intermediate are 37, and the two

exterior are 37. And 37 is the number obtained from 36 by the addition of 1 in the way already shown to arise out of the thought of movement into the Cross or Balance. The 11 diagonal rows each way, of course, also give the sum 666, and the number of them being 11, the missing 12th is displayed, which I have shown is a thought running through the whole system of mystic numbers.¹) Thus, we get 14 rows of 111, giving between them both forms of the cross, the + and the x, and these crosses cross *each other*. Now, there are two ways of adding the two 111's last obtained—the diagonal ones—to the two 666's. We may either add one to each, thus making a pair of 777's, or we may add two to either, giving 666 and 888 respectively, said 666 and 888 being, when expressed in lunations, as we have seen, the great foundation-number of the Precession of the Equinoxes—which is precisely what the amulet seems to have been intended to express. Thus, too, this amulet appears to furnish further evidence in favour of the view that the numbers expressing all astronomical cycles were derived by the ancients from the study of the history of the Flood combined with simple facts regarding the moon and the laws of balance, and that thus they could dispense with the elaborate instruments which the modern scientific procedure of ascent from particulars to generals is compelled to call in quest.

It seems, too, that the amulet represents the physical effect of the 6 winter signs struggling with the 6 summer signs and meeting at the equinox or Cross, and the same resolution of 6 into 7 by the Balance. Indeed, it will be seen that each row contains 6 figures wherever the sum is 111, and there are altogether 14 of these rows, say 6 vertical and 6 horizontal, and two which are neither vertical nor horizontal, but occupy the middle position of diagonal. The 6 vertical and 6 horizontal rows thus make up 12, which, by the addition of the 2 neutral or diagonal rows, become 14, in strict conformity with the projection of the 12 signs into 14 just lately described.

¹ The intervals of said diagonals are (1, 8, 15, &c.) 7 and (6, 11, 16, &c.) 5, expressing the division of the number 12 into 7 and 5, as above shown, in the sun's passage through the 12 signs.

Mythology, indeed, followed the idea very closely; for the Titans were 6 sons and 6 daughters, whereas in the story of Niobè, equally Noëtic, in its origin, the sons are 7 and the daughters 7, and thus, although the supporters of Osiris were 12, his *body* (i.e., the whole heaven, as represented by the amulet) was cut into 14 pieces.

The cross of Christ, through which we have eternal life, presents to us these same numbers, 666, 777, and 888. If His name was Ἰησοῦς, 888, the cross was σταυρός, 777, and σταυρός is the same word as *Sarus*, which is 666. And, as we have seen, the words written by Pilate upon it amount to five times 666 + 777. His name, Ἰησοῦς Χριστός, having 6 + 7 letters. The period He was in the grave was completed by *nychthemera*, "day-and-nights," and a *nychthemeron*, νυκθήμερον, is represented numerically by 666 × 2, i.e., 12 hecatontades, 12 decades, and 12 units. To Joseph, who typified Christ, Pharaoh gave a seal or signet ring, the words for which, in Genesis xli. 42, are אֶת־טַבַּעְתִּי, whose numerical equivalent is 888. Pharaoh's name means "the sun"—*Phe-Ra*.

The 666 + 777 = 1443, which seems thus hidden in the words inscribed on the cross, and which is more plainly displayed in the figuration of the creation work of the fourth day—

$$\begin{array}{r} \text{"Let there be lights"} = 666 \\ \text{"in the firmament of heaven"} = 777 \\ \hline 1443 \end{array}$$

has been adopted by the Gnostics (who devoted a great deal of attention to the concealment of mystic numbers) for their triad, and which they, moreover, connected with the thought of the Spirit brooding upon the waters. Thus—

$$\begin{array}{r} \text{Bythos, "the deep"} = 681 \\ \text{Ennoia, "thought"} = 186 \\ \text{Pneuma, "spirit"} = 576 \\ \hline 1443 = 666 + 777. \end{array}$$

The amulet is not, in its design, any mere device of man or demon, being simply one of a series of magic squares, but is most likely an actual transcript of physical forces, that is, of

the laws of gravitation as illustrated by the sun's circuit through the heavens.

Let the reader construct a board divided into 36 squares with the numbers placed in the same order as in the amulet; then write on 36 small scraps of paper the numbers 1, 2, 3, &c., up to 36. Now, beginning at No. 1, proceed to place all the 36 scraps of paper on the board, one by one, up to No. 36, on the corresponding squares to those appropriated to each such number on the amulet, and in doing so, watch the rows they occupy, first horizontally and then vertically.

Horizontally, the following phenomena will be seen to develop themselves—in strict accord with the sun's passage from the solstice (the extremities of the amulet) towards the equinox (the centre of the amulet) and *vice versa*, as explained in the first diagram in this chapter:—

The first 6 numbers he will place, will fill up half the squares in the two extreme rows, *gg* and *ll*; the next 6 will occupy half the squares in the two intermediate rows, *hh* and *kk*; and the third 6 will occur in the two central rows, *ii* and *jj*.

At this point the reader will have arrived at the number, 18, and performed half his work. He will remember that it is always 18 signs that are visible at a time, and that the 36 signs are cut in twain by the Equinoctial Line, or Equator, which is in the centre of the sphere. He, too, has arrived at the Equinox, or the Balance, and as he is illustrating the movements of the sun, he will find, by continuing the process, that he must now return to the Solstice, or extremities of the amulet. Hence, beginning at the number, 19, again 6 numbers are placed in the two central rows, *ii* and *jj*; the following 6 occur in the two intermediate rows, *hh* and *kk*, and the process is completed by placing the final 6 in the two extreme rows, *gg* and *ll*.

Next, let him take all the papers off the board and begin again, watching the phenomena of the *vertical* rows, and he will see that the amulet is also a representation of the process by which, in the sun's passage through 6 of the signs of the zodiac, or central region, one is regarded as doubled and at the same time another one is omitted, thus rendering it possible,

as already demonstrated, to reckon the 12 signs as either 10, 12, or 14.

The first 6 numbers placed occupy respectively a square in each of the 6 rows, *aa*, *bb*, *cc*, *dd*, *ee*, and *ff*; the next 6 numbers do the same; at the third 6 there is a change, and that change occurs just at the number, 18, the point where we observed a change in the former process—and I have already explained that four of the great cycles of time, viz., the primary eclipse cycle, the nutation cycle, the revolution of the moon's nodes, and the metonic cycle, all occupy a period of between 18 and 19 years. This change is that the number, 18, instead of being inserted in the row, *aa*, where it would be expected, as following the precedent of the first two 6's, is placed in the row, *cc*, which has already been occupied (by the number, 13), so that this time he has omitted one in the row, *aa*, and doubled one in the row, *cc*.

Now he has accomplished half his task. In completing it, he will see how symmetrical his work has been.

The 6 that follow, from the number 19 onwards, double the one in the row, *aa*, which had been omitted in the previous 6, and of course omit the row, *cc*, entirely, as the place had been occupied in the previous doubling, filling up one space in each of the other rows. The 6 that follow *these* severally occupy a space in each of the rows, *aa*, *bb*, *cc*, *dd*, *ee*, and *ff*; while the remaining 6 fill up each of the rows.

NUTATION, one of the cycles just enumerated, bears a curious analogy to these phenomena of the amulet, both numerically and in its relation to the Balance. During that cycle, the sun passes through 6660 degrees of the zodiac or circle, *i.e.*, a number of degrees equal to the 666 of the amulet multiplied by 10, that is to say, he passes through the 12 signs of the zodiac $18\frac{1}{2}$ times during the period in question; for the Cycle of Nutation occupies $18\frac{1}{2}$ years (*Encyclopædia Britannica*). It is thus a period numerically analogous to the 6660 months of the Saros, as was explained previously. The tilting is on *one* side for the first 9 years and 3 months, or half the cycle, at which point it ceases, and takes the *opposite* direction for the remaining 9 years and 3 months of the cycle. Thus there is a balance, or centre, in the nutation, *towards* which

the axis at first inclines, and *from* which it then recoils till the whole cycle has been completed. The scales of Anubis, which figure in the Great Assize of Osiris, have the form of a cross, thus: †. It represented the balance of good and evil as to the account of the soul being judged. It was in strict analogy with the cross formed by the Ecliptic and the Equator at the equinoxes, between the good effected by Osiris-Horus and the evil, or destruction, caused by Typhon.

Indeed, it would seem that THE CROSS IS AT THE BEGINNING AND END OF ALL THE GREAT PHENOMENA OF NATURE. Wherever Force is in connection with Matter, and nature's products have been undisturbed, *i.e.*, where no destructive hand has been at work, whether in the animal, the vegetable, or the mineral kingdom, wherever nature's grand formative power has been at work, there you may find the Cross, that beautiful emblem of the life that proceeds from God, and which His mercy that endureth for ever has employed in the death of His beloved Son as the only means of making us perfect and worthy to stand before Him Who was and is and is to come—the Perfect and Holy before all time.

CHAPTER VI.

THE FISH AND THE SEED OF CORN.

It were almost impossible that the division of 12 into 7 + 5 and its projection into 14, described in the previous chapter, should not be demonstrated in the account of the 12 months' duration of the Flood, that event being, as it was, a great token of the then future Atonement.

Let us now endeavour to show how this was, and in what way it is connected with the Gospel.

One of the most remarkable features in Scripture is that at every change of dispensation, *i.e.*, when God gives up one class of men, who have proved unfaithful, to the consequences of their wickedness, that He may assume dealings with another class, **THE MACHINERY EMPLOYED IS ALWAYS DILUVIAN**, creation itself having an aquatic beginning (Gen. i. 2; Ps. xxiv. 1-2).¹ I shall elaborate this later; let the statement suffice for the present.

In Matthew's Gospel, after the blasphemy against the Holy Ghost, the account of the mysteries of the kingdom commences just as the Noachian dispensation commenced. That is to say, spiritual truths are taught out of a SHIP, regarding the FISH and the SEED OF CORN. The 5 months Noah passed on the waters, which terminated at the Vernal Equinox, represent him as the Fish, the sign the Lord is giving to the Pharisees (Matt. xii. 38-45), whereas the remaining 7 months that the ark rested on the mountain are a period representing the ripening of Seed, the sun's power of ripening seed lasting

¹ It is vital to the comprehension of the Word that men should know that the earth and the sea are not one region, but two. God made three regions at creation, and gave them each names. He called the firmament "heaven," the dry land "earth," the gathering together of the waters "seas." He neve speaks of the land and the sea together as "the earth."

in those latitudes for 7 months. The Jewish Ritual of Leviticus xxiii. comprised 7 lunar months, during which alone the Jewish husbandman might, or indeed *could*, gather and garner the fruits of the earth.

A similar period of about 7 months or 7 "signs" is marked out by the Great Pyramid of Gizeh. That colossal structure not merely illustrates what has been above written regarding the subdivision of the number 12 into $7 + 5$ as based upon the scientific character of the cross or balance, but it shows one more reason for the body of Osiris being held to be divided into 14 pieces:—

The word "Sarus" may not only be written שָׂרֵשׁ, but by metathesis, so common with the ancients, it could also be written with the *tsadik* first and the *shin* last. It then meant "the seed-man," from *Sar*, "seed" or "ripening corn," and *Aish*, *Uish*, or *Ush*, "man." By the process of inversion of syllables that arises out of the hieroglyphic style of writing, this became *Us-sar*, which is the name of Osiris in his own language, the Egyptian. *Osiris* is, thus, 666, just the same as the *Sarus*; for, the order in which the letters are placed, of course, makes no difference to the numerical total. That the name of this god is sometimes written *Ua-sar* or *Uas-sar*, *Ua* meaning "boat" and *Uas* "ark," is a further illustration of the perpetual metathesis that took place when Pagan deities were named.

The division of the 12 months of the year into $7 + 5$ by the Great Pyramid is thus beautifully described in Fellows' "Mysteries of Freemasonry" (pp. 277-279):—

"Such was the tomb of Osiris, covered under those enormous masses, known by the name of Pyramids, which the Egyptians raised to the star which gives us light. One of these has its four fronts facing the four cardinal points of the world. Each of these fronts is 110 fathoms at its base, and the four form as many equilateral triangles. The perpendicular height is 77 fathoms [query 70?], according to the measurement given by Chazelles, of the Academy of Sciences. It results from these dimensions and the latitude under which this pyramid is erected, that *fourteen days* before the spring equinox, the precise period at which the Persians celebrated *the revival of*

nature, the sun would cease to cast a shade at mid-day, and would not again cast it till fourteen days after the fall [autumn] equinox. Then the day or the sun would be found in the parallel or circle of southern declension, which answers to 5 degrees 15 minutes; this would happen twice a year, once before the spring equinox, and once after the fall equinox. The sun would then appear exactly at mid-day upon the summit of this pyramid. Then his majestic disc would appear for some moments, placed upon this immense pedestal, and to rest upon it, while his worshippers, on their knees at its base, extending their view along the inclined plane of the northern side of the pyramid, would contemplate the great Osiris, as well when *he descended into the darkness of the tomb*, as when *he rose from it triumphant.*" The writer might have added, Alas for the pride of Egypt the day that he did *not* arise from it triumphant! For, in the memorable year of the Passover, the boat of *Us-sar* did not do much for Pharaoh and his hosts on the 17th Nisan, which was the day for the resurrection of the god, and when his worshippers should be thronging the base of his gigantic tomb; and that very day in the person of Pharaoh (Pharaoh was always the incarnation of Osiris), Menephthah II. (the name, putting the 3rd syllable 1st = *Amonoph*, say *Αμονεφ* = 666), the god sunk into a watery grave. Truly had God said "Now will I execute judgment upon all *the gods* of Egypt," and that was the crowning piece of the triumph of Jehovah—the boast of Egypt was silenced beneath the waves.

It will thus readily be understood that by "the body of Osiris," the period of seed-ripening is understood, he being *Us-sar*, "the Seed-Man," and that by his body being cut up into 14 pieces by Typhon, we are to understand the 14 days of the period after the Autumn Equinox. For 14 days in every month the moon is gathering the sun's rays on her disc (at least thus Plutarch explains the Osiris myth), and for 14 days she is dispersing them again, making a total of 28 days when she is visible; for the remaining one and a half day in the month she is invisible. We, therefore, see Isis, the moon, just before the Spring Equinox, putting together the 14 pieces, *i.e.*, the 14 days of the period preceding the

Spring Equinox, till, on 17th Nisan, the day of the equinox, the seed-god was held to rise triumphant from the grave. (*N.B.*—Osiris entered the box or ark on the 17th Athyr, the very day Noah entered the ark.)

This period occupied 217 days, say $14 + 187 + 14$ days Orientally reckoned, *i.e.*, always from the day before to the day after. The two halves of the month bisected by the two halves of the year thus again give the idea of a perfect cross, always the sign of life reproduced. The intervals between eclipses in their lines comprise either half a *zodiacal* MONTH or half a *lunar* YEAR, representing the intersection of sun and moon and all that that betokened.

217 was a favourite number in Egypt. The 8 gods were said to have reigned over Egypt 217 years, and one of the leading measurements of the Grand Gallery, says Mr. Casey, a writer on the Pyramid, is one of 2170 pyramid inches. The astronomical character of this number, 217, is farther apparent in its being, expressed in years, just $\frac{1}{3}$ of that remarkable cycle known as the Great Astronomic Year, or Eclipse Cycle of 651 Years, of which I shall presently treat.

But the zodiacal year being one of 360 days, we find that the true bisection of it would be 180, and not 187. $14 + 180 + 14$ days = 208 days, and these form the period of the *Jewish* as distinguished from that of the *Egyptian* Ritual. It is a period, moreover, resulting from the conjunction of the cycles of the solar year and lunar month. The Metonic Cycle of 19 years, by which solar and lunar reckonings are harmonised, *i.e.*, $12 + 7$ years, has for exact 7 lunar months, or 206.7 days, *i.e.*, 206,207, or 208 days by that principle of avoidance of fractions that governed Oriental computations. This division is carefully observed in Leviticus xxiii. Thus there were 14 days from 1st Nisan to the Passover or Equinox; thence 180 days to the Feast of Tabernacles, and the feast lasting 7 days, to the Autumn Equinox, the total period of 187 days from equinox to equinox above alluded to was obtained, and one additional week concluded the whole period of 207 days.

And if the god was worshipped as the "*Seed-Man*," it might

also have been because the Egyptian embalmers saw that the number of the bones of a man are 208—so, at least, I compute from Bell's "Anatomy," he has.

Again, even Noah, as the grand type of Christ, Who likens Himself to a *Seed of Corn*, when speaking to His disciples of His death and resurrection, just as He had likened Himself to Jonah in the *Fish's* belly, when speaking of the same subject to the Pharisees (Matt. xii. 31-45), is closely connected with this same number, 206-8. 1656 years, or 207 years multiplied by 8 (which is the number of resurrection), elapsed between Creation and the Flood, and again between the Exodus and the Crucifixion. It is a curious number—if you take the 1 and add it to the 5, it becomes 666.

And 5 times 208 years, say 1040 years, comprise the most exact solilunar cycle known, being the difference between 2300 and 1260 years, say the *days* of Daniel's prophecy projected into years under the year-in-day principle alluded to at the beginning of this essay.

208 is the chronogrammatic figuration of the word, פוּנִיָּה, *Phaneah*, used in Gen. xli. 45. This word seems connected with the Latin *panis*, which means "bread" (French *pain*, Span. *pan*, Ital. *pane*), and it may be Pharaoh thought Joseph was the *Phenix*, the incarnation of the god Us-sar, the *Seed-Man*, bringing corn into the land.

But from the word *Sarus*, or *Ussar*, there arises another thought. Let us consider the great Eclipse Cycles, the foundations of all astronomical calculation, and see how closely they correspond numerically with the mystic numbers of Scripture, and how completely they illustrate the same methods of calculation as the ancients universally employed.

The name, "Sarus," has been applied by modern astronomers to the primary eclipse cycle of 223 lunar months, or lunations, which being known to the Chaldeans, they have supposed to be the same. It is nearly, but not quite, the same period as that which General Vallancey proved to be the cycle of the Sarus, as shown in the previous chapter.

There are four eclipse cycles. I am indebted to the study of Mr. J. B. Dimbleby's "All Past Time and Almanack" for 1882 for the elucidation of them:—

The First Eclipse Cycle comprises 18 years and 10 to 11 days—223 lunations. It contains what is called the common team of 70 eclipses. These 70 eclipses recur in the same order in every such period of 18 years and a fraction. Of these 70, 37 are "total" or "annular," *i.e.*, "central" eclipses, and 33 are "partial" eclipses; in the first half of the cycle there are 33 eclipses, and in the second half 37 of them. Compare the division of the 70 years of the Servitude in 2 Kings xxv., and see 37 years allotted to Nebuchadnezzar, and 33 to the period when, through that monarch's death, the stringency was relaxed! God continually acts in cycles, for everything He does is perfect. The reader will remember how I showed in the previous chapter these numbers, 37 and 33, were evolved from the sun's movements in the 36 constellations. 70 is the normal number of years of a man's lifetime, and its division into 37 and 33 in notable instances has occurred in God's providential dealings. Mr. Guinness has shown how 33 years is a great astronomical cycle, and how it harmonises with the earthly lifetime of the Lord. I have not space to quote his interesting remarks. The reader can find them in "The Approaching End of the Age." There were 33 years from the Incarnation to the Ascension; 33 thence to end of the Acts of the Apostles, when Paul, following the Lord's example, declared Israel's ears to be closed on account of the decree of Isaiah vi.—on this subject the reader is referred to a valuable pamphlet entitled "The Acts of the Apostles," by *Zetetes*; thence to the Apocalypse, when the Lord sets forth the coming national repentance through the mission of two witnesses (see Matt. xviii. 15-20), clothed in sackcloth and exercising power from Him, were again 33 years, and the Scriptures were concluded. A similar division of 70 into 37 and 33 is found amongst the 70 souls who we read in Genesis xlv. descended with Jacob into Egypt, 33 being appropriated to Leah and 37 to Rachel, Bilhah, and Zilpah together. The same number, similarly divided, is found in one of the most important of the characters that cluster round the Advent; for, history tells us that Herod was 33 years of age when he came to the throne, that he reigned 37 years, and died at 70.

The 70 souls who descended with Jacob into Egypt are also divided in Scripture into 40 and 30. In Genesis xlv. it will be seen that Leah's and Billah's descendants together amounted to 40, and Zilpah's and Rachel's were 30. The two extremes are paired together, and the two central also make a pair. This peculiar structural feature in Scripture of pairing together the extremes and proceeding inwards in pairs towards the centre is called the *epanodos* or "epanode." Archdeacon Forster, in his Commentary on the Apocalypse, shows that the whole Book, from the opening of the First Seal with the Rider on the White Horse armed with the bow, down to the Rider on the White Horse armed with the two-edged sword, is one vast epanode.

Now, the 70 eclipses are, like the 70 descendants of Jacob, divided into 30 and 40, also by means of an epanode. They thus arrange themselves in their 18 lines:—

Line 1 contains 4 eclipses	{ Form an epanode with the last 4 lines.	} Total 15
" 2 " 5 "		
" 3 " 4 "		
" 4 " 2 "		
" 5 " 3 "	{ There are 6 4's, and 1 each of 2, 3, 5, and 6; being a division of 10 lines into 6 + 4, as in the tables of the law, &c. And there are 6 4's here and 4 4's in the extreme divisions, with the same result.	} Total 40
" 6 " 5 "		
" 7 " 4 "		
" 8 " 2 "		
" 9 " 4 "		
" 10 " 6 "		
" 11 " 4 "		
" 12 " 4 "		
" 13 " 4 "	{ See Note against lines 1 to 4, <i>supra</i> .	} Total 15.
" 15 " 2 "		
" 16 " 4 "		
" 17 " 5 "		
" 18 " 4 "		

The way it works is as follows:—

Line 1, containing 4 eclipses, pairs with Line 18, which has the same number; Lines 2 and 17, each containing 5, are also a pair; Line 3 pairs with Line 16, and Line 4 with Line 15. At this point the epanodos comes to an end, because Line 5

does not contain the same number of eclipses as Line 14. Thus Lines 1 to 4 and 15 to 18 form an epanode containing 30 eclipses, while the central 10 lines contain 40.

There are other instances in Scripture, besides the one named, of the subdivision of the number 70 into 30 and 40. Thus, David ascended the throne at 30, reigned 40 years, and died at 70. Again, we find it in the Egyptian period of embalming (Gen. l. 1-3); and a few pages later on the reader will see an epanode of the Four Gentile Empires, in which the two central afford another instance of the subdivision of the number 70 into 30 + 40 by Divine appointment; for, the Medo-Persian Empire lasted 30 weeks of lunar years, and the Grecian endured for 40 weeks of lunar years.

It is remarkable that the very first year of this cycle of the Saros commences with a central eclipse of the sun, and that just 354 days later, there occurs another. It is, indeed, a phenomenon of very great importance. Thus, 354 days being the lunar year, that form of year, together with the solar year, and the exact formed between the two, was appointed by God as a definite fixed period at the very time that He formed the sun and moon, and "gave them for signs and seasons."

Now, when each of these 70 eclipses recurs after the accomplishment of 18 years and 10 to 11 days, it will of course be found 10 to 11 days further advanced in the year. Thus, the partial eclipse of the moon which occurred on 6th December 1843, and which repeated itself in 1861, did not recur on the 6th, but on the 17th of December in that year. Two date-repeating cycles, however, *do* exist. The first of these brings back the eclipses on the same day of the month, but in the opposite half of the year to that in which they formerly occurred, and the second of these brings them back to the exact same day of the year. They are spoken of as the Second and Third Eclipse Cycles respectively.

The Second Eclipse Cycle, or First Date-Repeating Eclipse Cycle, consists of 325 and 326 years alternately. The Third Eclipse Cycle, or Second Date-Repeating Eclipse Cycle, consists of the sum of these last two mentioned periods. In other words, it is a Cycle of 651 Years.

Now, the numbers of the eclipses in all the eclipse cycles

correspond with all the figures connected in Scripture with Gentile rule.

In the Primary Eclipse Cycle we saw the astronomic basis of the 70 years' duration of the Servitude, with its subdivision into 37 and 33. In the two Date-Repeating Cycles, we find ourselves introduced to the number of the hebdomad of 2520 days, with its subdivision into two periods of 1260; for, in the Second Eclipse Cycle, or First Date-Repeating Cycle, whether it be the one of 325 years, or the one of 326 years, the number of eclipses is exactly 1260. Thus, the grand cycle of 651 years, the Great Astronomic Year, contains 2520 eclipses, 325 of which years contain 1260, and the remaining 326 also 1260 eclipses—the very division found in Daniel ix. 27 of the 2520 days of the final hebdomad, *i.e.*, into twice 1260 days.

Nor does the analogy end here. That portion of the Apocalypse known as the contents of "the little book" is a continuation of the Book of Daniel. For, whereas the angel told Daniel to *scal up* the Book, in the Apocalypse the same angel appears with the Book *opened*. Its contents comprise Rev. xi. to xix. inclusive. In Rev. xiii., which is a portion of this passage, one more mystic number is added, the most important of any—666.

This number, 666, thus appears connected with the Date-Repeating Eclipse Cycles:—

Of the 1260 eclipses in the First Date-Repeating Cycle, there are exactly 666 "total" or "annular" eclipses, against 594 that are only "partial."

666 is often thought to be a number peculiarly suggestive of incompleteness or imperfection, 6 being 1 short of 7, the number of spiritual completion. The remaining number, 594, suggests the same thought of incompleteness:—

7, 10, and 12 are regarded as three numbers that express the thought of completion in three different aspects. 1 short of each of these numbers would be 6, 9, and 11 respectively, and their product, 594, is, therefore, like 666, a number peculiarly expressive of incompleteness.

On the other hand, curiously enough, not only is 2520 the product of the great numbers emblematic of perfection, say,

$3 \times 7 \times 10 \times 12$, but the number, 1260, has been divided by God's providence, in connection with the Gentile kingdom, into two numbers *peculiarly* expressive of perfection, viz., 770 and 490, and in a way that unmistakably connects the Gentile kingdom with the year-in-day principle. I say, *peculiarly* expressive of perfection, because in each of these subdivisions the number 7 is doubled, the one being $700 + 70$ and the other 7×70 . The former number, expressed in years, constitutes the epoch of the Precession of the Equinoxes, being the difference between 25,847 *solar* and 25,847 *lunar* years. The latter number, 490, has always been a number expressive of the completion of God's dealings with man. Thus:—

- (1.) From the Building of the Ark to the Exodus are 980 = 2×490 years.
- (2.) From the Exodus to the Entry into Canaan are 490¹ months.
- (3.) From the Entry into Canaan to the Kingdom under Saul (B.C. 1586-85 to 1096) are . . . 490 years.
- (4.) From the Kingdom under Saul to the Servitude under Nebuchadnezzar (B.C. 1096 to 606) are 490 years.

We may arrange these thus:—

- (1.) From the Ark to the Exodus twice 490 years.
- (2.) From the Exodus to Canaan 490 months.
- (3.) From Canaan to the Servitude twice 490 years.

The total of this remarkable chain amounts to exactly a double millennium, or 2000 years, say $980 + 40 + 980$ years.²

¹ 40 completed years would be 493 lunations; but extreme accuracy in every instance is not to be looked for in a system by which fractions are avoided.

² Dr. Anderson in "The Coming Prince" proves this remarkable epanodos:—

Creation to Deluge	1656 years
Deluge to Covenant with Abraham	430 "
Covenant with Abraham to Exodus	430 "
Exodus to Crucifixion	1656 "

The period of 860 years from the Deluge to the Exodus is exactly bisected at the Covenant with Abraham, thus giving 430 years from the Flood to Abraham, and 430 years for the famous period of the "sojourning."

A term of 430 years, or say 390 years and 40 years added together, is men-

In the history of the Temple, the same number, 490 forms the completion of the cycle:—

- (1.) From the Exodus to the completion of Solomon's Temple (excluding the times of bondage, 130-1 years) are 490 years ;
- (2.) From the dedication of the first Temple in the eleventh year of Solomon, B.C. 1006-5, to that of the second Temple in the sixth year of Darius Hystaspes, B.C. 515, are 490 years ;
- (3.) The seventy hebdomads of Daniel ix. consist of 490 years.

Now, the great era of Gentile reckoning, with which the Babylonians commenced all their dates, just as we do with the era of Christendom, A.D. 1, was the era of Nabonassar, a period astronomically determined, and thus known to an hour. This era was Noon, 26th February (Thoth the 1st), B.C. 747, whilst a great rupture of the Roman Empire, resulting in the disappearance of the Emperor from the City of Rome, took place on 22nd August A.D. 476, being an interval of 1260 lunar years to the very day.

Mr. Grattan Guinness, to whose book I am indebted for this information, further shows that these 1260 lunar years

tioned in Ezekiel iv. as the term of Israelitish idolatry, so that it is clear that it is a cycle distinctly emphasised in God's dealings with men.

Now, the moon was, as stated, among the Gentiles, the Numberer, whereas the Jew actually reckoned all time by observation of her phases. Reduced to lunations, this period amounts within a fraction of a year (and fractions have not to be reckoned, for reasons above stated) to 5328 lunations, equal to either 6 times 888, or 8 times 666 lunations. The 430 years' cycle thus emphasised in God's Word is, then, another instance of the way in which these two numbers, 888 and 666, pervade the whole mystery. How little does the infidel, who scoffs at the idea of a Divine revelation, dream that the God of the Law and the Gospel is also the God of Destiny, the mighty Disposer of Events, overruling the wilfulness of men, and so bending their very follies to His irresistible decrees that His purposes are accomplished to the tick of the clock! Should any such read these pages, it may further surprise him to hear that the figures of the great chronologic chain in the text to which I append this note have been worked out at great labour by various authors, who are erudite students of Holy Writ, from various Books in the Bible, and that the results are those of simple arithmetic, easily upset if untrue, whereas not one of those writers engaged in the task was the least aware of the astronomical phenomenon I am now recording. God, who leaves the deepest secrets of nature undeclared, a field for the ingenuity of man, has proved Himself the Author of the Bible by the gift of the same field for research within its pages.

were thus divided in weeks, or hebdomads, of lunar years amongst the four Gentile empires:—

(1.) The Babylonian occupied	217	(=7 × 31)	lunar years. ¹
(2.) The Medo-Persian	210	(=7 × 30)	"
(3.) The Grecian	280	(=7 × 40)	"
(4.) The Roman	553	(=7 × 79)	"
Total,	<u>1260 lunar years.</u>		

The two external numbers, (1) and (4), amount together to 770, and the two central numbers, (2) and (3), comprise the remaining 490 that make up the total period of 1260 lunar years; and, as 490 : 770 is the same ratio as 7 : 11, the well known π proportion, or relation of the radius to the circumference of a quadrant.

As a specimen of Christian evidence this fact is magnificent. No thoughtful mind can regard it as accidental, and even the most hardened infidel will scarcely be prepared to charge either Christianity or any priesthood with having forged all *Roman* history—particularly as the Scriptures were concluded three centuries before the *terminus ad quem* of these 1260 lunar years. The following will probably show the limit to which infidels are ready to push their theory that all symmetry of number found in ancient history proves fraud on the part of historians. Niebuhr (vol. i. chap. xvii. p. 201) writes:—

“From the foundation of Rome to the capture, I find 360 years (Rome’s fundamental number, 12 times 30), and this period as a whole broken into three parts: one third manifestly occupied by the three first kings, to the year 120; the second by the remaining kings, to the banishment of Tarquin; the third, the commonwealth. Divisions so accurate are never afforded by real history. They are a sign which cannot be mistaken of an intentional arrangement dependent on the notion of a religious sanctity in numbers.”

To my mind God has determined the duration of the times of the Gentiles by that exact mathematical proportion that demonstrates the perfection of His ways, whatever that period may be, and we may well expect that the Fourth Empire, the

¹ A number connected with its rival empire, Egypt, *ut supra*.

most dreadful of all those that passed before the vision of the righteous Daniel, shall display these in a remarkable degree. Daniel saw in these empires four evil and terrible wild-beasts. They were acting under the power of Satan. And God not only may very likely have permitted Satan to commence Roman history by seven kings, divided into 3 + 4, in accordance with the usual division of that number in Scripture and in nature, say 120 years for the first 3 and 120 years for the last 4, but He certainly appears to have allowed him to introduce to it the form of *empire* in the closest analogy with the cross described in the previous chapter, which is the emblem at once of the sun's passage through the 12 signs of the zodiac projected into 14, and which forms the great landmark of His providence in human history from its very commencement, under the great heads, Christ, Adam, Noah, and Abraham. For, beginning at Julius, passing through the triad of his successors, Antony, Octavian, and Lepidus were a chain of exactly 12 Cæsars. Are we to say, "But divisions so accurate are never afforded by real history"? So however says Godfrey Higgins—an infidel who devoted 10 hours a day for 20 years to proving, in a work of 1385 quarto pages, the connection between religion and the heavens—an unwilling witness to the truth of Genesis:—

"Then am I to doubt the existence of the Cæsars? This is impossible. Then what am I to do? I am obliged to believe that all true history has been debased and corrupted by judicial astrology and mythology." Yes; the infidel strains at a gnat and swallows a camel. His denial of the supernatural character of the harmony of Scripture "obliges" him to deny history, and so sweep away fact for the sake of theory. Higgins and Niebulir are alike careful not to commit themselves to anything whatever *in place* of what they deny. They remind one of the experienced, but not too scrupulous, lawyer, who, on being asked by a law-student the key of his success, replied, "Deny everything, and demand proof."

As there are many Christians, who, owing to recent controversies, may possibly think I am trying to prove that when the

angel speaks of 1260 *days*, we are not to understand *days*, but *years*, I beg at once to disclaim any such intention. The *words* of Scripture were written to be *believed*, and no external facts, however beautiful, interesting, symmetrical, or harmonious, can alter by one iota the intrinsic meaning of any single utterance of God. I believe that one moment's serious thought will convince any unprejudiced person that the mysterious connection between the year and the day in Scripture and in nature does not in any way carry with it the *substitution* of a year for a day any more than it does the substitution of a day of a year. The *non sequitur* seems quite obvious. *Analogy* is not to be *confounded* with identity. In this case the former is manifest, and the latter is not only not manifest but absolutely out of the question.

And now to revert to the Date-Repeating Cycles. The Great Astronomic Year of 651 years, the second date-repeater, we have seen contained 2520 eclipses. This is just the number of eclipses in the Primary Eclipse Cycle, 70, multiplied by the number of the constellations, 36. This at once brings us back to the thoughts of our last chapter. And the following explanation of this cycle, as given by Mr. Dimpleby, will show the reader that it has a connection with the division of the circle, or Precession of the Equinoxes, into 360 degrees and with the calendar divinely committed to Noah, and which calendar existing in Babylon at the time of the Servitude, has found Divine recognition in the Book of Daniel, and in "the Little Book."

"The eclipse moves through the solar year [with an interval of 10 or 11 days] owing to the 10 to 11 days beyond 18 years when the eclipse occurs. The progression of 10 days allows the eclipse, as a rule, to occur three times in one month; and as 12 times 3 times 10 are 360, it moves through the year of 365 days in 651 years, when it must repeat its date, or nearly so" (*All Past Time and Almanack* for 1882, p. 44).

Here we have not only the division of 360 into 12 30's, but a complete explanation of the division of the month into 3 decades. Such was the very division of the Egyptian Calendar (Sayce's "Ancient Empires of the East," p. 77). 10

days went to the decade, 30 to their month, and 360 to their year.

And this movement of the 70 eclipses through the year, marking off 12 zodiacal months, divided into 3 decades, completes the analogy between the numbers of eclipses in their cycles and the numbers of the souls concerned in the foundation of the Jewish economy. For, not only are the children of Leah, Zilpah, Rachel, and Bilhah 70, divided into 33 and 37, and into 30 and 40 respectively, like the 70 eclipses in the primary cycle; but proceeding in ascending scale, we get next the 12 patriarchs, and the whole series is crowned by the 3 covenant-makers, Jacob, Isaac, and Abraham.

We have the counterpart of this in the Lord's selection of His followers. 3 men head the edifice, Peter, James, and John; there are 12 apostles; then 70 are despatched on a special mission.

Here, then, is Moses, "foolishness" to modern philosophers, actually giving the very figures the Creator has employed in the wonderful network of eclipse cycles, the plan of which was unknown to the world until quite lately, and in the very same combinations throughout. What becomes of "the higher criticism" before a fact like this, inexplicable on any other ground but the supernatural? And our archaeologists are asking us to believe that the grand 360-day year of the Egyptians was a mere feeble attempt of theirs to mark time by the solar year, improved upon by Julius Cæsar and Pope Gregory! It could never have been known but by revelation. That revelation we have in Genesis vii. and viii., and the ancient Egyptian calendar is simply a tradition of the one God gave to Noah. Thus, belief in the Mosaic account of the Deluge, so far from being folly, is a lofty scientific attainment, as manifestly based on the *facts* of astronomy as it is subversive of all modern philosophical *theories*, astronomical, geological, and biological.

And if the numbers in the date-repeating eclipse cycles display the figuration of the Beast, 666, equally do they display that of the Lamb, which is the Scriptural name of Christ whenever placed in direct opposition to the Beast. The Greek words for "The Lamb," used in the text, τὸ ἀρίον, have for *nota numerica* 651, the number of the Great Astronomic Year.

One more eclipse cycle remains. The Fourth, or Maximum Eclipse Cycle, harmonises these movements of the eclipse through the *year* with the *lunar month*—by means of the Metonic Cycle. It consists of 5859 years, being exactly 9 times the cycle of 651 years. This figure by the addition of 1, the number that links it, by Oriental modes of computation, with its repetition, becomes 5860 years, a period equal to twice 2300 years with 1260 years added.

Thus, it is apparent that *all* the numbers which the angel connects with the Antichrist, 360, 666, 1260, 2300, and 2520, as well as those into which Scripture divides the Jewish Servitude, 33, 37, and 70, and which repeated themselves, as history tells us, in the division of the lifetime of Herod (one who, like Antichrist, both compassed the destruction of the Lamb and blasphemed God), were set forth by God at Creation's dawn as the very ones upon which our whole computation of time was to be based. For, He *then* determined the movements of the heavenly bodies, and gave them "for signs and for seasons and for days and years."

The division of the year into 7 months for the "Seed" and 5 months for the "Fish," as types of the Resurrection, both as found in the Gospels and in the history of Noah and the Flood, is, moreover, distinctly marked out in the Divine system of number. 153 is the number of the FISHES in the miraculous draft recorded in John xxi. 11, and 207 is, as we have seen, the number of days that formed the Jewish ritual, the SEED-ripening period. The sum of these two numbers is 360, the number of the year. The division of the number, 360, at the Flood, is, it is true, slightly different; for there it is 150 days for the "Fish" period, leaving 210 for the period when the sun is triumphant. But, in either case, there are 5 signs for the one period and 7 for the other. Perhaps the idea is to show not only the division into 7 signs and 5, but to bring out the fact that 3 day-and-nights, *nychthemera*, at the Vernal Equinox, occupy a peculiar position, being the period that links the "Fish" period on to the "Seed" period, the cross of the Ecliptic and Equator occurring at 14th to 17th Nisan, when the ark, ceasing to float, rested.

When 153, instead of being *subtracted from* 360, to give

207, the "Seed" period, is *doubled* and then *added to 360*, the number, 666, again results. And this division of 666 into 360 and 306 (note, each of these two latter figures consists of 3, 6, and 0) is found in Scripture, where Shechem Ben Hamor in his seduction of Dinah prefigures the seduction of Israel by the Antichrist; for, the figuration of *Shechem* is 360, and that of *Ben Hamor* is 306, giving for the total of his name, *Shechem Ben Hamor*, 666.

The number 306, like 360 and 666, is astronomical, and, like them, is marked out by the moon, the Numberer. "From two lunar inequalities depending on the non-sphericity of the earth Laplace determined the ellipticity of the meridian to be $\frac{1}{306}$ very nearly" (Encycl. Brit. *sub voce* "Astronomy"). It is thus the number of the circle, 360, added to the number of the phenomenon known as the ellipticity of the meridian, 306, that gives the number of the total eclipses in the great eclipse cycle, 666. That the Chaldeans employed the number, 306, in their astrotheological system, appears from the statement of Berosus, according to Abydenus, that the Antediluvian monarch, Alorus, reigned 306,000 years ("Nilrod," vol. i. p. 343).

The same division of 666 into 360 and 306 is found in the name of Nero Cæsar, who, for five centuries, was believed by Christians to be the Antichrist; for, they were expecting him to rise from the dead as the wounded head of the Beast, and, indeed, as a *bodily* resurrection of Antichrist is nowhere expressly predicted in Scripture, it would seem that metempsychosis, *i.e.*, re-incarnation of the soul, is what is to be permitted by God when the Mystery of Lawlessness is unveiled and the Man of Sin revealed; for, that has ever been the doctrine of Paganism, and thus it may be that the wicked soul of the Emperor Nero will be used by Satan for the execution of his long meditated scheme—one which since Creation he has never relinquished, so well adapted was it to his purposes. NRUN = 306, QXR = 360—total, 666.

Higgins thinks this Emperor's names are connected with both the Chaldean cycles, the Neros or Naurutz, and the Saros or Sarutz. He gave himself out to be the 10th Avatar; of this anon.

Another author deep in this class of learning, but unfortunately also an infidel, writes thus interestingly on the Naurutz, which he connects with the "Rose" of the Rosicrucians. Speaking of the Rose-Cross, he says:—

"When it can be done, it is surrounded with a glory and placed on a Calvary. Where it is worn appended and made of cornelian, garnet, ruby, or red glass, the Calvary and glory are generally omitted. This is the Naurutz, Natzir, or Rose of Isuren, of Tamul, or Sharon, or the Water-Rose, the Lily, Padma, Pema, Lotus, crucified for the salvation of man—crucified in the heavens at the vernal equinox; it is celebrated at that time by the Persians, in what they call their N O U R O S E, *i.e.*, Neros or Naurutz. The word N O U is the Latin *mons*, and our *new*, which added to the word *rose*, makes the new rose of the vernal equinox, and also makes the rose of the $P\Sigma E$ Rss = 360, and the $\Xi P\Sigma$ Xrs, or cross, or crs., or with the letter *c* added, the Rose = 365—in short, the God of Day, the Rss or Divine Wisdom $XP\Sigma$ the Cross-Wisdom (Ethiopicè) the same as the monogram with which the Latin Vulgate is ornamented" (*Mankind, their Origin and Destiny*, pp. 303-4).

It is probable, however, that the origin of the word NOU is the Π , "Noah," like that of the Greek *Nous*, Latin *Mens*. The word *Natzir*, too, may be the same as *Nizir*, the mountain which in the Chaldean account of the Flood stopped the progress of the ship, and whose *nota numerica* in Hebrew is 360.

It may also be worth mentioning that the word Ναπολεωντι , the dative, or dedicatory case, of the name "Napoleon," Græcised, shows the same number, 666, similarly divided (for the first 7 letters are 306 and the last 3 are 360 = total 666). Many persons think the Antichrist will come out of this family. The name means "the lion from the thicket," and is suggestive of Jer. iv. 7.

Apparently Paganism worked upon these lines. Jennings, in his "Rites and Ceremonies of the Rosicrucians," refers to an ancient amulet of the Knuphis Serpent (an Egyptian god identical with Neph and Anubis, also gods of Egypt), where round his head are 7 rays forming a nimbus consisting of the

7 letters of his name, *Xpovβες*. The 7 are divided (as elsewhere where this number occurs) into 3 and 4. Thus the total figuration of the word is 1332, or 666×2 , of which the first 3 letters give twice 360, and the last 4 are twice 306.

"Sar," "Sarus," or "Us-sar" is, as we saw, a word of deep meaning, being the root of much of the etymology of Paganism.

Higgins thus writes regarding it:—

"I believe originally the word, *Cæsar*, was *As-sar*, or in the Hebrew style of reading, *Ras-sa*, closely connected with the *Ras-secs* of India. Upon these, the word *Cæsar* or *Tzar* was formed. In Irish, God is called *Aosar*, pronounced *Æsar*. In Hindostance it is *Eashoor*, *Esar*, *Isicar*. In Sanscrit it is *Escara*; in Arabic *Usar* (El Scheid), which name the Egyptians often pronounced *Oishiri*, *Oisiri*, *Usiri* (Jablonsky); and in Chaldee we find *Aisra*" (pp. 610-17).

In the Hebrew, or boustrophedon reading, we also see the origin of *Rasit*, or "Wisdom," whence the Rosicrucians derive the first half of their name, and the Persian hero-god, *Rust-an*, *Ceres*, the goddess of harvest, in whose honour the famous Eleusinian Mysteries were celebrated, and *Saturn*, whose name means "the sown one" (from *Scro*, *sevi*, *satum*), are alike words derived from "Sar." *Tsor*, the god of Tyre (T = 400, S = 60, V = 6, R = 200, total 666) is the same word, "Sar," with but a slight difference in the pronunciation; *Serk*, or *Circè*, the enchantress, and *Sar-apis*, whose name means "the hidden seed," by no means close the list of derivations of this remarkable word, which probably originally had reference to the redemption in Jesus Christ, the Seed of the Woman—it would be wearisome to name them all, even if that were possible. The *Kasr* Mound, the supposed site of the Tower of Babel, displays the same etymology, as well as the *Kasr* "Nimroud" in the Arsinoïte Nome in Egypt.

There remains one more god whose name is derived from "Sar," and who must by no means be passed over:—

The Hebrew *Aîsh*, "man," becomes in Chaldee "Ait." Thus the word *Aisra* mentioned above would, by metathesis, become *Ait-ra*, and mean "Man-Sun." They frequently put the letter M before the name of the god, as in M n u, M n a, &c., to signify either 40 or 600, and thus indicate two of

Noah's most important numbers. Putting the M before the word, Aitra, the first A would be omitted in writing the word, and we should get Mitra, or Mithras, the famous Persian god of the Crossed Water. This god's name gives us more than one remarkable figuration, just as might be anticipated, for Persia occupied the ground of Nimrod's original kingdom of Iran, or Eden, and presented, as might well be expected, a closer parody on the truth than any other Pagan theology. Thus:—

Mithra in Hebrew is 651;¹ Mithras in Greek is 360; and Meithras, a variant of his name sometimes found, in which the sound of *Ait* is again approximated, is 365—like *Indras*.²

The author of "The Mysteries of Freemasonry" thinks the word *mysterion*, "mystery," was not originally a Greek word, but derived from *mistor* or *mistar*. *Mu*, *mut*, or *maut*, meant "death," and *stor* is *sar*, "the seed." The word "mystery" then would have meant originally "the death of the seed." *Mistar* and *Mitzr* seem to be the same, and probably *Mitra* and *Mithras* are from the same root, and had for one of their meanings at least (Pagan gods' names usually had more than one meaning) "the death of the seed."

In fine, have we not now the complete explanation of the mysterious crucifixion of the god, *Indra*? Was not the wood the ark? Was not the cross signified by the ark resting against the mountain at the vernal equinox, when the ecliptic crosses the equator? Was he not Noah, the man whose figurative death corresponded to the sun's passage through the 12 signs? Were not the 5 wounds of the god the 5 months when the fertilising power of the sun is in abeyance, the same 5 when the ark floated on the waters?

Surely the real type was that of Christ wounded in 5 places, the hands and feet and side. I believe no type of Christ was ever so complete as that of Noah, the one righteous man, whose typical death, burial, and resurrection, in type, saved a world. And with Noah were associated 7 others, whose counterpart we find in the 7 ark-preserved Rishis of India, and were associated in Paganism with the 7 planets, or 7 stars. Thus, in the Apocalypse we see Christ and the

¹ מִתְרָא

² De Gubernatis thus writes the name of *Indra*.

7 stars, or churches—apparently the Noachian type, beautifully expounded. For, regarding the imagery of the temple-worship, Faber refers to the following interesting exposition from Josephus, showing how God gave it for an earnest of His lordship over the heaven, the earth, and the sea.

"The Jewish historian tells us that the Sanctuary represented Heaven; that the part granted to the priests as being accessible to men was a figure of the Earth and Sea; that the curtain decorated with flowers alluded to the ground with the variegated livery of nature; and that *the lampstand with seven branches was a symbol of the then known planets*. He speculated in a similar manner respecting the dress of the high priest—which, like the dress of a Pagan hierophant, or the habiliments of the Egyptian Isis, he supposes to have been constructed with reference to the sun and moon and the several parts of the universe" (*Orig. Pag. Idol.*, vol. iii. p. 634). The italics are mine.

The seven companions of Noah were those who were admitted through the door of the ark by the Lord, the Opener and the Shutter. In like manner, He appears as the Opener and the Shutter in the Epistles to the Churches, the seven stars. Allusion is made to this not only in the letters to Philadelphia and Laodicea, but it is probable that in writing to Thyatira the phrase should be "Hold fast till I open." Then, in Rev. iv., a door is seen opened in heaven, and this, as the door of the Most Holy Place, is that great reality which that of the ark shadowed forth.

The connection between the seven companions of Noah and the seven planets was evidently known to Paganism. Janus, the guardian god of the Fourth Empire, that empire which will head up in Antichrist, was called *Patulcius* and *Clusivius*, that is, "opener and shutter;" the last syllable of his name seems connected with נח, "Noah," and Paganism represented each planetary sphere as having its door, the seventh, *i. e.*, Saturn, leading into the gate of heaven; for, the heavenly throne was regarded as being placed amongst the distant fixed stars, and thus removed from the orbits of the planets, of which Saturn was the most remote.

Before passing on to another chapter, I would ask the reader

to consider whether I have not, by an endeavour to compute the number 666 (according to the Divine injunction in Rev. xiii. 18), shown good reason to believe that Noah is the "man" alluded to in that text? Was it not from the history of Noah and the Flood, in connection with Genesis i., that the worship of the sun and the seven planets and the twelve signs of the zodiac, by a wicked perversion of original truth, took their origin? Have I, or have I not, shown that the leading numbers of astronomy are introduced in the account of the Flood, and carried into the Apocalypse by the revelations of that wondrous angel who instructed Daniel the prophet and John the beloved disciple?

CHAPTER VII

THE COSMIC CHARACTER OF THE ARK.

JUST as the Cross represents a primary form of the operations of nature, so does the Cube. And the ark was a cube. Speaking accurately, it was an oblong rectangular parallelogram.

Hitherto our mathematics have been mainly confined to arithmetic. Now we broach more particularly the domain of geometry. The formless gives place to form, and the ark, as the grand emblem of the origin of worlds, was a sign of form moulded by the Creator out of the formless and void.

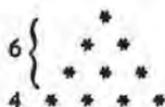
All substance comprises length, breadth, and thickness—the three dimensions, as they are called. Thus, the primary form of Substance is the Cube.

The number of dimensions, 3, corresponds to the number of homogeneous forms, and it is with these same forms, translated from the plane into the solid, that we have now to deal.

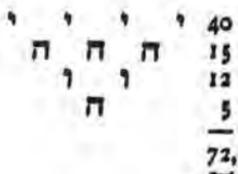
Now, in arithmetic, the first cube is the number 8; so that 8 may be called the number of substance. Thus, we find 8 and its 3-fold projections, 24 and 888, in the Precession of the Equinoxes, and in the accounts of Creation, Renovation, and Regeneration given us in Scripture.

The Cube is a figure with 6 sides and 8 corners delineated by 12 lines—a number corresponding to that of the Sign of the Zodiac. It has 24 angles, there being 4 angles to each of the 6 sides. This number, 24, is the Least Common Multiple of 6 and 8, the number of the sides and corners. If we add the number of the angles in each side to the number of the sides, we get the number 10 divided into 4 and 6, like the Ten Commandments, 4 of which were written on one table,

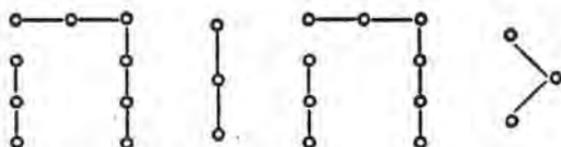
and 6 on the other. The Decade of Pythagoras was a triangle or plane of a pyramid, similarly divided. Thus:—



Kircher (*Ed.*, vol. ii. part i. pp. 267–8) compares this to the tetragrammaton of the Rabbis. Thus:—



the number of the constellations, being the name, "Jehovah," expressed in pyramidal or triangular form. He adds that they also made 24 out of the same name in this way:—



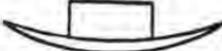
Again, in Scripture, we find 10 patriarchs from Adam to the Flood divided into 6 and 4; say Adam to Jared 6, and Enoch to Noah 4, both inclusive; then, from Shem to Eber are 4, and from Peleg to Abram 6, both inclusive, making up the next decade. And the very history of the Flood is made up of 10 periods subdivided into 4 and 6. Thus:—

1. 40 days from 17th of 2nd to 26th of 3rd month	40	
2. 150 days from 26th of 3rd to 26th of 8th inclusive; from 26th of 3rd to 17th of 7th, when ark rested	110	}
3. From 17th of 7th to 26th of 8th, end of 150 days	40	
4. From 26th of 8th to 1st of 10th, when mountains appeared	34	
	224	
	224	

5. 40 days from 1st of 10th to 10th of 11th inclusive . . .	40
6. 7 days from 10th of 11th to 17th of 11th, raven to first dove	7
7. 7 days from 17th of 11th to 24th of 11th, first to second dove	7
8. 7 days from 24th of 11th to 1st of 12th, second to third dove	7
9. From 1st to 30th of 12th, when the ground was dry . . .	29
10. From 1st of 1st to 27th of 2nd, when Noah left the ark .	56
	146

24 is the number of the extra-zodiacal constellations, and the cosmic character of it is further brought out in the 24 lines which may be seen have been drawn in the figures deriving the triangle and the square from the circle in Chapter V. It is, in Scripture, the number of the courses of the Jewish Priesthood, and of the Elders of the Apocalypse.

The ark was held to be emblematically identical with the moon; hence the figure of the *lunette*. It was represented

either as , , or .

For, just as Noah represented the Sun or Seed, the male principle, the ark was held to be the mother of mankind from whose womb the earth was peopled, and hence identified with the moon, held, like a ship, to be female. Now as the Moon, as "the Numberer," marked out the precession of the equinoxes as 26,640 lunar years, and these are a trine of 24's (24 hecatontades, 24 decades, and 24 units) multiplied by 10, and as 24 and 10 are two numbers that represent the cube, the ark, the mother, the universal SUBSTANCE, we can surely see ample reason for the analogy the ancients perceived between the two emblems, the moon and the ark, the sun's boat. The very word "Zion," the Mountain on which the ark of the covenant found its resting-place, is said to mean "the sun's boat," from *Tsi*, "ship," and *On*, "the sun." They regarded the ark as Microcosm, the earth as Megacosm, and the heaven and the world together as Megistacosm—three-in-one. Faber seems to be right in regarding the ark of Noah and the ark of

the covenant as one emblem, though under two aspects, and in each case it was a representation of spiritual things.

Thomas Taylor, the Platonist, in his "Eleusinian and Bacchic Mysteries," says the Greek mystics regarded the number 8 with aversion, as being the number of the clothing of the body, that is, of substance. This may possibly help to explain the preference of unclothed spirits, that is, demons, for 666, the number of Antichrist, to 888, the number of Jesus—for, the object of Satan is still, as ever, opposition to *material* resurrection. (It is fair here to point out that their mystic word, *Iabulon*, employed in Freemasonry, can be written as 888 in the Hebrew, and no one is likely to doubt that it is the same word as *Babulon*, *i.e.*, Babylon. And, further, the Scripture itself apparently connects Babylon with this very number 888; for the rebellion took place, according to Usher's chronology, just 120 years after the Flood, *i.e.*, in A.M. 1776, or exactly twice 888 years after the Creation. Antichrist, however, is something different from Babylon, and his number is 666.)

Nor is the above any mere fanciful theory of the ancients. I shall now try to show how it comes that in very truth the cube is the primary form which substance takes, and that in naming Cybelè, the goddess who was represented as the great primordial SUBSTANCE in the *cubic* stone referred to in the first portion of this work, 'HKυβη, as they did, this originated in a great scientific fact:—

Of the three kingdoms, the animal, vegetable, and mineral, the last named is the primary—both as taught us in the account given in Genesis of Creation and as allowed by science.

The primary form of all minerals is that of the Crystal.

The laws of Crystalline Form are as beautiful and simple in their character as they are constant in their operation. The following is taken from Fownes' *Manual of Chemistry*, p. 278—

"It may be laid down as a general rule that every substance has its own crystalline form, by which it may very frequently be recognised at once—not that each substance has a different figure, although very great diversity in this respect is to be found. Some forms are much more common than others, as *the cube* and six-sided prism, which are very frequently assumed by bodies not in any way related." The italics are mine.

In describing the rules of classification of these forms, he writes (same page) :—

“When a crystal of simple form is attentively considered, it becomes evident that certain directions can be pointed out in which straight lines may be imagined to be drawn, passing through the central point of the crystal from side to side, from end to end, or from one angle to that opposed to it, &c., about which lines the particles of matter may be conceived to be symmetrically built up. Such lines or AXES are not always purely imaginary, however, as may be inferred from the remarkable optical properties of many crystals; upon their number, relative lengths, position and inclination to each other, depends the outward figure of the crystal itself.

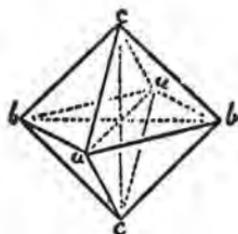
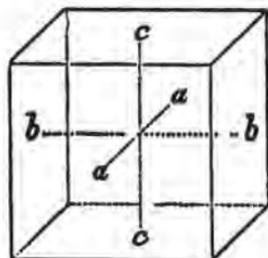
“All crystalline forms may upon this plan be arranged in six classes or systems.”

The first or simplest of these, the one with which our present essay is alone concerned, he calls—

The monometric, regular, or cubic system. He thus describes it :—

“The crystals of this division have three equal axes, all placed at right angles to each other. The most important forms are the *cube* (1), the *regular octohedron* (2), and the *rhombic dodecahedron* (3).”

As we shall require to discuss the first two of these, the *cube* (being the form of the ark, the tabernacle of God with men at the time, cubic, like the Holy of Holies—1 Kings vi. 20) and the *8-sided object that forms a double pyramid*, I must draw them both :—



“The letters *a-a, b-b, c-c,*” he adds, “show the termination of the three axes, placed as stated. Very many substances, both

simple and compound, assume these forms, as most of the metals, carbon in the state of diamond, common salt, potassium iodide, the alums, fluor-spar, iron bisulphide, garnet, spinelle, &c."

For our purpose I would especially point out the triple Tau or cross which these axes form, as apparently, here as elsewhere, the great formative principle that runs through nature. And may it not be that in Noah's resting with the ark, or cube, upon the mountain, the intention was to present that fact as a beautiful, concealed prophecy of Christ, the Seed of the Woman, bearing His Own cross to the summit of Mount Calvary for the redemption of His Bride, particularly as the period when the ark rested on the mountain was during the 3 days, 15th to 17th Nisan, when the Crucifixion took place of the Sun of Righteousness, and when the great cross of the year is formed by the Ecliptic and Equator?

The Mountain and the Pyramid are again the same emblem; under different aspects. And if the reader will refer back to the diagram at the commencement of Chapter V., he will see an illustration of the thought of the ancients by which the mountain or pyramid was held to be described by the sun's passage through the heavens, or rather through the twelve signs of the zodiac. From spring to autumn he draws in the heavens the upper or upright pyramid, while from autumn to spring he completes the picture of the *regular octohedron*, in the inverted pyramid then drawn.

Indeed, the primary crystalline forms are evolved from the circle, the form of the sun's passage (Ps. xix. 6) through the 12 signs of the zodiac as seen from this *circular earth* (Isa. xl. 22), just as the triangle and the square, which constitute the planes of the primary crystalline forms, were shown to arise from that same form, the circle, in Chapter V.; for the cube is constructed on the plane of the square, and the double pyramid on the planes of the triangle and square combined.

The ancients attempted to carry out the idea of the double pyramid in their temples and cities, that they might be a true reflection of the heavens, and in this the idea seems to have been to bring back Paradise without the Atonement. For, New Jerusalem is clearly pyramidal in form (*vide* Chapter XI.),

and is, as all allow, the restoration of Eden on a grander scale, with the presence of God and the tree of life, and with the curse removed.

In Egypt there was the ancient city of Crocodilopolis, Arsinoë, a word in which perhaps we may discern the meaning "Noah the man-child," for he was represented as an infant on emerging from the ark, and as, placed on the mountain, he ruled all the world, a mountain being in the Divine Mystery always an emblem of rule. *Arsinoë* seems to divide naturally into *Ἀρσιν*, "male," and *Νῶε*, "Noah," rendered feminine in accordance with the thought of Noah united to the ark, which they worshipped as the hermaphrodite god. Indeed, Noah and the Ark were associated with the Mother and Child, as will be seen when we come to discuss Astrology.

The 12 nomes, increased by Rameses II. to 36, of the structure erected by Amenemhat III., described in the first portion of this work, in the extract from Mr. Laurence Oliphant's "Land of Khemi," were, of course, intended to copy the 12 signs of the zodiac, and the projection into 36 would either represent the 36 constellations, or that subdivision of the 12 zodiacal signs into 36 compartments often found in Paganism. It will be remembered the chambers in the Labyrinth were "all double, one underground, the others above it."

The same idea of a subterranean counterpart is found in the Great Pyramid of Gizeh; for, the initiate must represent the descent into Hades and the Abyss, before he could rise to the King's Chamber above; hence there were subterranean passages in that edifice in which the Mysteries, as in other pyramids, were almost undoubtedly celebrated.

The way in which the ancients connected *the cube, the pyramid, and the regular octohedron* together; how they regarded the cube as the symbol of *Earth*, the pyramid of *Fire*, and the regular octohedron of *Air*, and how they derived them all from the geometrical figures known as isosceles and scalene triangles, is given in Kircher (vol. ii. part ii. pp. 105-6). Their geometrical system followed the course of nature; for, the triangles themselves they derived from the circle, as the propositions of Euclid demonstrate.

The numerical analogy between the *cube* and the *regular*

octohedron is of the closest description. The number of sides in the one is the same as the number of corners in the other and *vice versa*, 6 and 8 respectively, the total number of angles in both being identical, viz., 24.

The *Sigillum Solis* described in the previous chapter, is geometrical in character; for, its total, 666, is the result of the addition of all the numbers from 1 to the square of 6. It is one of seven planetary seals, the numbers in which added up vertically, horizontally, and diagonally, are always the same. They are described at length in Kircher, and the squares referred to are those of 3, 4, 5, 6, 7, 8, and 9. 666 is indeed found in all the three homogeneous forms; as the *circle* we found it in the Precession of the Equinoxes; as the *square* it appears in the *Sigillum Solis*, and it can be set as an *equilateral triangle*, by simply extending the rows of the asterisks in the triangle depicted at the commencement of this chapter to a 36th row, which will give a total of 666 asterisks.

Perhaps the cosmic character of the pyramid may now be considered demonstrated, as well as the connection that exists between the various emblems for the same thing, under different aspects, the Woman, the Cube, the Pyramid, the Mountain, the City. But the full development of the subject must be deferred to a later chapter, as other points, such as Initiation, Astrology, and the representation in emblem of Eternal Life, must first be elucidated.

Before passing on to them we must, however, consider the geometrical character of astronomy and the forces known as Gravitation and Magnetism.

Just as in God's Word, we have seen numbers multiplied by themselves to the second and even third power, thus presenting to us the square and the cube, so we find the same square and the cube introduced by Him into His laws of planetary motion, in the elliptical orbits of heavenly bodies. The following are Kepler's three laws:—

(1.) "Each planet revolves round in an elliptic path having the sun at one of the foci."

(2.) "Each planet moves round the sun with such a velocity at every point, that a straight line drawn from it to the sun passes over equal areas in equal times."

(3.) "The *squares* of the periodic times are proportional to the *cubes* of the mean distances."

So in Magnetism, we have Coulomb's fundamental law:—

"The force exerted between two magnetic poles is proportional to the strength of the poles, and inversely proportional to the *square* of the distance between them."

In each instance the italics are mine. My object is to show that the interchange of Force and Matter is based upon geometrical laws, and that Noah in the ark was intended to show the same geometrical character as the representation of the union between Force and Matter, the two great cosmogonic principles. The Cross seems to represent the active or formative principle in Nature, Force, just as the Cube or Ark embodies the passive principle, Substance, *i.e.*, Matter.

Hear what Whewell says on this subject (the italics are my own):—"All natural occurrences in the skies and on the earth, in the organic and in the inorganic world, are determined by the relations of the elements and the actions of the forces of which the rules are thus prescribed.

"The relations and rules by which these occurrences are thus determined necessarily depend on measures of time and space, motion and force; on quantities which are *subject to numerical measurement, and capable of being connected by mathematical properties.* And thus all things are ordered by number and weight and measure. God, as was said by the ancients, '*works by geometry*;' the legislation of the material universe is necessarily delivered in the language of mathematics; the stars in their courses are regulated by the properties of conic sections, and the winds depend on arithmetical and geometrical progressions of elasticity and pressure.

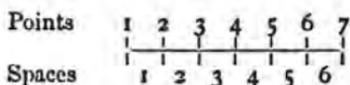
"The constitution of the universe, so far as it can be clearly apprehended by our intellect, thus assumes a shape involving an *assemblage of mathematical propositions*: certain algebraical formulæ, and the knowledge when and how to apply them, constitute the last step of the physical science to which we can attain." ("Astronomy and General Physics with reference to Natural Theology," being one of the Bridgewater Treatises, 7th edit., pp. 6-7.)

Indeed it seems to be quite clear that ALL MYSTIC NUMBERS

ARE GEOMETRICAL IN THEIR CHARACTER. *The whole philosophy of the ancients was geometrical.* IT IS BY GEOMETRY THAT NUMBER ENTERS INTO FORM, AND WORLDS ARE CONSTRUCTED. *The formation of astronomical cycles is as geometrical in character as Kepler's Laws; for, the science of astronomy is based on geometry.* The bisection and reduplication that occur in the number of the constellations arise out of geometry. And the addition of 1 in place of the employment of fractions is geometrical.

This last principle may be thus shown:—

If you divided a line into 6 parts, there will be 7, and not 6 points in it. Thus:—



The two circles, the Ecliptic and the Equator, crossing one another, cause a division of the circle into twice 6 parts, thus having the power of 14 points rather than 12. This subject is further developed in Appendix D., its further elucidation being considered more appropriate for the student than the ordinary reader.

CHAPTER VIII.

INITIATION AND ITS ORIGIN.

THE Scriptures lay stress upon the fact that those of the servants of God who have been most concerned in the working out of the Divine Mystery, have undergone an experience of the same class as that set forth in the beginning of the Bible in the account given us of Noah and the Flood, in connection with that of the Creation recorded in Genesis i. and ii.

Three names are prominent in this connection—the three covenant-makers—Jesus Christ, Noah, and Moses, while in the Apocalypse, the apostle is made to behold visions after the manner then common to an initiate in the Pagan Mysteries, doubtless in part as a set off *to*, and as an exposé of the Mystery of Lawlessness. Joshua, Isaiah, Ezekiel, and Jonah, too, started on their Divine missions after being similarly incorporated with the Divine system.

First, as regards the parallel between Noah and Moses.

NOAH was *held* to emerge from the ark as a little child, he being born anew, as it were, from the womb of the ark; MOSES was in actual fact taken out of an ark as a little child. NAH was “saved from the waters,” and that is the meaning of the name of MOSES. Each was entrusted with a calendar. NOAH is in the ark during 40 days’ rain and communes with God during that time, while He is thundering around, and continues that commune on a mountain; MOSES communes with God on a mountain, for 40 days while He is thundering from it. NOAH is held to be a type of the resurrection of the dead, as Enoch was of the rapture of the living (*Enoch* lived for a year of *years*, *Noah* was in the ark a year of *days*—again the year-in-day principle), and is elevated to the mountain; MOSES and Elijah represent respectively the same idea when

they stand with their Lord transfigured on a mountain, whereby "we have the word of prophecy made more sure." MOSES instituted the pentecostal period of 50 *days* and the jubilaic of 50 *years*—on the year-in-day principle—in token of the 50 *days* during which the Lord would accomplish the Mystery of Redemption, say Crucifixion, Resurrection, Ascension, and the Sending of the Paraclete. NOAH represented the same in emblem, in the 150 days that elapsed between his entry into the ark—his symbolic death—and his resting on high. These were three 50's in one, and that the Noachidæ so understood this, we may surmise from the fact that the Persian period of initiation lasted for 50 days. As corroborative evidence to the same effect, we may instance the 50 faces of the sun spoken of in the Chaldean account of the Flood; the 50 rowers in the myth of the Argonauts; (a word meaning "Noah's ark") the 50 daughters of the sea monster, Nereus (NH-RE-USH = "Noah, the Sun-Man"), whose name is probably connected with the words *Naurutz* (*i.e.*, Neros), &c., referred to in the last chapter; the 50 daughters of Danaus seem to be connected with the same thought, particularly as *Danaus*, the same as *Dionysos*, and the Indian god, Deo-Naush, means partly "the divine Noah" the god of the ship or nave, *vaos*, *vavs* (= 651), and which in its form

$$\begin{array}{c} 58 \qquad 608 \\ \underbrace{\hspace{1.5em}} \qquad \underbrace{\hspace{1.5em}} \\ \text{'H NHY}\Sigma \text{ has the numerical equivalent, 666, divided, as} \\ \underbrace{\hspace{1.5em}} \\ 8 + 58 + 600 \end{array}$$

found in the Scripture account of the Flood, into 600, 8, and 58, and the division of whose letters make up severally N H, "Noah," and the YHΣ. And MOSES' life was a trine of 40's of years (Acts vii. 23, 30, and 36), equalling the 120 years that NOAH was building the ark.

This parallel is further borne out at the time of the Exodus. For, the Blood was the token of righteousness, and the Israelite then hurried through the waters, like the righteous Noah, while Pharaoh, the great type of Antichrist, perished in the waves beneath. The period of the crossing of the Red Sea was also 3 *nychthemera*, in analogy with the time Noah was in the ark.

A comparison between the Noachian and Mosaic calendars carries with it a peculiar interest, as the one is the counterpart of the other. There are points of analogy and points of contrast. The duration of the Noachian Dispensation, from the commencement of the building of the ark to the Exodus, occupied a double period of seventy weeks of years, 980 years, while the Mosaic Dispensation chronologically speaking, came to an end at the termination of the 20th jubilee, when God gave to Nebuchadnezzar the kingdom that Israel had forfeited, and once more owned the Noachian system of reckoning—also twice seventy weeks of years, 980 years.

Each system took its origin from the lunar year, *i.e.*, the moon was made the numberer. For, the root of the Noachian Calendar appears to have been the division of 26,640 lunar years, the cycle of Precession of the Equinoxes, into 360 degrees of 888 lunations each, one degree being given for each day of the year of the Noachian Calendar. Its character was pre-eminently scientific; for, by *calculation* it would enable man to bear in mind the fact of the Flood and the lessons that event taught regarding the Atonement and the end of the age. The Mosaic would, however, involve no such elaborate calculation, and was adapted to the simple minds of a people obedient to a written law. The Jew watched the movements of the moon, and at the moment of her phasis, *i.e.* the appearance of her disc, he blew the trumpet to announce that a new month had begun. The Jewish months consisted of 30 and 29 days alternately, *i.e.* what are called full and deficient months respectively. Their year consisted, therefore, of 354 days instead of 360 days.

Three times in every 8 years, however, the Jews appear to have intercalated a full month, and the result of this method was that in 49 years, the cycle of their jubilee, the solar year and the lunar month were harmonised with the small error of a day and a half. The epact of the total period of 20 jubilee cycles, or 980 solar years, was just 360 lunations, being just one lunation to a degree of the Precession of the Equinoxes ($\frac{1}{888}$ th of that cycle), or to a day of the Noachian Calendar.

The jubilee reckoning was, moreover, in numerical analogy

with the history of Noah. From the 10th day of the first month of the first year, Israel was to number 7 sabbaths of years, and the jubilee was to commence on the Day of Atonement, the 10th day of the 7th month in the 49th year. This gave exactly 600 months, a figure, which is not only at once twelvefold and fifty-fold, 12 and 50 being both Noachian numbers, and emblematic of redemption, but 600 is the number which, expressed in years, gave the lifetime of Noah at the Flood. This number, which also expressed the lifetime of Shem, with whom the patriarchal dispensation concluded, was one of the numbers of the Neros or Phœnix Cycle, and the fabled character of the Phœnix was, as before stated, that when he died, a new bird arose out of his ashes. In analogy with this thought was the fact that the Year of Jubilee itself comprised the *last* six months of the *last* year of one jubilee cycle of 49 years and the *first* six months of the *first* year of the next such jubilee cycle. Thus, metaphorically speaking, each jubilee cycle of 50 years was made to arise out of the ashes of the preceding one.

Further, the calendar of Moses, learned in all the wisdom of the Egyptians, was so constructed as to prove to us that the real Author of the Pentateuch was aware that a cycle of 980 years had just elapsed from "the self-same day," when Noah commenced to build the ark, to the Exodus, and was preparing for Israel's rest in the Land of Canaan for a like period; as, had the period been prolonged for but another 40 years, the day and a half error in the jubilee cycle would have grown to a complete lunation, and the harmony of the whole chronological system he introduced would have been deranged by the intercalation of an extra month, for which the jubilee system contained no provision.

The period of 40 years, however, occurring as it did between the Noachian 980, and the Mosaic 980 years, and bringing the total to exactly 2,000, or 40×50 years, introduced the millennial system of reckoning in place of the Mosaic, and it is onward to the coming Millennium that the whole Mosaic economy, was all along, as is well known, made to point.

Thus far as regards the analogy between Noah and Moses

But, how beautiful, how touching, the parallel between Noah and Christ! I have alluded to the fact of the Lord's parables regarding the Seed of Corn and the Fish being delivered from a *ship* as an evidence of the employment of diluvian machinery in the Gospels. But the analogy by no means ends there—His whole ministry was full of it. He began it by passing through the waters in baptism; He ended it on the mountain, on that cross, which the history of Noah foreshadowed. He prayed to be "saved from the waters" into which He descended (Ps. lxxix.)—from the miry clay of the chaos.

Again, take the temptation. There are the 40 days' fasting, corresponding to the 40 days' storm and tempest with which Noah was afflicted. Moreover, I would reverently ask if Noah was not compelled to fast during the same period; for, it is difficult to conceive how, in storms of so miraculously tempestuous a character as to break up the cosmos, the ordinary preparation of food would have been continued. Indeed, we *must* consider Noah then as at death's door, communing with the Lord, Who led him into the ark, sustained by faith, and not by bread alone. Noah was held by the ancients to be the monarch, as his worship as Moloch, a word meaning "king," teaches us, and as we learn by investigation of the myth of Bacchus, in whose mysteries "the enthronement" was the culmination. Noah on the mountain was indeed king of the human race. So Satan takes the Lord to the top of a high mountain and shows Him all the kingdoms of the world and the glory of them and tempts Him with the offer of the kingdom. The machinery is, surely, diluvian.

The analogy between the year that Noah passed in the ark and the three *nychthemera*, the sign of the prophet Jonah, has already been referred to. The whole analogy might be extended much further; but the above seems sufficient for the purpose in hand.

When Israel crossed the waters of the Jordan, the diluvian character is again marked out. Joshua's name we have seen meant "the saviour;" the ark, the symbol of death, must go first—all in accord with Gospel truth; the 12 men correspond to the 12 signs of the zodiac, emblems of the year of the Flood.

Next we have Isaiah. The Sixth Chapter of his Prophecy

shows how he was prepared for his mission. If, as is now generally understood, the Cherubim and Seraphim are the same beings under a different aspect, the machinery is diluvian, though pertaining rather to those heavenly realities of which the Flood was, as it were, a dramatic representation.

The Hebrew word "cherub" is thought to be derived from a word meaning, "a dove." Noah despatched from the ark four messengers; and how beautiful a thought it is that the dove which found no rest in the world for the sole of his foot, is not seen till the baptism of the Lord, when John saw the Spirit of God descending like a dove and lighting upon Him. It is just one of those delicate little touches that help to make the Christian love his Bible and strengthen his faith in its Divine inspiration. In Ezekiel and Revelation the number of the Living Creatures, or Cherubim, is described as being also four. The Four Evangelists were associated with the Cherubim by the Early Church, being indeed four messengers of God; they represented them as the Lion, the Bull, the Eagle, and the Man. And if we look to the Assyrian monuments as showing how the associations of Eden and the Flood had been perverted, we see their unquestionable testimony to Scripture truth regarding the Cherubim; for, the winged-lion, the winged-bull, the winged-man, and the winged-eagle-headed man, are all represented in them. "The signs of the zodiac, with the exception of the Scorpion, which was exchanged by Dan for the Eagle, were carried by the different tribes of Israelites on their standards; and Taurus, Leo, Aquarius, and Scorpio or the Eagle, the four signs of Reuben, Judah, Ephraim, and Dan, were placed at the four corners, the four cardinal points of their encampment, evidently an allusion to the cardinal points of the sphere, the equinoxes and solstices, when the equinox was in Taurus. Aben Ezra says that the Cherubim in the Temple had also the faces of those four signs—see Parkhurst's Lexicon" (*Anacap.*, vol. ii. p. 105). And just as the Cherub stood at the eastern gate of Eden, which there is reason to believe was a foursquare projection of the heavens, so Paganism, which always in its earliest days framed its cities, palaces, temples, and labyrinths, after a foursquare projection of the heavens, placed these four signs

at the four *gates* on their charts, and represented the four winds of heaven, E., S., W., and N. as the same heavenly beings.

In Ezekiel we have the same imagery. Before Ezekiel can depart on his mission, he has a vision of the Cherubim. He has further to embody in his own person the year-in-day principle, exactly as Noah did, and he must during those periods (of which one is 40 days—a Noachian period) occupy the recumbent position of an initiate of the Mysteries—one which I cannot help thinking would have arisen from the position which Noah, during the 40 days' tempestuous rain and storm, may naturally be thought to have occupied.

To Jonah I have already alluded.

And here it is time I endeavoured to give the reader a description of Initiation, and to show how easily the system was produced in imitation of Noah during the Flood in relation to Genesis i. and ii. Initiation was practised in Europe, Asia, Africa, and America, the theatre employed being either a cavern beneath a temple or the interior of a pyramid—a form of edifice naturally the most indestructible, and found alike in Babylonia, Egypt, China, India, Java, and Mexico. The underground portion of the temple of Ceres at Eleusis used for this purpose was of considerable dimensions.

The rite varied in different countries in its details, but in its essential characteristics it was always the same.

The general type of the initiatory ceremony is well described by Faber, who thus, at the same time proves its derivation from the machinery of the Flood.

“In all the ancient mysteries, before an aspirant could claim to participate in the higher secrets of the institution, he was placed within the *Pastos*, or *Bed*, or *Coffin*; or in other words was subjected to a solitary confinement for a prescribed period of time, that he might reflect seriously in seclusion and *darkness*, on what he was about to undertake; and be reduced to a proper state of mind for the reception of great and important truths, by a course of fasting and mortification. *This was the symbolical death of the mysteries*, and his deliverance from confinement was the act of regeneration, or being born again; or, as it was also termed *being raised from the dead*. Clement

of Alexandria tells us, that in the formulary used by one who had been initiated, he was taught to say, 'I have descended into the bed chamber.' The ceremony here alluded to was the same as the descent into Hades; and I am inclined to think, that when the aspirant entered into the mystic cell, *he was directed to lay himself down upon the bed, which shadowed out the tomb or coffin of the Great Father.* This process was equivalent to his entering into the infernal ship; and while stretched upon the holy couch, *in imitation of his figurative deceased prototype,* he was said to be wrapped in the deep sleep of death. *His resurrection from the bed was his restoration to life, or his regeneration into a new world; and it was virtually the same as his return from Hades, or his emerging from the gloomy cavern, or his liberation from the womb of the ship-goddess.*" (*Orig. Pag. Idol.*, Book V. cap. vi.)

Fellows, commenting on the above, remarks (p. 235), "The candidate was made to undergo these changes in scenic representation; and was placed under the Pastos in perfect darkness, generally for the space of *three days and nights.* The time of this solitary confinement however varied in different nations. In Britain *nine days and nights* was the specified period; [W. Arch, Tri. 50 apud Dav. Druids, p. 404] in Greece three times nine days [Porph. vit. Pyth.], while in Persia it extended to fifty days and nights of darkness, want of rest and fasting! [Porph. de Abstin. c. vi. s. 18.] To explain the nature of these places of penance and mortification, I need not carry you to distant shores; the remains in our own country are both numerous and open to public inspection; I have no doubt the British Cromlech was the very identical vehicle of preparation for the Druidical Mysteries. A celebrated piece of antiquity was recently standing near Maidstone, called Kit's Cotti House. This was a dark chamber of probation; for Kit is no other than Ked, or Ceridwen, the British Ceres; and Cotti or Cetti meant an Ark or Chest; hence the compound word referred to the Ark of the diluvian god, Noah, whose mysterious rites were celebrated in Britain; and Ceridwen was either the consort of Noah, or the Ark itself, symbolically the great mother of mankind. The Phallus was the gross symbol under which Noah, or the Great Father of the

Mysteries was worshipped, and it was usually represented by a pyramidal¹ stone."

Further facts regarding initiation have been also given, as the reader will remember, in Chapter IV., where Faber was first quoted. The Persian period, according to Maurice, was divided into 24 and 26 days, during the first portion of which the candidate was severely tested both by water and flame. These were not only the elements of production, male and female, by which they were to be re-generated or born again, the origin of which I have attempted to explain in Chapter IV. *ante*, but the destruction of the world by fire as well as by water was inculcated in the Mysteries, and the close connection of the two destructions everywhere displayed nearly as it is in Scripture; and this would certainly appear to have been set forth in times as far back as the days of Enoch, whose prophesying seems to have had reference to both cataclysms. The Indian Avatars are ten, and Moor, in his "Hindu Pantheon," tells us that, the Fish is the first, the White Horse, the last, of the ten—in exact analogy with Genesis and Revelation. Noah, who witnessed to the cries of a dying world, and was afterwards enthroned on a mountain, came to be worshipped as Moloch, the bloody king. He will have heard the shrieks of the criminal antediluvians who perished beneath the waves. And Heckethorn ("Secret Societies") tells us that the Mexicans actually slew their criminals that the aspirant in the pyramid (which is the same emblem as the mountain) might hear their shrieks to test his courage. The initiate was always represented as at death's door, in imitation of Noah being held to be dead in the ark, and of his living by faith amidst the roaring of the elements. Thus Plutarch, in his *De Osiride et Iside*, speaks "of the engraving of a seal which the Priests of Isis used in their solemnities of a man kneeling with his hands bound, a knife at his throat." The dreadful sounds heard within the coffin were usually followed by dreadful sights of images and phantoms, and the meaning of the gods of Paganism was explained by the hierophant who everywhere accompanied the aspirant, the latter having been bound by a

¹ N.B.—The Phallus is quite a distinct emblem from the pyramid, notwithstanding, and the shape different altogether.

frightful oath never to divulge either what he saw or heard; an oath which he had every motive to keep—first, from having been thoroughly unnerved, and secondly, from a knowledge that he would probably be murdered if he neglected to do so.

The horrible images, however, were, in the end, succeeded by sights of extreme beauty and splendour, and the *autopton agalma*, or sight either of the god himself or of the goddess, crowned the whole.

It is not difficult to see that the first, or sorrowful portion of these representations corresponded to the period Noah was afloat, and that the second, or joyful portion had reference to Noah's emerging on the mountain, and beholding a new world of which he was king.

It must not be supposed, however, that the whole was always enacted at once. The Mysteries were, in later times, divided into Lesser and Greater, and it was usual for an interval of some years to elapse before an initiate of the former could be admitted to the latter—during which there would be leisure for observance of his conduct. The *autopton agalma* was the culmination of the whole ceremonial. When the candidate had been initiated into the Lesser Mysteries he was called *Mystes*, and when he had undergone the whole discipline, he was said to be *Epoptes*.

The instruction given was always secret, and the great object of the discipline was to ensure the keeping of secrets. Women were not initiated, exoterically, perhaps, owing to the well known inability of the sex to keep secrets, but probably esoterically from the fundamental principle that the Seed must be male. The connection of the gods with the forces of nature was usually expounded in the Lesser Mysteries, while the crowning secret thought to be revealed in the Greater has never oozed out. It was called the *Aporrheta*,¹ and the nature of it has been the subject of much speculation for over a century past. As, however, the Apocalypse was specially directed against the teaching of the Mysteries, which, at the time it was written, had been recently revived, there is reason to believe that this great secret is to be found in the solution of the riddle propounded in "the little roll." But as there are

¹ Τα ἀπορρήτα, lit. "the secret things."

one or two matters that must first be considered, the subject has to be deferred to a later chapter.

The following extract from Faber, whose knowledge of the character of the Mysteries was perhaps deeper than that of any other author who has developed the subject, will both serve to give further information regarding those shows, and to prove the diluvian character of the visions which John beheld in Patmos—visions which, at the outset, display the sign of the Rainbow and the Four Living Creatures.

"The whole machinery of the Apocalypse, from beginning to end seems to me plainly borrowed¹ from the ancient Mysteries; and this if we consider the nature of the subject was done with the very strictest attention to poetical decorum.

"St. John himself is made to personate *an aspirant* about to be initiated, and accordingly, the images presented to his mind's eye resemble the pageants of the Mysteries both *in nature* and *in order of succession*.

"The prophet first beholds *a door opened* in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays the hierophant. Here he witnesses the unsealing of *a sacred book!* and forthwith he is appalled by a troop of ghastly apparitions, which slit in horrid succession before his eyes. Among these are pre-eminently conspicuous *a vast serpent*, the well known symbol of THE GREAT FATHER; and two portentous *wildbeasts* which severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Orgies, which seemed to rise out of the ground, and with the polymorphic images of the principal hero-god who was universally deemed the offspring of the sea. Passing these terrific monsters in safety, the prophet, constantly attended by his *angel-hierophant*, who acts the part of an interpreter, is conducted into the presence of *a female* who is described as closely resembling THE GREAT MOTHER of Pagan theology. Like Isis emerging from the sea and exhibiting herself to the eyes of the aspirant, Apuleius, this female

¹ The word, "borrowed," is an infelicitous word, as it by no means expresses the learned author's meaning. The general tenor of his work clearly indicates that he holds, as I do, that the machinery of the Mysteries and that of the Apocalypse had a common origin, that of the mystery and doctrines inculcated in Genesis.

divinity, upborne upon the marine wildbeast, appears to float upon the surface of many waters. She is said to be *an open and systematical harlot*; just as the great mother was the declared female principle of fecundity, and as she was always propitiated by literal fornication reduced to a religious system; and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is presented as intoxicating the kings of the earth with *the golden cup* of her prostitution. On her forehead the very name of MYSTERY is inscribed, and the label teaches us that, in point of character, she is *the great universal mother* of idolatry.

“The nature of this mystery *the officiating hierophant* undertakes to explain, and an important prophecy is most curiously and artfully veiled under the very imagery of the Orgies. To the sea-born great father was ascribed a threefold state: he lived, he died, and he revived; and these changes of condition were duly exhibited in the Mysteries. To the sea-born wildbeast is similarly ascribed a threefold state: he lives, he dies, and he revives. While dead he lies floating on the mighty ocean, just like Iforus, or Osiris, Siva, or Vishnu, when he revives, again like those kindred deities, he emerges from the waves, and whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis, and the ten aboriginal patriarchs. Nor is this all; as the worshippers of the great father bore his special mark or stigma [the golden serpent], and were distinguished by his name, so the worshippers of the maritime beast equally bear his mark, and are equally designated by his appellation.

“At length, however, *the first or dolorful part* of these sacred mysteries draws to a close, and *the last or joyful part* is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the Orgies, he is introduced into *a splendidly illuminated region* expressly adorned with the characteristics of that *Paradise* which was the ultimate scope of the ancient aspirants, while *without* the holy gate of admission, are the whole multitude of the profane, *dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie.*

"The comparison might have been drawn out to a greater length ; but these hints may suffice" (*Orig. Pag. Idol.*, p. 643).

And now, let us once more report progress on our theme. Having seen that God appointed the celestial bodies for signs ; that, at the time of the Flood, He indicated the way in which they would signify the promised removal of the curse through the Seed of the Woman ; that since the Flood, He has unswervingly worked out the same system in the servants He chose for the purpose, Moses, Joshua, Isaiah, Ezekiel, and Jonah ; that the whole culminated in Jesus Christ, Who carried out the mystery of redemption, which all who went before had only acted ; and having seen that a similar system has been employed in Paganism, is it not clear that the great mystery of Satan, the one called in Scripture the Mystery of Lawlessness, out of which the same Scripture tells us shall emerge the Man of Sin, the *Logos* of the Devil, the Antichrist, was an artfully contrived imitation of the mighty doctrine of the Atonement as taught by Noah and Shem, and out of which Nimrod would have developed into the Antichrist but for the restraint that God then placed ?

CHAPTER IX.

ASTROLOGY AND ITS ORIGIN.

NOT the least important branch of our subject is the investigation upon which we are now about to enter.

At the time of the burning of the great city of Babylon, which, in Nimrod's time, "they left off to build," and which the Scriptures tell us, will eventually be completed in the Valley of Shinar, Astrology will once more be accredited in the world. So the Forty-Seventh Chapter of Isaiah informs us.

At present, however, Agnosticism prevails among the enemies of Christ, and the course usually pursued in attacks on Scripture is to try and prove that all religions arose out of Astrology. The infidel proves the analogy, but does not trouble either to find any solid reason for the *origin* of Astrology, or to search the Scriptures to learn whence that analogy proceeds.

The veracity of Christ is actually staked on that of the Books of Moses, and the infidel, unable to resist the impress upon his own mind of the character and work of the Lord Jesus, prefers to attack the New Testament through the Old. The prophecy of Peter that men would deny the Flood and with it the Second Advent, is to-day being fulfilled, so that we know the last days have begun.¹

Astrology has naturally its basis in the forbidden number, 666, and that this is recognised by its modern exponents is evident from the astrological publications of Zadkiel, which were started some 70 years ago by James Richard Morrison. The full name on the almanachs is *Zadkiel Tao Sze*. *Zadkiel* was the name of the planetary angel of Jupiter among the Chaldeans. *Tao Sze* is the name of the well known religious

¹ It is certain that secret societies have manipulated empire; have they had nothing to do with philosophy, no share in the promulgation of ideas?

philosophy of China, and the name is a three-in-one, like other Chinese names. That *Zadkiel Tao Sze* in Greek letters¹ spells out 666, will show the temerity of the writers. Nor is our surprise diminished when we notice that a badge accompanies the name compounded of the head of an ibis, the emblem of Thoth, the prophetic god of Egypt, and a serpent in its mouth. The almanach for 1891 is said to be the 61st issued, and the circulation claimed is over 140,000.

Now, just as Initiation was derived from the History of the Flood, that great earnest of the Atonement, that exposition of the "Signs" for which the celestial bodies were Divinely given, an endeavour will now be made to prove that Astrology originated from the same combination, similarly perverted.

The latest of many infidel efforts to prove from Revelation xii. that the apostle John was an astrologer, has been selected for our present examination, because its author had evidently before him the works of the principal writers on that subject of the last hundred years. He thus proceeds:—

"At the winter solstice when the sun was at its lowest point, and when the days, being at their shortest, were about to begin to lengthen again, the form in which the Sun was adored was that of childhood. The birth of the god of day was celebrated in the Mysteries at that time, and the image of the newly born god—which was taken from the recesses of the sanctuary or grotto, where he had just been born, from the sanctuary of the Virgin Isis in Egypt, from the mystic cave of Mithra in Persia—and presented to the people.

"This child was born at the same time as the solar year, which began at the first instant of the first day—that is, at midnight—among several nations, at which period our day also begins. The astrologer-priests, or Magi, cast the horoscope of this young child, as they did that of all other young children at the precise moment of their birth. They consulted the state of the sky, called the horoscope—that is, the sign of the Zodiac which ascends on the eastern horizon at the moment of birth. The nativity was cast by the aid of one of these elements. That sign was, nearly two thousand years ago, and even for many centuries before that, the constellation of the Celestial

¹ *Zadkiel Tao Sze*.

Virgin, which by its ascension on the horizon, presided over the birth of the god of day, and appeared to produce him from her virgin side. Both the Magi and the Egyptian priests sang the birth of the god of light and of day, who was incarnate in the bosom of a virgin, who had begotten him without ceasing to be a virgin, and without having known a man. The representative of the new-born god of day was drawn in the sphere in the arms of the constellation under which he was born and all the images of the Celestial Virgin which were exhibited to the people, represented her as she is in the sphere, suckling the mystic child which was to destroy evil, to confound the prince of darkness, to regenerate nature, and to reign over the universe" ("Mankind, their Origin and Destiny," p. 467).

Again the same author writes:—

"At the end of the eleventh chapter [of the Apocalypse], in which the representations of the misfortunes of the Universe, written on the seven pages of the Book of Destiny, or on the seven spheres [he is referring to "the mystery of the seven stars"], are concluded, the author fixes his eyes on the heaven of the fixed stars, and especially on the Zodiac, and on that portion of the sky which fixed, at midnight, the beginning of the year at the winter solstice, and which at spring time, rose first, at sunset, on the horizon at its eastern boundary. These constellations were the ship called Arca, and the Celestial Virgin attended by the serpent, who rises after her, and appears to pursue her in the heavens, while on the western side the river of Orion seems to bury itself in the earth by disappearing as it sets. Such is the picture which the astronomical heavens present to us at the moment when the equinoctial year terminates, and when the sun of spring, which supports the celebrated Lamb, the leader of the twelve signs, is about to shine forth. What are the representations which the Apocalypse sets before us? The ark shining in heaven (Rev. xi. 19), a woman with wings, like the Virgin of our constellation (xii. 1, 14) who is pursued by a serpent (xii. 3) and a river which is swallowed up by the earth (xii. 15, 16).

"These are the same representations as the Oriental spheres of Aben-Ezra, which Scaliger has recorded in his notes on the astronomical poem of Manilius (Scalig. Not. ad Manil., p. 330),

still display at the end of the divisions of Pisces, and at the commencement of those of the first sign, the Lamb or Aries. We read in them at the third decan of Pisces in the Persian sphere 'The end of the river;' in the first decan of Aries, 'Here rises the figure of a woman,' and this woman is incontestably the Celestial Virgin, who is at that time rising in the east. In the fourth decan of Pisces in the Indian sphere this woman is again found joined to the Ship (*ibid.* 346), on which she is represented as seated, and hydras and vipers, and crocodiles in aspect, either with Pisces or Aries, are everywhere seen. This same woman is attended (*ibid.* p. 341), by a black beast, or by a dragon, whose tail is visible. Thus the apocalyptic and the astrological sky are absolutely identical.

"In Rev. xi. 13 it is said, 'Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth.' This was to take place, as we have seen, at Easter, which equinoctial period was fixed every year, in the evening, by the appearance of the Ark, or Celestial Ship, situated to the south of the Virgin, which both ascended in the east on the eve of Easter, at the beginning of the *Pervigilium Paschæ*, or sacred vigil. This is why the author [*sic*] adds in the next verse, 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings and voices, and thunderings, and an earthquake, and great hail.' The temple of God is the sky, the first temple of the Deity. And the author says that the Ark, the celestial ship of Isis or of the Celestial Virgin, whom Eratosthenes calls Isis, was seen in heaven. This is the emblem under which the Suevi worshipped Isis, as may be seen in Tacitus. This union of the Celestial Woman and the Ship, which rise together in the evening, when the sun arrives at the end of Pisces, at the approach of the vernal equinox, has given rise to the expression in the Indian Sphere which describes the heavens at this moment, 'Mulier formosa, alba, sedens in navi in mari etc. cupiens exire in siccum.' The Virgin and the Ship, therefore, rising from below the horizon, are thought, like the sun, to rise

from the bosom of the waves. This name of Arca or *Κιβωτός* is one of the names of the Celestial Ship in certain astronomical books (Riccioli, p. 126, and Cœsius, p. 324), which call it Noah's Ark. It is in fact this constellation which figures in the myth [sic] of the Deluge.

"The lightnings, thunderings, and earthquakes which accompany this apparition are phenomena which were always imitated in the Mysteries (Meursius Eleusin, 11, Pletm. Schol. ad Oracul. Magica, Claud. de Rapt. Proserp., and Themist. Orat. in Patrem.), especially at the moment when the statue of the goddess, whether Isis or Ceres, who was always attended by serpents, or the Bona Dea, at whose feet was the dragon of Erichthonius, as Plutarch states in his life of Cæsar, and as we see in the Apocalypse. The prophet, or hierophant, says Themisthous, used to open the doors of the sanctuary, and all at once, the darkness being at an end, the statue of the goddess was seen surrounded by light" (Idem., pp. 538-40).

Again he remarks,

"This dragon [of Rev. xii.] may be the great dragon of the pole, called Python by the ancient astronomers, such as Theon, and the son of Typhon by Hygin. fab. 30. Hercules has his foot on him and crushes him, and Hercules is the genius of the Sun, clad with the lion's skin and furnished with the club" (Idem., p. 343).

This writer has followed Dupuis (Partridge's Dupuis, on the Connection of Christianity with Solar Worship, pp. 21-25), who further remarks as follows:—

"Then at the end of 8 months [from 25th December, the Dies Natalis Solis Invicti], when the god Sun, quite grown up, shall come to go through this 8th sign, he will absorb her in his effulgence, and she will disappear in the midst of the luminous rays and of the glory of her son. This phenomenon, which renews itself every year about the middle of August, was the cause of a celebration which yet subsists, in which the mother of Christ, deprived of her mortal life, is supposed to be associated with the glory of her son, and placed by his side in the heavens. The Roman Calendar of Columella marks at this epoch the death or disappearance of the Virgin. The Sun, it says, passes into the Virgin the 13th before the Calends of

September. Christians [he means papists] place at this time the Assumption or reunion of the Virgin to her Son. At the same time the ancient Greeks and Romans fixed the Assumption of Astrea, who is again this same Virgin. At the end of about three weeks the Calendar marks the birth of this same Virgin constellation, or its disengagement from the rays of the Sun. The third day before the Ides, it is said the middle part of the Virgin rises. We [he means popish idolaters, whom he mistakes for Christians] fix at the same epoch the nativity of the mother of Christ, so that the same constellation which is born in September and presides at midnight at the birth of Christ on the 25th of December, or seems to bring him forth, finds herself reunited to him and eclipsed in his glory in the middle of August" (p. 25).

Another author writes, "Now in his dream the astrologer St. John sees strange commotion going forward among the shapes of the stars. There are two separate scenes presented.

"The dragon is cast down from his place, and, as in truth was the case at St. John's time, ruled no longer at the pole; Thuban, his first star, is no longer, as it was to the early Chaldeans, the Judge of Heaven, Prince of the Powers of the Air. St. John knew probably, for it had been discovered some centuries before his time, that the kneeler (Hercules, Engonasis) whose heel was bruising the dragon's head, was gradually by precessional motion to come uppermost; and hence the appropriateness, to an astrologer, in this symbol of this final conquest of disorder by God's order" (*Astrology in the Apocalypse*, pp. 79-80).

Now, we have the Lord's word that the Deluge was not a myth, but a fact; the woman of Rev. xii. is Zion (Isaiah lxvi. 7-8, Micah iv. 6-13 to v. 1-3), once a faithless wife, never divorced, but cleansed and received back;¹ the Man-Child is Christ as the Seed of the Woman. The Lord Jesus Christ was probably not born in December at all, as shepherds would find it too cold, even in Palestine, to watch their flocks by night, and it is now generally believed that His birth took place at the autumn equinox. But putting aside the fact that infidels, like the Pharisees, "do greatly err, not

¹ Ezek. xvi. 1-63; Isaiah l. 1-2, lii. 1 to liv. 8.

knowing the Scriptures," can we take exception to their testimony as to the correspondence between Rev. xii., in its connection with Genesis iii., and the star-picture which forms the basis of astrology? It appears not. Then, if we admit the fact, are we necessarily bound to draw from it the same deductions as they do, and suppose the apostle John to be an astrologer, and the Flood a myth?

The following is the explanation:—

Noah was a personification of the year, the sun, and the seed, as the great type of Christ; and the history of the Flood was an enactment of the great picture given in the starry heavens by God for signs and seasons. Then, just as the year was represented in them as a little child born from the side of the Celestial Virgin at the winter solstice, and was grown up 8 months later when the sun enters the constellation, Virgo, the harvest month, when she disappears in the effulgence of the glory of her child, the sun, so Noah having been a year in the ark, was represented as born again, when, at the beginning of a *new* year, he emerged from the door at the *side* of the ark, the mother of mankind, that very "Noah's ark" that figures in the sphere as in union with the woman, and hence identified with her.

Instead of saying, Just as they cast the horoscope of all young children, so they cast the horoscope of this child, is it not more reasonable, as the star-pictures came into existence before any astrologers cast horoscopes, to say, Just as they found the great prophecy that the Seed of the Woman should bruise the serpent's head, and that the serpent should bruise His heel, written in the heavens by God Who created them, so their ignorance led them, when they had put God out of remembrance, to proceed to cast horoscopes of *all* young children, without the slightest warrant, and, in short, to set in motion the whole system of Astrology?

The Babylonian doctrine of the Two-in-One, which has been lately revived by Spiritualists, was an obvious perversion of those ancient types which set forth, from the day of the building¹ of woman, the complete union of Christ and His Bride. In Revelation xii., He is seen as the Man-Child, or

¹ Gen. ii. 22, *mary*.

Seed of the Woman, who is Jerusalem; and in Revelation **xxi.** and **xxii.** this same woman is said to be His Bride. This is strict analogy with the type set at the time of the Flood. Noah united to the ark was represented as the husband of the woman; Noah emerging from the ark was said to be the child of that same woman. This appears from the name, *Ka-mut* (whence our word "Gamut"), or "husband of the mother," under which he was sometimes worshipped. The myth of *Cedipus* is to the same effect. There was, as we have seen, a great *mystery* in the Flood; hence the idea of the *riddle* *Cedipus* was said to solve. His slaying his father, was Noah being held to die on entering the ark (later on, we shall see a yet deeper meaning) from which the "child" was to emerge; and his union with his mother, was Noah being held to be in union with the ark. Thebes is simply *Thebah*, the Hebrew word used in Genesis for the ark, and the exposure of the infant on Mount Cithæron with his feet pierced, is Noah born from the ark on a mountain—Ararat—he being viewed as the Seed of the Woman Whose heel would be bruised by the Serpent, according to prophecy, and to the picture of the constellation, Engonasis.

The doctrine of the Two-in-One is thus described by Mr. T. L. Harris, the Spiritualist, man being held to have been hermaphrodite before the Fall, "two-in-one, the female issuing out of the side of the male, and the male issuing out of the side of the female; each at will making himself or herself objective" (*Earth's Earliest Ages*, by G. H. Pember, M.A., p. 376).

In Genesis ii., Eve is taken out of the *side* of Adam. At the Flood, on the other hand, Noah issued from the *side* of the Ark, in accord with the constellation-picture, where the child issues from the *side* of the Celestial Woman. With these considerations before them, there was material out of which the Two-in-One doctrine could be constructed. It will be referred to again in Chapter XII.

Paganism identified Adam with Noah (probably because they had perceived the connection between the Divine account of the Creation and the history of Noah and the Flood), and upon that, having forgotten God, they based the system of "endless genealogies," *i.e.*, endless *incarnations*, which Paul

derides. They supposed the Seed of the Woman to have been incarnate in both patriarchs, and that in their persons and in those of persons to come, the world and the human race would be continued through alternate destructions by fire and water. In Adam's case the woman was taken from the *side* of the man; in that of Noah, it was the male child proceeding from the *side* of the woman; each was held to have triplicated himself in his three sons.

Fabor thus interprets the great Scandinavian myth:—

“Bergelmer is evidently Noah considered as a re-appearance of Adam; he is, therefore, the same as Ymer himself, &c., &c.

“The first man Ymer is represented as being the parent of a lawless race of giants; who are contemporary with another race and are even connected with them by marriage, but who live in a state of continual hostility with them. The heads of this second race are a patriarch and his three sons, . . . who flourish during the whole antediluvian period, who produce the deluge by slaying Ymer, who afterwards create the world anew out of his body, and who in subsequent ages are revered as the greatest of the gods. Here we have again the great father presented under a somewhat different aspect. He is still Adam reappearing as Noah; and his three sons are the triple offspring of the one reappearing in the triple offspring of the other. Hence they are said to have lived during the whole period of the antediluvian world, to have contracted marriage with the contemporary lawless race of giants, to have produced the deluge, and again to have lived subsequent to that event” (*Orig. Pag. Idol.*, pp. 213–219).

They seem to have seen that cross repeating itself, in Noah, depicted in Chapter V. in the diagram of 14 asterisks. And the Cross was the creative emblem. So, too, in the heavens, from the assumption of the woman to her birth, were 3 weeks or $7 + 7 + 7$ days, and from her birth to her assumption in the succeeding year were 49 weeks or $7 \times 7 \times 7$ days, thus dividing the year into two trines of 7's, while the creative words, “And God said,” recorded in Genesis, were, similarly, $7 \times 7 \times 7$. This was one more reason for her being called $\text{II K}\upsilon\beta\eta$, “the cube.”

It seems unquestionable that the visions of the Apostle

John are throughout in accordance with those panoramas that in the olden days flitted before the mind of an astrologer-priest, and however ill it may suit *our ideas* of what the Bible *ought* to be, we are distinctly told that on the birth of Jesus, certain of this caste came to offer gifts to Him. This caste was called "the Magi," and came from Persia. The author of "Mankind, their Origin and Destiny," after referring to certain points of resemblance between the prophecy of the Apocalypse and the religion of the Ancient Persians demonstrated by Hyde, and after concluding the description of that panorama which John, in common with an astrologer-priest would behold in the heavens in relation to the destiny of the Child, next proceeds, following the order of the Book, to show how exactly the picture beheld in the midheaven again corresponds. To understand these pictures it must be remembered that only a portion of the heavens is visible at a time from the earth, and what with the advance of the seasons, the scene is perpetually shifting.¹

After the vision of Rev. xi. 19 to xiii. 18 is concluded, the eye of the beholder is next carried to the midheaven, and this occupies Rev. xiv. to xvi.

I prefer to give the account in my own language to that of the author, partly because certain analogies he brings forward would require some explanation to a Christian student of the Book, and partly as his account is unnecessarily long for the purpose of this essay.

The midheaven is a well known astrological point. If you cast your eyes on that part of the firmament, three constellations will meet your view—the Eagle, the Vulture, and the Swan. These the author referred to supposes to correspond to the three herald angels of Rev. xiv., "*flying in midheaven.*" If so, it will satisfactorily explain one of the greatest difficulties in reading the Apocalypse. These angel voices are the acknowledged counterpart of the three Woes pronounced by the great "Eagle" of Rev. viii., those addressed being in each case "the

¹ I have myself checked off these panoramas described by this author in connection with the Patmos visions by the typical celestial globe in the British Museum. The reader may likewise obtain from this or any other such globe ocular demonstration of the analogies to which I am referring.

inhabiters," or *settlers down*, "of the earth." The ungrammatical transition¹ from "an eagle" flying in midheaven to "another angel" flying in midheaven has been so abrupt so as to cause an *exposition*, ἄγγελος instead of ἀετός, to be inserted in the text of Rev. viii., and the force of the phrase in Rev. xii. thus lost, in which Israel is described as delivered, just as she was in the days of Pharaoh, the prototype of the Antichrist, by means of the wings of *the* (sic) great eagle. If, then, the eagle is one of the three midheaven angels, so may the other two winged creatures similarly represent angels in the imagery of the midheaven.

The vision of the beholder will be bounded on either side by the figure of a man, the one with a sickle, and the other with a pruning-knife, viz. Icarus (Boötes) and Perseus. The latter represents the gathering of the harvest, and the former that of the vintage (Icarus, the oil-vintager was fabled to have learnt the cultivation of the vine direct from Dionysus), and in the Pagan version current in John's day they represented respectively the teachings of the Mysteries held in honour of Demeter (Ceres) and Dionysus (Bacchus). Perseus was fabled to have cut off the head of the Gorgon, Medusa, the serpent-haired, which likewise figures in the celestial globe. These two men with the implements of husbandry correspond to the two angels reaping the harvest and the vintage in Rev. xiv. The analogy between the constellation figure of Perseus and the angel who reaps the harvest is remarkably close; for, this figure wears a crown and stands on that great celestial cloud known as the Milky Way. And just as the picture described comes into view, the constellation of "the altar" has set—a fact which may well bear upon the subject of the Patmos visions. For, the altar of incense first used for prayers for forgiveness (the *Acceptable Year*), is seen employed in the early part of the Book for prayers for the Day of *Vengeance* of the God of Israel. Here it fitly disappears, as the Gospel of the herald angel is not "Believe on the Lord *Jesus Christ*," but "Fear God," and the altar is appropriately introduced in the chapter as giving forth the signal to reap the vintage.

¹ These abrupt changes in the construction are not uncommon in the Apocalypse, and they are never purposeless.

In the same region of midheaven was what was called by astrologers the *tabernaculum filiorum*, and which certainly appears to correspond, as the author thinks, with "the *tabernacle of the testimony*." It contains that constellation of seven stars (seven originally) known as the Pleiades, and to which reference is made in the Book of Job. As "stars" in the Apocalypse represent angels, the going forth of the seven angels to pour out their bowls in the Day of Vengeance completes the analogy, and they are moreover described by the Apostle, just as the vision of Rev. xii., as *a great sign* seen in heaven.

Men are turning away from the truth and turning aside to myths, as Paul's Epistle to Timothy predicted would be the case. Satan's plan seems to have been first to try and prove to men that all religions have been derived from astrology, in order to discredit the truth; and now having so far succeeded, he is proceeding by an eclectic system to lead men to believe that astrology is not after all a worn out superstition, so that those who have not the love of the truth in them may believe his lie, and thus come into judgment before God.

The way the star pictures are now being accounted for does as much violence to inherent probability as it does to Scripture. They are said to have originated by men staring at the stars and seeing images in them, the same as the well known optical illusion of faces in the fire. But *can* such effects be obtained by stargazing, and if so, would any two men independently see the same images in the stars? Yet the pictures handed down to us have been nearly the same all over the world, and we are seriously asked to believe that those pictures were agreed upon by the consensus of the whole world, and so fixed upon and rigidly adhered to that the results of their contemplation have been the basis of human thought for at least four thousand years. Is there any other way of honestly accounting for them than by supposing them dictated by a supreme hand and from a common centre dispersed all over the world? If we are ready to accept the word of God that He gave the celestial bodies for "signs," and that the human race were once assembled together in the Land of Shinar, whence they spread all over the world, we shall find the latter, and apparently more reasonable, explanation to be the true one. And as to the spiritual source,

they stand the test given by Christ Himself, of Himself, viz. they point to the destruction of the Devil and his works by the Seed of the Woman.

Mr. Proctor's view is very similar to the one I am objecting to, and as the account he gives completely shows, even if not correct in *all* its details, that the Flood-history appeared depicted in the heavens just at the time that catastrophe occurred, say over 4000 years ago, and from it further interesting matter may be deduced, this chapter should not be closed without reference to it:—

“The great ship, Argo, has suffered a serious displacement. One cannot now see this ship *like* a ship, at any time, or from any place on the earth's surface. If we travel south till the whole constellation comes into visibility above the southern horizon at the proper season (January and February for the midnight hours), the keel of the Ship is aslant, the stem being high above the waist (the forepart is wanting). If we travel still further south, we can indeed reach places where the ship's course is so widened and the changes of position so increased that she appears along part of her journey on an even keel, but then she is high above the horizon. Now, 4000 years ago she stood on the horizon itself at her southern culmination, with level keel and upright mast.

“In passing, I may note that for my own part I imagine that this great ship represented the Ark, its forepart being originally the portion of the Centaur now forming the horse, so that the Centaur was represented as a man (not as a man-horse) offering a gift on the Altar. Thus, in this group of constellations, I recognise the Ark and Noah going up towards the altar ‘which he builded unto the Lord, and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar.’ I consider further that the constellation-figures of the Ship, the Man with an offering, and the Altar painted or sculptured in some ancient astrological temple, came at a later time to be understood as picturing a certain series of events interpreted and expanded by a poetical writer into a complete narrative. Without venturing on so heterodox a notion, I may remark as an odd coincidence that probably such a picture or sculpture would have shown the smoke ascending from the Altar, which

I have already described, and in this smoke there would be shown the bow of Sagittarius; which interpreted and expounded in the way I have mentioned, might have accounted for the 'bow set in the clouds, for a token of a covenant.' It is noteworthy that all the remaining constellations forming the southern limit of the old star-domes [my italics] or charts, were watery ones¹—the Southern Fish, over which Aquarius is pouring quite an unnecessary stream of water, the Great Sea-Monster towards which in turn flow the streams of the River, Eridanus. The Equator, too, was then occupied along a great part of its length by the Great Sea-Serpent, Hydra, which reared its head above the Equator, very probably indicated then by a water horizon, for nearly all the signs below it were then watery. At any rate, as the length of Hydra then lay horizontally above the Ship, whose mast reached it, we may well believe that this part of the picture of the heavens showed a sea horizon and ship, the Great Sea-Serpent lying along the horizon. On the back of Hydra is the Raven, which again may be supposed by those who accept the theory above mentioned to have suggested the raven which went forth to and fro from the ark. He is close enough to the rigging of Argo to make an easy journey of it. . . . The sequence in which the constellations came above the horizon as the year went round corresponded very satisfactorily with the theory, fanciful though this seem to some. First Aquarius, pouring streams of water, the three Fishes (Pisces and Piscis Australis) and the Great Sea-Monster, Cetus, showing how the waters prevailed over the highest hills, then the Ark sailing on the waters, a little later the Raven (Corvus), the Man descending from the ark and offering a gift on the Altar, and last the Bow set in the Clouds" (*Myths and Marvels of Astronomy*, pp. 343-345).

The lover of his Bible might wonder why Mr. Proctor could not see that God, who gave the celestial bodies for "signs," and gave the Flood for an earnest of the removal of the Curse,

¹ When God's children neglect to testify to the truths revealed in His Word, it is His custom to use the wrath of man for this purpose. As in *Essays and Reviews*, "Mosaic Cosmogony," so here, Genesis i. 6-10 will not bear any quibble, as Mr. Goodwin rightly urges. Cf. Prov. viii. 27, R.V.

could, in those same heavens, set forth the Flood and the date of it, but for the certainty we have that in the last days men will forsake the truth and turn to myths, and that a wrong *systema mundorum* is then to prevail through a willing ignorance of Scripture.

The Hydra is the many-headed or seven-headed, serpent, pursuing the Ark, out of which Noah was to emerge; the earth is seen on a water foundation, "compacted out of water and amidst water;" the sphere of the mystery, *the earth and sea*, being the scene of the Lord's sufferings. But in the Apocalypse, the same combatants are seen in a *heavenly* sphere, round the throne, represented in the constellation pictures by the pole.¹ There, too, is the same Hydra or Dragon; there is the Ark in the form of the woman, Cassiopeia, and her child, who is Noah, and who is identical with her husband Cepheus, who stands erect and crowned while the serpent is again on his belly. Thence will descend the White Horse, which, as Mr. Proctor seems unconsciously to show, is marked out in the sphere by precession, and which the ancients certainly seem to have understood by the alterations in the heavenly figures, and which the Puranas show, marking out their whole predictions of the Avatars between the *Matsya* or "Fish" at the commencement and the tenth and last Avatar, the *Kalki*, or "Great White Horse." Faber, in his "Mysteries of the Cabiri," without any intention of showing this connection between the Fish, *i.e.* Noah in the Ark, and the Great White Horse, shows that "the ship" and "the horse," in words of mythological derivation, were actually expressed by the same word, the roots, *Hipha*, *Siphina*, *Hiph*, and *Siph*, meaning "a decked or covered ship" being the origin of the Greek word, *ἵππος*, *Hippos*, "a horse." The disappearance of the "bow set in the heavens" and its substitution by the bow of *Sagittarius*, if Mr. Proctor's exposition may be so far accepted, in connection with the appearance of the Centaur, which is the same man, Noah, horsed, *i.e.* Christ on the white horse, points to the great descent from Heaven of the King of kings for the

¹ The throne of God is above the circle of the earth (Isaiah xl. 20-25; compare Rev. xiii. 4-18).

breach of what the bow set in the heavens represented, viz. the covenant God made with Noah. The structure of "the little book" is identical, say the contents of Rev. x. to xix.; the passage begins with "the rainbow," and ends with "the white horse."

Having now given my account of the constellations—the northern or polar, the intermediate or zodiacal (the mediatorial, for the sun passed through them), and the southern or aquatic, and their appearance in Genesis and Revelation, I must now leave the reader to choose between my exposition of them and that preferred by agnostics and infidels, and proceed to my next task.

CHAPTER X.

ETERNAL LIFE.

THE Flood, as an earnest of the performance of the Mystery of God, did not fail to point the way of Eternal Life which the Christ, as the Seed of the Woman, was to bring. There were various emblems which, taken together, went to make up the doctrine of Eternal Life. What profound and heartfelt thanks were due to the Lord God for this most precious of all His mercies! But alas for the thanks that were rendered! They perverted those emblems into the horrid sign of the Phallus. Of this unthankfulness and its result we are informed at the commencement of the Epistles. Men became vain in their imaginations; professing themselves to be wise, they became fools, they changed the glory of God into images of men, birds, beasts, and fishes, snakes and beetles, and even onions, and, therefore, God gave them over to unnatural vices; they changed the truth into a lie.¹

This last part of the sentence is very important; for it is the key to the whole subject, as we shall see when we come to discuss the great secret of the Mysteries, the *Aporrheta*. The birds of the air, the subjects of the Prince of the Power of the Air, demons (the *δαμόνια*, or gods of Paganism), to whom the prayers of the heathen ascend, do not build their own nests. They are of the cuckoo class. When the kingdom of heaven assumes the form of the mustard tree, breaking the creation law of the third day, they lodge in its branches. So when men neglect the purity of the house of God, the demons have it garnished and swept for their own habitation. The great lie of Satan has never adopted the character of a pure invention. His craft and subtlety have always taken care that it

¹ Rom. i. 25, A.V.

shall not merely bear a strong outward semblance to original truth, but that it shall have the appearance of being an actual development out of that same truth. We can see that in the account of the Fall. He *changed* the truth into a lie; for, in the first answer Eve gave him, through *his* equivocation he procured *her* misrepresentation of the commandment that God had given her.

Of all the emblems of Eternal Life, perhaps the trinity-in-unity is the most important. The ancients do not seem to have had any *definite* idea of the doctrine of the Holy Trinity, but of the principle of a trinity-in-unity they were perfectly cognisant, and they laid the greatest stress on it. Chemistry teaches us that organic matter is generally a trinity-in-unity of Carbon, Hydrogen, and Oxygen—expressed by the formula, C H O. And organism is life.

The following formula shows the origin of the Pagan trinity of Father, Mother, and Child:—

Noah before the Flood	.	Father;
The ark afloat	.	The Travailing Woman;
Noah after the Flood	.	Child.

But this threefold division of the life of Noah really set forth the doctrine that the Seed of the Woman would be Divine; for, in the Apocalypse, the great Book of Scripture in which the Diluvian imagery and names are employed, the Son of God is spoken of as "He Who is and was and is to come;" and the fact that His enemy will also be produced out of the Diluvian mystery, appears in the phrase, "The beast that was, is not, and shall be present." Buddhism, with its doctrine of Buddhas, past, present, and future, would appear to be a distinct preparation for this character which the Antichrist assumes.

Another emblem of Eternal Life was that constant sequence of the seasons given under the covenant, the sun ripening the corn and the grape, and the circle which his shape and his course described.

Then, Time was figured as travelling at once backwards and forwards, so as to give the idea of Eternity. The sun goes forward in the year through the twelve signs, but backward through them in the Precession of the Equinoxes, and the

Flood, as we saw, marked out both of these cycles. So Noah, who, like the rest of mankind, grew from childhood to manhood, also figured as first a man and then a child. The linking system out of which the Phœnix perversion arose, gives the same thought of an eternal life; for, just as the chain or cycle is about to be completed, or, figuratively, to die, a new one arises out of it—metaphorically *is born* out of it. Even in the *language* of Paganism the same idea was worked out. Sometimes they put the last letter first and the first letter last, as the derivatives of the word "Sarus" show; for it is sometimes *Tzar-ush* or *Tsur-aish*, and sometimes *Sarutz*. Or, they reversed the syllables; then it was *Ush-Tzar*, *Ussar*, *i.e.* Osiris. By the boustrophedon system of hieroglyphy they reversed every letter in the word, and *Rasit* or *Rus*, "wisdom," is simply *Tzar* or *Sar* reversed. The Egyptians, like the Chinese,¹ made a trinity-in-unity out of names. Pharaoh, as the incarnation of the god, nearly always had a trinity-in-unity for his name, and this name was so written that the order of the three syllables could be inverted. Thus, Ra-men-nofer, from whose time the Egyptian era dated, was also called *Men-nofer-ra*, the *Mennophres* of the Greek historians. Again, the life of a plant begins and ends with the seed. The seed, therefore, was a fit emblem of eternal life. Further, as seeds incline to globularity in form, the same word, *Sar*, or *Zero*, was used to express both "seed" and "circle," and the letter and cipher, o, was a symbol employed to represent Eternal Life. Yet when God's truth was neglected, ancient philosophers saw but the phallus and umbilicus, those emblems that were paraded in the Bacchic and other Pagan processions, representing no higher life than that by which the human race is perpetuated, the young organism proceeding from the old. The natural result was indecency, and in the disputes which took place between the Early Church and Paganism, the upholders of the latter found themselves put to sorry shifts to explain away the indecent conduct of their gods, and the indecency of the orgies, while in Phœnicia, a country that must presently be more particularly noticed, the very temple

¹ The first syllable is the clan, the second the family name, and the third the individual name corresponding to our Christian name.

of the goddess was the theatre of the most frightful immorality, and immorality itself was in that country held no disgrace but a credit. (See Sayce's "Ancient Empires of the East," p. 202).

The seed was indeed the type of life. Up to the vernal equinox, it was the seed of life (*vide* Genesis vi. 19, vii. 3) preserved in the ark, and the imagery of the sphere corresponded, while between the Spring and Autumn, 7 months orientally reckoned, it was ripened by the sun (the 7 Noah spent on the mountain) and 7 is the great number that governs the periodicity of vital functions (*The App. End of the Age*, 8th Ed. pp. 258-269), and which was pointed to in this very connection in the previous chapter. Alas, that Paganism in the myths of Osiris, Bacchus, Adonis, Atys, and the story of the Titans, turned the beautiful emblem of the cutting off of the Sun's generative power after the autumn equinox, into foolish and objectionable myths: Christ was cut off; that was the death of the corn of wheat (John xii. 24) and His disappearance from the world until after the gathering of the harvest of Rev. xiv. What sickening perversion! *Ussar*, or *Sarus*, meant "the sun-seed-man," for *sar* or *tor* means "encircler," and "sun" as well as "seed." A great scientific fact is embodied in what the whole word expresses. Vegetable and animal life differ in one most important particular:—

The seed can only ripen by means of the generative influence of the sun, whereas man and the animal creation contain within themselves the solar or generative power. Each man is a sun to himself, and hands down his vital force to his children. The vitality we have in Christ is as that of the plant, ripened by the Sun of Righteousness. As the Corn of Wheat, He died that He might not abide alone; as the Sun, He ripens the harvest, the children of the kingdom. We are not to be independent suns, every man his own christ or saviour; that is lawlessness, astrology, *Satan's* plan.

Precession, with its numbers 360, and 883, was the means of representing the great principle of Life. For the Lamb, the last of the signs, the sacrifice, became by precession, the first, and thus the Resurrection was represented. And what precession is to the sun in *years*, it is to man's life in *days*, as

already shown. It was by precession that the star of the Dragon would cease to be the polar star, the foot of Engonasis crushing his head, and thus there would be in the heavens the representation of the devil cast down from his throne above.

It is in this connection that there is most interest to be derived from the teachings of ancient wisdom, now so much ridiculed, that the world was developed from an egg. The Egg, or Seed represents dormant but completed vitality.

The phrase used in Genesis i. 2, "was brooding," is that which corresponds to the process of incubation.

The study of the phenomena of the Egg shows the very closest analogy with the rest of that chapter.

"As soon as incubation commences, the germinal membrane becomes distinctly separate from the yolk and yolk-bag, spreading and assuming the form of a central pellucid spot, surrounded by a broad dark ring. At the same time it becomes thickened and prominent, and is soon separable into *three* layers [my italics]; of these the exterior is a serous layer, the internal a mucous layer, and between the two is situated a vascular layer in which vessels soon become apparent. From the first all the serous structures of the future animal are developed, as from the mucous layer are all the mucous structures and from the middle all the vascular structures" ("The Circle of the Sciences," vol. i. p. 82).

Thus, the first point is the establishment of a three-in-one. Then, whereas the account of creation occupied *one* week, and is divided into two periods of 3 *nychthemera* and a third period, so the incubation of the chick is the same week triplicated and it is likewise subdivided into two periods of 3 *nychthemera* and a third period, the first to the third day, and the nineteenth to the twenty-first days being each marked periods in the whole three weeks' incubation.

Allusion has also been made to the radical point of difference between the animal and vegetable kingdoms in that the solar energy is self-existent in the former, whereas in the latter, application has to be made to the celestial sun for that peculiar energy. The maturation of seed in the vegetable kingdom is not possible without the aid of the solar generative force from the heavens. The effect cannot be produced artificially.

And when Christ is spoken of as "the Sun," two things must be particularly remembered. The first is that He is *not* said to be the seed of the man, but only of the woman—*i.e.* He was born of a virgin. The second is that the result of His birth of *Zion*, *i.e.* His acceptance by Israel as Messiah, through their repentance, predicted in Rev. xi. and xii., is the *harvest* and *vintage* of Rev. xiv.

The period of the maturation of the Seed of Corn, as has been demonstrated, was marked out by the Great Pyramid of Gizeh (I merely use this as an illustration of *scientific* truth—not that the structure was Divine) situated in latitude N. 30° , which is nearly the same latitude as Jerusalem and Babylon, round which places the whole controversy between Christ and Satan is shown, in the Apocalypse, to turn. That structure with the ring, or circle, of the sun's passage round it, and from its shape, is seen to display the three homogeneous forms, the circle, the equilateral triangle, and the square.

Further, viewed from the centre of the circle the sun describes around it, we get the figure of the crossed wafer,

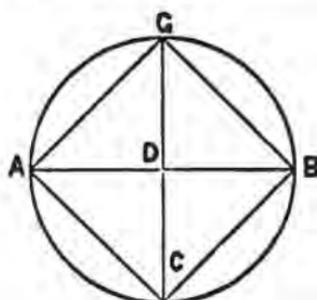


FIG. 3.

displaying the circle, the triangle (not equilateral from that point of view, though in reality it is so), and the square.

If you examine a flower fully opened, you will find at the end of the pistil (select a pea or bean by preference) a pod full of little ovules, which are afterwards to be the seeds. Pollen from the stamens on the pistil will cross the flower, but the maturation of the ovule into a seed only takes place by exposure to the rays of the sun, and then only during that season of the year when he exercises his generative power.

The ancients however, perceived that the *Tau*, or Cross, had three forms, all of which occurred in rotation in the process of maturation of the seed of corn, in connection with the circle, viz. the T, the Y (Greek ypsilon), or Y, and the †.

There was in the circle a natural division into twelfths by means of the T, or balance, depicted in Chapter V. *ante*; for, if you allow the rod to swing right round, its extremities will describe a circle. Thus we got the figure,

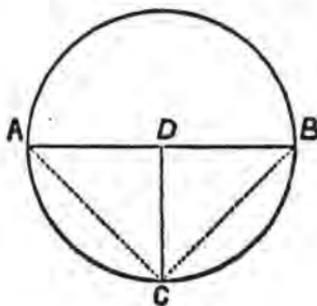


FIG. 1.

which is the first Tau. Osiris, the seed-god, was sometimes called "Ysiris." He was said to judge the dead while hidden in the realms below. Thus the balance, or T, on which the soul was weighed, was poised upon the point C, which represents the winter solstice. A is the vernal equinox, and B the autumnal. These are the three beginnings of the year. The birth of the sun was at the winter solstice; the sacred year began at the vernal equinox; and the civil year at the autumnal equinox—the year never began at the summer solstice.

It will be noticed that by drawing straight lines between A and C, and between B and C, no *homogeneous* geometrical form can be inscribed within this figure. It therefore, simply represents the *FIRST* of the homogeneous forms, the circle, with its subdivisions into semicircle and quadrant.

The triangles, A D C and B D C, are *rectangle* triangles, as in Fig. 3, and not *equilateral* triangles.

But the original form of the triangle is the homogeneous one, the *equilateral* triangle, and such is the *real* form of that plane as found on the Great Pyramid of Gizeh.

And the peculiarity of the position is that lat. N. 30° produces out of the circle the equilateral triangle in combination with the point, C, representing the winter solstice; for the two branches, D A, and D B, being elevated, each of them, 30° North of the equator, to E and F,

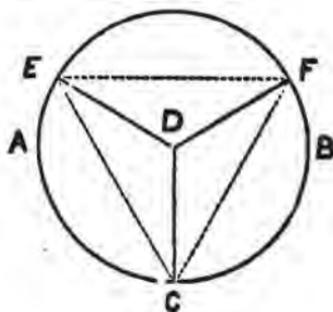


FIG. 2.

produce the Y, or second form of the Cross—whence Osiris was named Ysiriz—which is the great symbol of the Cross in China, and which indicated the divided road—one leading to heaven and the other to hell, as described in the 6th Book of the *Æneid*, the junction of whose extremities, C E F, gives the equilateral triangle, the SECOND of the homogeneous forms.

It must be explained that the points between the equatorial signs and the next signs on either side of them, contain the tropics, now called after the signs, Cancer and Capricorn, respectively; but when the sun was in Taurus at the Vernal Equinox, they were tropics of Gemini and Pisces respectively, *i.e.* of the two doubled signs. These correspond to the tribes of Simeon and Levi, and to Ephraim and Manasseh respectively, where the same doubling took place, reading them off in their order. From B to E, then, are *seven signs reckoned as eight*, which expresses the idea of the sun being in eight distinct signs as he passes over the $7/12$ ths of the circle of the zodiac to ripen seed in Lat. N. 30° .

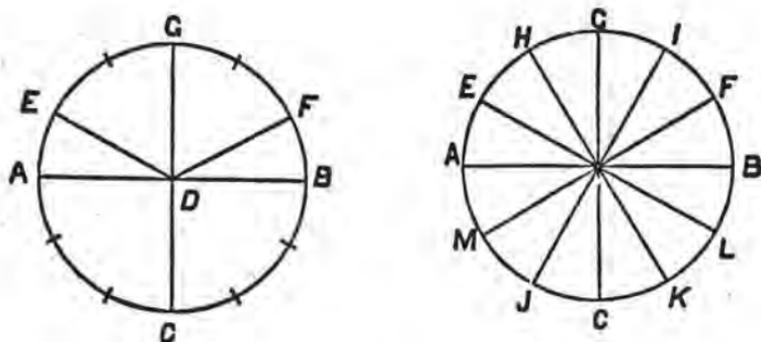
The third form of the Cross is Fig. 3, *supra*. It is formed by the central stem of the Tau being swung up to G, the "sign," Leo, the summer solstice, and the junction of its

extremities A C, B C, A G, and B G, gives the **THIRD** homogeneous form, the square, the *equilateral* triangles of Fig. 2 being once more *seen* as *rectangle* triangles. *Vide* Fig. 3.

It was from this phenomenon that great strength was attributed to the sign Leo, "the Lion;" for, being at the top, he was represented as *pulling the sun upwards* to restore him to life, as the male child. Thus, in Egypt, the dead were placed on a couch representing the form of a lion, who, by his great strength, was supposed to raise them up again to life, and the Sphinx, the monster with the lion's body and the woman's head, was a combination of the signs, Leo and Virgo; in Persia and Assyria, the sun was worshipped as the Lion; in Greece, the 12 labours of Hercules (just the sun passing through the 12 signs) commenced with the slaughter of the Nemean Lion, whose skin he afterwards wore. The Lion was the figure carried on the standard of Judah, and is the title given to Christ in the Apocalypse in connection with that tribe.

There are, then, three circles, each with its different form of Tau or Cross, upon which the seed-ripening power depends. It matters little whether or not they be illustrated by a stone structure like the Pyramid—they exist in nature, though invisible.

The three Taus, treated as a three-in-one, the great basis



of life, give the figure which divides the circle into 12ths, the so called Wheel of Fortune.

These geometrical emblems not merely enter into the

workings of God in the vegetable kingdom, but the same law governs the origin of life in the higher, the animal kingdom.¹

There is a remarkable passage in Luke, in which the loaf, the fish, and the egg, the very three things we have been dis-

¹ The so-called *discovery* of these three emblems and the circle in connection with this most wonderful of all the operations of nature is due to experiments made in quite recent times, and could not have been ascertained but for the microscope. Even the results of the preliminary discovery of Hamm, Leewenhoek's pupil, in A.D. 1677 were not considered finally established until within the last few years, and so great an authority as Von Baer as late as 1835 disputed them. On the subject of the T, Y, and + as applicable to the animal kingdom, the last great authority is Van Beneden, whose work was only given to the public in 1883. The reign of law in the universe is indeed perfect, and it is to be hoped that no one will be so infatuated as to deny to God the right to introduce one uniform plan for the gift and restoration of life in the highest of the three kingdoms, the animal, as well as in the two lowest, the mineral and vegetable, nor, death having come into the world, through sin, to appoint the same "very good" system as the means of restoration to life of a fallen creation in His Word. This discovery is, thus, by no means to be confounded with any one of the three emblems carried in the processions of Dionysus—they simply arise out of the line and the circle. The workings of nature are according to the laws of God; let us keep Him in remembrance. The Egyptians employed both classes of emblems, and confounded the two. Let us not do so. It would be interesting to know how scientific men to-day would explain their unquestionable anticipation of the researches of Leewenhoek, Hamm, R. Wagner, and Van Beneden in the Chi Rho emblem, if the ark resting on Ararat on 17th Nisan does not explain the whole:—

"In the ripe egg Van Beneden describes new complexities within the germinal spot; this consists of two juxtaposed quadrilateral discs each containing four chromatin globules united by a substance having less affinity for colouring matter. Radiating from these two discs, achromatin threads arise in the prothyalosoma, but stress is laid on the fact that no grouping of the chromatin elements into a starlike figure takes place. The spherical shape of the germinal spot is now modified by the intrusion on each side of a large homogeneous droplet from the vitellus into the prothyalosoma, so that in optical section it comes to have a T-shape, the necessary portion being mainly compressed to form the stalk of the T. At this stage the spermatozoon usually commences to work its way into the ovum, but does not yet affect the germinal vesicle or germinal spot, which proceeds to the formation of polar globules. The T-shaped gradually passes into the ypsiliform figure, so called from its resemblance to the Greek T. Its steadily diverging branches which are formed from the prothyalosoma, move upwards till they reach the surface of the vitellus, their fibrillar structure already noted meanwhile becoming well marked. Each bundle bears one of the two groups of four chromatin globules which compose the germinal spot. Next the vertical branch of the ypsiliform figure swings upwards to the surface, and a new branch is formed as a continuation of the same line; the whole figure is thus cross-shaped with the prothyalosoma in the centre, but this cross soon disappears, leaving the prothyalosoma with its two chromatin groups" (*Encycl. Brit.*, 9th Ed. vol. xx. p. 417).

cussing, are contrasted with the serpent, which a little earlier in that Gospel had been described as part of "the power of the enemy." "Of which of you that is a father shall his son ask a loaf, and he give him a stone? Or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion?" (xi. 11-13). "And the seventy returned with joy saying, Lord, even the demons are subject to us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy" (x. 17-19). The loaf, the fish, and the egg, are all things good for food, and are here associated with the Gospel—the wondrous lesson of the loaves and fishes. How unthankful to confuse these things with serpents and scorpions and all the power of the enemy! Yet no sooner has this lesson been taught than we find the precise same confusion on the part of the multitudes. "And he was casting out a demon which was dumb. And it came to pass when the demon had gone out the dumb man spake, and the multitudes marvelled. But some of them said, By Beelzebub the prince of the demons casteth he out demons" (xi. 14-15). This passage will be again referred to when we come to discuss the great secret of the Mysteries.

God is silent both as to the class of image Nebuchadnezzar set up in the plains of Dura, and as to "the abomination that maketh desolate," but there are not wanting hints in Scripture to enable us to infer what both of them are. And one thing is certain; God *contrasts* the abominations done in Jerusalem with a 'TAU (thus the original Hebrew) "set on the foreheads of the men that sigh and that cry for all the abominations that shall be done in the midst thereof" (Ezekiel ix. 4). The ground-plan of the Jewish Temples had this precise shape of the Tau, *i.e.* T, and what is remarkable is that the magnificent set of three rows of each four steps added by Herod to the one in which the Lord ministered gave to it the exact shape of the conventional cross (*vide* Ferguson's "Temples of the Jews"). Infidels confuse the Tau and the Phallus, and it is at least possible that the ultimate distinction between the wise and the wicked will turn upon the understanding of the con-

trast. There seems to me an "allusive contrast" of the deepest import in the words used in Matthew xxiv. 15, "Whoso readeth let him understand." The secret of the mysteries was not for "whosoever" but only for the initiates. Thus, it seems the Lord not only exposes the secret, but declares that the exposure is made to any one that reads the Book of Daniel, if he be among the wise. Science, whether astronomy, geometry, or physiology, is by no means to be confounded with obscenity.

In the two preceding chapters I had to show that Initiation and Astrology were both perversions of one *common* truth. By splitting the truth into two branches, and then perverting them both, the ancients managed to lose remembrance of God. The purport for which the "signs" had been given was lost to the world till John's visions brought it once more to the fore. And alas for the way in which it has been dealt with since the days of Clement!

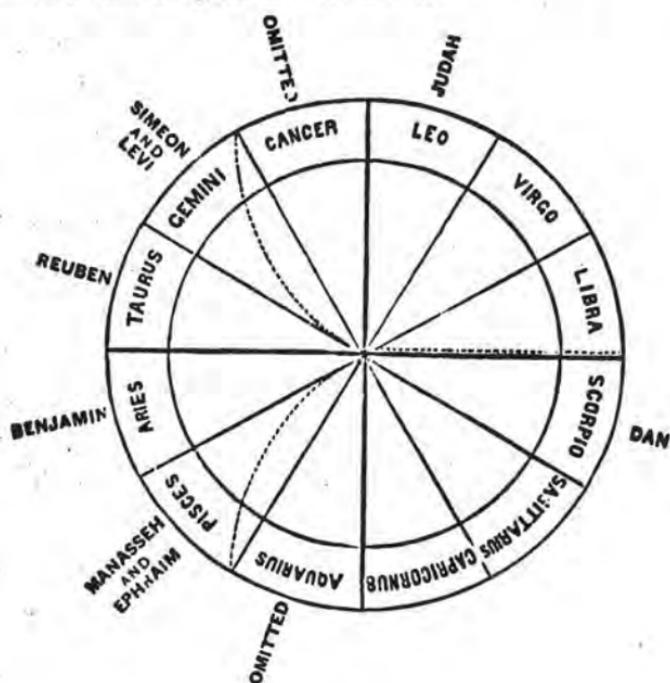
Surely if one thing is clearer than another in the Apocalypse it is that the heads of the earth-tribes, the animal creation, as shadowed forth in the four points of the zodiac (the third form of the cross, Fig. 3), the *Zoa*, *i.e.* the Bull, the Lion, the Eagle, and the Man, representing the cattle, the beasts of the field, the birds of the air, and man, are now being *redeemed*; yet the ancients saw the animal kingdom as though it required *no* purging—the need for which what passed at the Orgies themselves distinctly demonstrated.

Fellows, in referring to the representation, in all systems of mythology of the Great Father (the creative, or male generative principle), by the ☉, gives one instance worth mentioning here:—

The Celtic temple at Classerniss, in the Island of Lewis, was constructed in the form of a cross and a circle, the cross being indicated at the four points, E. W. N. S. in a circle composed of twelve stones, one stone larger than the rest being placed in the centre (*Myst. of Freem.*, pp. 238-9).

The following diagram presents the scheme, as a whole, and it will be noticed that by the curves of the figure Y, the doubling of the signs Gemini, and Pisces, and their correspond-

ing tribes is indicated. In the myth of Osiris, or Ysiris, the body of the god being cut into 14 pieces, the same is here represented. It is intended to illustrate the various phenomena detailed in the chapter now concluded.



CHAPTER XI.

THE MOUNTAIN.

HAVING discussed Initiation and Astrology, it is now time we resumed that consideration of the emblems of the Mountain and the Pyramid in connection with the closely allied emblems of the Ark, the Woman, and the City, which was suspended in Chapter VII.

The first mention of a mountain in Scripture is in the account of the Flood—the ark rested against the *mountains* of Ararat. There is a marvellous directness and consistency of method in the Word of God. The first mention of a thing in Scripture generally gives a character to most posterior occurrences of the same thing. The ancients seem to have interpreted the circumstance of Noah's emerging from the ark on to the mountain, as his elevation to a heavenly resting place; for, in the Chaldean tablet which describes the Deluge, they treat Hasisadra, the hero, as having been caught up to heaven, or assumed, and there can be but little doubt that the elevation of Noah and his seven companions to the mountain was a profigurement of the rapture of saints represented in the Apocalypse, under the figure of the seven stars or angels of the Churches,¹ to the heavenly Mount Zion, the Holy Jerusalem, the pyramidal city.² And this type is the more com-

¹ I am not asserting that this ascension is the same event as the rapture of the One Body set forth in 1 Thess. iv. 13 to v. 11. That is a question involving a careful study of the whole structure of the New Testament, and lies beyond the scope of this volume.

² The pyramidal form is the only one that seems to satisfy the requirements of the text; but it is nevertheless one that does not seem to have occurred to some writers, and they have supposed the city to be a cube. The author of "Astrol. in Apoc." accepts the pyramidal, and dismisses the cubic form as one not to be thought of "even in dreamland." And what should a city want with *walls*, if upright as a cube, having sides 1500 miles high!

Some again suppose it to be poised in mid air, instead of resting upon the earth—merely on the ground that John saw it descending, instead of resting upon the earth. True, the Scripture does not say in so many words that it would

plete when we remember that they are to be a royal priesthood; for Noah, the monarch of the new world, sacrificed to God, as a priest, upon the altar which we are told he erected. So, throughout Scripture, we find a mountain is used as a figure expressive of ecclesiastical and civil rule, *i.e.*, of spiritual and temporal power.

As already pointed out, the sun rising to his highest point in the heavens at the summer solstice and then falling back to his mean elevation at the equinox, describes the outline of a pyramid. His arrival at that highest point is accompanied with a great increase of his power and being given "to rule the day," he surveys, as it were, his kingdom from his throne above. This seems to have been quite understood in the

finally rest upon the earth. But can there be a question that it will so rest, when "the kings of the earth" are to bring their glory into it, and when it has gates—which would shut out intruders?

The seven planets were called by the ancients the seven stars, or the seven lights. They comprised the lower heaven, and their orbits represented the sea. In the most remote of these was placed a door, through which the soul passed to the throne of the deity set in the upper heaven, the place of the sun in midheaven, the top of pyramid described by the sun in his passage through the twelve signs of the zodiac, which were called the twelve antagonistic stars, as one star was selected from each sign to represent the whole constellation.

The machinery of the Apocalypse is absolutely identical. The seven stars, never before named in Scripture, are spoken of under "*the* mystery of the seven stars"—a use of the definite article which is certainly peculiar, but which seems satisfactorily explained when we connect Genesis i. 14 with the "showing by signs" that, in Rev. i. 1, gives its character to the whole Book, and connects it with this undeniable analogy. A door is spoken of in the Epistle to Philadelphia, and as the Gospel is not the theme of the Apocalypse, the allusion is to the key of Eliakim, the key of David. This door is connected with the door opened in heaven of chapter iv, where the throne of God and the sign of the Noachian Covenant are displayed. This leads up to the climactic twelfth and thirteenth chapters where the imagery is that of the sun, the moon, and the twelve stars, the heavenly pyramidal city under the figure of a woman, and the seven-headed serpent pursuing her, one of whose heads is wounded and revives, but which is to be crushed when he is no longer pursuing the woman, or ark,—the figure of him, as Mr. Proctor describes, in the watery, or lower constellations—but as he is seen in the upper, or polar constellations, where there is the figure of a man with his foot on his head. The sun was in his zenith at the summer solstice, the sign Leo; the harvest was held to be produced by the power of this sign, and when the Lamb assumes the character of the emblem of Judah, in that very chapter of the Apocalypse that deals with the ingathering, an angel voice proceeds from the sun in midheaven. The machinery concludes with the jewelled city divided into 3 houses, like the famous astrologic square by which the horoscope was finally determined.

Mysteria. In the rites of Bacchus we have a succinct account of the enthronement of the god as one of the leading features. In the Apocalypse, the time for the giving the reward to the raptured saints, which we learn from the Parable of the Talents will have the character of rule over cities, is the time for the dethronement of the present prince of the world, when the world-kingsdoms, which the Saviour, *on a mountain*, refused on *his* terms, become the kingdoms of Our Lord and of His Christ; *the world* will, indeed, accept those terms and worship him, but at that time the 144,000 followers of the Lamb are standing with Him on the heavenly *mountain of Zion*.

Many are the allusions to a mountain in Scripture, and in most of them the same thought of a divine priestly kingdom may be discerned.

It was on the *Mount of Olives* that the Lord proclaimed the laws of His Kingdom at the commencement of His ministry to the Jewish people; it was on the same Mount of Olives, that after He had entered Jerusalem as King, He informed His disciples privately that the Son of Man would come with all the holy angels and sitting upon the throne of His glory would judge the nations as their King; it was from the Mount of Olives that the King ascended to the throne of His Father; and the King, Who came "unto the daughter of Zion, just and having salvation, lowly and riding upon an ass, even upon a colt the foal of an ass," the great Jewish prophet who tells us of the union of civil and ecclesiastical rule in Jerusalem and of the levelling of the *mountain* of her rival of the Land of Shinar, also informs us will, on that very hill where the colt was found, and which His footsteps last touched on earth, finally plant His feet, cleaving it in twain, the moment He revisits in triumph these scenes of His humiliation.

It was on a *mountain* that, in the transfiguration, He gave an earnest to His disciples that the living and the dead in Christ would finally be glorified with Him on the holy mountain; it was on a *mountain* that He was crucified—and *as King*. Then the mountains of Sinai, Gerizim, Moriah, Horeb, Seir, Paran, Nebo, Horeb, Pisgah, Carmel, Hermon, Ephraim, and Lebanon are all more or less suggestive of the same thought.

Paganism too, has ever been busy with thought of a mountain, and in the instances of Mount Meru, Mount Cithæron, Mount Parnassus, and Mount Nizir, it is directly connected with the resting of the ark at the Deluge. Mount Olympus perhaps embodies thoughts that point rather to the expectation of "the city which hath the foundations." The Buddhist legends of Li-Yul (related in the *Asiatic Society of Bengal Journal*, Vol. 55, for 1886, pp. 193-6) seem to be perversions at once of what we know of Eden, Ararat at the Flood, and the heavenly city. The Druids, as is well known, loved to celebrate their rites on mountains, and their mounds testify to the same idea. Pyramids, too, are the great monuments of Paganism all over the world. Egypt is notoriously full of them; they have been found in China, and in Mexico, and we have accounts of ziggurats or pyramids in Mesopotamia.

Indeed, there seems reason to believe that Eden itself was a foursquare projection, in pyramidal form, of the great celestial dome. The star-spangled domes of temples and cathedrals are but a feeble effort at representation of the abode of the angels (of whom the stars themselves are the emblems) and of the redeemed spirits of the blest. The heavens contain that "sign" embodied in the Mystery of God, the Woman, Jerusalem, the mother of the Man-Child, the Bride of the Lamb. So in New Jerusalem we have this same foursquare projection of the heavens, with the throne of God at the apex, or zenith, in that pyramidal form in which the ancients represented the heavens, and divided, like the astrologic square, into three "houses" on each side separated by gates to the four winds of heaven—a city whose jewelled character had been profigured by the four rows of three jewels on the foursquare breastplate of the high priest.

In the Great Pyramid of Gizeh, the great problem of the quadrature of the circle was set forth by *natural* means. The intention of the builders was, as we have seen, to divide the year at the equinoxes by means of its shadow. For that purpose, the latitude 30° , which was near at hand, was selected, and this division of the seasons resulted from certain measurements. The proportion of the radius of a circle to its circumference is

as 7 : 44 ;

and the ratio between the height of the great pyramid and its circumference is also

as 7 : 44.

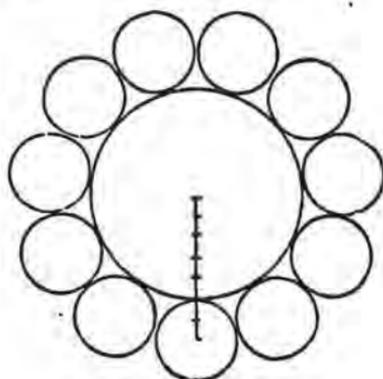
Then, as there are four sides, it gives between the height and breadth of the structure the ratio,

as 7 : 11.

7 and 11 are numbers connected with vitality. The number, 7, has already been referred to in this relation; the number, 11, seems to be connected with electricity and magnetism (which enter so largely into everything where there is life), seeing that 11 years forms the cycle of the sunspots and of magnetic storms on the earth and general disturbance of the needle. The addition of the two-numbers is 18, or $6 + 6 + 6$, and 18 is the leading number that determines the numbers of the eclipses in their cycles. Thus, the 1st eclipse cycle contains 18 completed years; the 2nd contains 18 times as many eclipses as the 1st; the 4th contains 18 times as many eclipses as the 2nd, and the square of 18 times the number of eclipses contained in the first; and 18 is half the number of the constellations, 36, which is the number of times the 3rd eclipse cycle contains the number of eclipses in the first.¹

The Great Pyramid was constructed upon all the three

¹ Here is an interesting geometrical study arising from the same law. The line is divided into 7 equal parts and the outer circles number 11. This subject will be fully explained in Appendix D. :—



homogeneous geometrical forms, the circle, the equilateral triangle, and the square. The *circle* was the sun's passage producing the phenomena of his shadow just referred to; and the *equilateral triangle* and the *square* are the forms out of which the edifice itself is evolved.

Of course, it does not follow that the ancients *geometrically worked out the problem* of squaring the circle. But they doubtless knew that the visible surface of every pyramid contains the same number of triangles as a circle divided into 12 compartments, like the heavens; ¹ that it presents to those heavens just 12 angles; and that every pyramid constructed out of *equilateral triangles* must display the π proportion of 7 : 44 in the manner above described.

Every musical composition virtually squares the circle and *vice versa*. The simplest form of musical composition is the Song Form of two phrases. Of these, the first *ends* with a modulation into the key of the dominant, and the second *begins* with a return modulation into that of the tonic. As the dominant, then, is the geometrical square, directly there is a modulation into its own proper key, it becomes a tonic, having its own mediant and dominant, *i.e.* the square has become a circle; by the return modulation to the key of the original tonic, the new tonic becomes once more a dominant, and, conversely, the circle has become a square.

Now, one of the names of Osiris was "the eye," and the Great Pyramid was viewed as the tomb of Osiris. The letter, *Ayin*, which means "the eye"—whose numerical equivalent is 70 (a number associated with man), was so called from its resemblance to that organ. An Egyptian myth represents mankind as having sprung from the *eyes* of the sun-god. Now, the sun-god was not the *receiver* of light, as the eye is, but the *giver* of it. How then, came he to be identified with the eye?

The following extract from Prof. Hay's second work, "The Geometric Principle of Beauty Analyzed," seems to suggest the solution:—

"In investigating the structure of the human eye, I find the same diagram [the last one in Chapter V. *ante*] points out

¹ *Vide* the last diagram in Chapter V, *ante*.

the manner of the division into the various parts by which its extraordinary functions are performed :—A is the centre of the posterior surface of the crystalline lens ; B is the centre point of the cornea ; C the centre of the eyeball, and of the interior surface of the crystalline lens ; E D F is that portion of the surface of the retina upon which vision is most perfect ; G D H that portion of the surface of the retina which bounds perfect vision ; O P the points at which vision almost ceases, and I D K is the extent of the retina ; L to M is that portion of the eye which is flat, containing the ciliary process, the iris, and the pupil. The exact relative sizes of the different parts of this organ are variously stated by writers on its physiology, and the coincidences upon this diagram correspond to those generally given " (pp. 7-8).

One of this author's reviewers, moreover, thus distinctly connects his discoveries with the wisdom of the Egyptians and the Greek philosophy :—

"It is after all, the developed theory of Plato, who eloquently commented on the music of beautiful forms. . . .

"It is a startling proof of the depth of the Egypto-Platonic, or geometrical philosophy, transmitted to the Templar Freemasons" (Court Gazette, No. 268, p. 195).

The light reflected by the surrounding objects, then, enters at the point A ; G H is the base of a pyramid A G H, of proportions somewhat like those of the Great Pyramid of Gizeh, and the phenomenon of light entering at that point is nearly the same as that described by Fellows, the sun standing overhead at midday during the 7 months of the year when he ripens corn in those latitudes, the 7 months corresponding to the seven points O, G, E, D, F, H, P. And the portion on which vision takes place, represents the 6 months of the year from Spring to Autumn, the forepart of the eye corresponding to the 6 months from Autumn to Spring, being severally the periods of the domination of Osiris-Ilorus and of Typhon.

We find, then, the geometrical proportions of the circle, the triangle, and the square,

1. In the sun's passage through the 12 signs of the zodiac ;
2. In the musical triad ;
3. In the human eye ;

4. In the structure of the larynx; and
5. In the Great Pyramid of Gizeh.

But most important of all is the Word of God. We have seen the square and the cube in Genesis, the very words, "And God said," being represented by the cube of 7; the Flood represented the sun's circular passage through the 12 signs of the zodiac, the square being the ark and the pyramid the mountain; while the very period that Noah occupied on the mountain was the same as that which represents the sun so poised above the pyramid that he casts no shade at midday. In the centre of the Bible we have Christ and His 12 apostles. The end of it is the great pyramidal city, the New Jerusalem.

The New Jerusalem, however, is *not* to be lighted by the sun, and the proportions between height and breadth are *not* those of the Great Pyramid, as 7 : 11, but the height and breadth will be equal.

Indeed, it seems probable, from the period of the erection of the Great Pyramid, and from tradition, that it was constructed by the immediate descendants of those who "left off to build" Babylon, the earthly lighted city of the "inhabiters of the earth" (as distinguished from those who will shortly be tabernacling in the heavenly city to which they have been called), and that they employed for it the original model, storing up that model and the doctrines it was intended to teach, by means of mathematics, against the day when God should remove His restraint, and allow the Mother of Harlots to sit revealed a queen in the Land of Shinar, with her name openly proclaimed upon her brow.

The Harlot, Babylon, is, as we saw, called, in Zechariah, "a mountain;" yet in Revelation the mountains are said to be seven. Many persons suppose the woman to be the city of Rome and not Babylon at all, on account of Rome being said to be built on seven hills, and on account of their never having studied the shape of Babylon and the evidence we have of the plans of Nimrod. But Rome was no more built on seven hills than she was square in form, though her poets describe her as both. Then, the interesting question arises as to *why* the poets should have so represented her. Well, there is strong reason to believe that Rome, like Tarsus and Ecbatana, was *held* to be

built on the model of the city which Nimrod could not complete at Babylon (but which is likely ere long to be erected either by occult or demonstrative scientific methods, or both, in that same Valley of Shinar), on account of the doctrines such form inculcated, calling herself the Eternal City, a name befitting the abode of the gods.

One of the most remarkable books of the present century is a work called "Nimrod," by Hon. A. Herbert, published in 1828. Let us call its scholarly author in evidence:—

"Babylon was built saith Herodotus in a quadrangular form with equal sides, which is to say, in the form of a square, on both sides of the Euphrates.

"This shape, which is the plane of the cube or Magna Mater (for the Magna Mater was a cube) was not accidental but mystical and superstitious. Perseus, Bellerophon, or Triptolemus, or according to others, Sennacherib (perhaps we should say Calchas) founded Tarsus in imitation 'of the shape of Babylon (Abydenus ap. Euseb. Chron., L. i. p. 25, Milan) with the river Cydnus intersecting it in the middle, just as the Euphrates divides Babylon,' and this city was held so sacred, that its name is referred to in the most remarkable mysteries in the history of Perseus and Bellerophon; which by the way is a fresh proof of these heroic names belonging to the king of Babel. And Babylon could not have received this its peculiar form from Nebuchadnezzar because Sennacherib (the latest of the supposed founders of Tarsus) reigned two generations before the revolt of Nabopolassar. St. John saw a woman sitting upon a beast with seven heads, which are *seven mountains*, and the woman was *a great city*, and upon her forehead was written 'a mystery Babylon the great'" (vol. i. p. 228).

He adds that he thinks the Septimontium of Rome is Babylon, and thus continues:—

"But we are told that when first Romulus founded his asylum at Rome, he gave it the name of Quadrata (Pomp. Fest. in *Quadrata*, Solinus, c. 1, Plutarch Vit. Rom. c. ix.), *The Square City*, and notwithstanding the real irregularity of its shape, it was sometimes called by that epithet; and Ennius said in his Annals;

'Et qui sperat, Romæ regnare Quadratæ.'

"This is a still stronger case than that of Tarsus for showing the mystic importance of that shape.

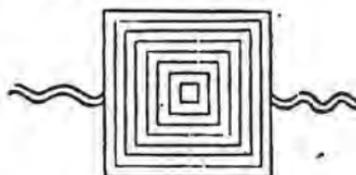
"The city of Brahmà, or Brahma-pur, upon the Mount of the Congregation is represented as a perfect square.

"And Gernscheed or Giamschid, that wonderful king of Iran built a place of enormous extent in the form of a square (Zend Avesta, tom. ii. pp. 275-7), and within it was a tower, or castle, and also a conspicuous palace. I believe the mystical reason why the square figure was preferred in constructing this place, to the circular, was the desire of imitating the ark. [That seems partly the reason, but as the ark was *microcosm*, the earth *megacosm*, and the heaven and earth *megistacosm*, it must not be forgotten that the whole was viewed as the conversion of the circle into a square.] The Asylum, Cresfugeton, Ecnomian Hill, or City of Refuge, of the tyrant was a type of the Ark, which was the asylum of all living creatures that escaped. And the Ark was an oblong rectangular parallelogram. They were, therefore, precluded from adopting the circular form, which was different *in genere*, but held themselves free to make use of such a parallelogram, as the most perfect and equal in its parts, being different only *in specie*. Cybelè (whose form was that of a cube, and who was called $\eta\ \kappa\upsilon\beta\eta$ {Strabo, L. x. p. 685}) was so named, according to the most learned of the cabalists, William Postel, *a receptaculo totius naturæ*; but the receptacle of nature presented within its quadrangular enclosure four pairs of men, being *eight* in number, from which circumstance the Egyptians took their 8 older gods, and the Romans their 8 Dii Patricii, and the number, 8, became so great a cabala, as to be called in Greek Ὀγὼ Δῶν , the House of Og. This House, I say, was a solid parallelogram, and it was esteemed by the mystics that 8 was the first number equivalent to a solid figure. . . . But the solid figure it represents is a cube, because 8 is the cube of 2. For these reasons the area of the great city was an exact square. In this particular, however, as in divers others, the anti-theists, or rebels, did but adopt to themselves, and pervert to their own views, the forms and outward signs employed by Providence to shadow out and signify Divine things. In the Revelation, where we read of "that great city, the holy Jerusalem, descend-

ing out of heaven from God" and have a detailed account of it, it is said 'and the city lieth foursquare, and the length of it is large as the breadth.'

"Babylon being divided in the middle (*Μέσον διέργει*, Herod. L. 1, c. 180, *mediâ transit Abyd.* ap. Eus. Chron. p. 25, *ἀπολαβουσα τὸν ποταμὸν εἰς μέσον*, Diod. Sic. 2, c. vii. *διὰ μέσης ῥέει*, c. viii.) by the river Euphrates, had on each side of the river an extraordinary structure. On one side of the river stood the royal palace or seraglio, vast and strong, and on the other the temple of Jupiter Belus, existing, saith Herodotus, yet in my time, and measuring in every direction 2 stadia, or 1250 feet. In the middle of this temple stood a massive tower 625 feet square at the base, and upon this another and another to the number of 8, and upon the last tower stood a great nave. And in the nave a great couch (*pulvinar Deorum*) and a golden table; but no statue therein; and no man sleeps therein, say the Chaldean priests. Only some woman sleeps there whom the god may chance to like, for the god was said to come there in person."

Then he gives this figure, which is a representation of Babylon as seen from the top, a pyramid of concentric hills with the river running through it,



and describes it as representing the 7 planetary spheres, "the concentric spheres described by Eer, the Armenian (in Plato's Republic) which constitute the 8 whirls of the adamantine distaff of Necessity, of which 7 revolve in the same direction, while the 8th revolves more rapidly in a contrary direction"¹ (pp. 229-239).

¹ Owing to the researches of Sir David Brewster, we now know that a rhomb of Iceland spar produces polarised light in such a way as to form 7 or 8 concentric coloured rings, intersected by a black rectangular cross (*Encycl. Brit.*, 8th Edit., vol. xvi. *see "Optics,"* p. 651). The above mentioned fact combined with the antiquity of the sign of the cross in the circle shows that 4000 years ago human wisdom was further removed from simian instinct than men imagine; for, those same circles, squared, give the ground-plan of the City of Nimrod.

The kingdom of *Iran*, a word possibly connected with "Eden" as Dupuis thinks, the Hebrew letters, R and D, so closely resembling one another, the *Eiren* of the Persians (whence probably εἰρήνη, "peace," of the Greeks), is most probably the origin of *Erin*, "Ireland," from which country much of our knowledge of the great socialist upheaval of Nimrod is derived, is defined by Faber (Orig. Pag. Idol., vol. iii. p. 377) as extending from the Caucasus to the Indus including the valley of Shinar, and the author just quoted expounds (vol. i. p. 141) as follows:—

"Gemscheed, or Giamschid was the *fourth* king of the Peishdadian, or Assyrian line of the kings of Iran; . . . and Nimrod is the *fourth* from Noah inclusively. . . . It is further recorded in Persia that the father of Gemscheed founded the cities of Babel, or Babylon, and Nineveh; and although the last mentioned assertion be not accurate, it is so far true that all Nimrod's acts were done in his father's lifetime."

It seems, then, first that the *seven* mountains of Babylon of Rev. xvii., and the one mountain of Zechariah iv., are 7 *concentric* hills of Babylon itself, the only *city* that has ever held a kingdom (ἡ ἕχουσα βασιλείαν) *over* the kings of the earth; secondly, that the woman *on* the seven hills was committing that crime that brought on the Flood (Gen. vi. 1-7), and the teaching of whose children brought on the Apostasy; thirdly, that this crime is the very embodiment of the Mystery of "Babylon" itself (Rev. xvii. 18); fourthly, that the doctrine of the seven planetary spheres connected with this configuration of the city is Satan's specific opposition to the seven stars of Rev. i. to iii.; fifthly, that the woman, Babylon, is in very truth a literal harlot, and in that sense, too, she is contrasted by one of the angels that had the seven Bowls with Jerusalem, the Bride of Christ. The Temple of the Seven Lights dedicated to Nebo, still to be seen at Borsippa, which is a pyramid composed of seven concentric hills, entirely bears out the view of the author of "Nimrod;" for the hills are the 7 lights, and are well known to represent the 7 planetary spheres.

Madame Blavatzky thinks the seven chambers in the Great Pyramid of Gizeh were intended to represent in the Mysteries the flight of the soul through the seven planetary spheres.

One further fact is worth mentioning, as illustrating the analogy in design between the New Jerusalem, the Babylon of Nimrod, and the Pyramid:—

"Around many of the Pyramids *peribolus walls* may be seen, and it is probable that some enclosure originally existed around them" (*Encycl. Brit.*, *sub voce* "Pyramid," IXth Ed., vol. 20, p. 123). The same thought of the pyramid, the 7 concentric hills, seems to have been intended in the mystic words found on the temple of Isis, who is the Harlot Babylon, at Sais, according to Plutarch, "I am Isis, all that hath been, is, and shall be, and my veil hath no mortal removed;" for, it is thus marked, like the decade of Pythagoras and the tetragrammaton above mentioned, in a triangle, being the plane of the pyramid inverted, and has apparently the seven hills indicated:—

Ἴσις ἐγὼ εἶμι παντο γεγονος και ὄν και
εσομενος και το εμον πεπλον
ουδεις των θνη
θων ἄπε
καλυ
ψε
ν

Another instance of the same intention to represent the triangle, or plane of the pyramid, is to be found in the famous Abracadabra amulet. It contains 66 letters. This is its configuration:—

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

The seven pagodas of Mahabalipur (*Maha* = "great," *bali* = "sun," *pur* = "city"—a trinity-in-unity meaning "the city of

the great sun") seem to constitute another effort to realise a part of the original idea of Babylon. A full description of them is given in Moor's "Hindu Pantheon," which space does not allow me to transcribe. The pagodas are 7 in number, are inhabited, and consist of concentric squares, in the well-known pagoda shape, one above another.

The pyramids of the ancients were often represented as cities—the abodes of the stars, that is, of the blest. Sometimes the figures of gods and their habitations—this is usually found in Asia—sometimes living religious orders dwelt in them—as in Assyria and Egypt—but the idea was the same.

The book of Euclid, as already pointed out, derives the triangle from the circle in its very first proposition, and ends by uniting it to the square, in the pyramidal form, so that even in that ancient work on geometry, the triangle is found to represent the same idea of mediation between the other two homogeneous forms of the circle and the square, as found in its musical counterpart, the mediant.

Now, the best derivation of the word, "Abracadabra," seems to be that adopted by Mr. L. Greenlees in his "Gifford Lectures and Max Müller," viz. *ha baruk ha dabar*, the Hebrew for "The Blessed Word," but *dabar* in Paganism also meant "Bee," as Mr. Hislop points out in "The Two Babylons" (pp. 317-21). The Bee was the emblem of the sun-god in Assyria and also in Persia—in fact, in the kingdom of Iran (Eden), where Nimrod made his empire, and which has given us the very word "paradise," the Bee was called *μεσίτης* (*mēsites*), the "mediator," and popery has even connected this insect with Christ, borrowing from ancient paganism, which, in its turn, started by perverting early revelation. This was done, not merely because the Bee produces wax, which gives the *light* of the candle, but on account of the sweetness of the honey it produces. He quotes the *Pancarpium Marianum*, which he says refers to Mary under the title of "The Paradise of Delight:"—"In this paradise that celestial Bee, that is, the *Incarnate Wisdom*, did feed. Here it found that dropping honeycomb, with which the whole bitterness of the corrupted world has been turned into sweetness."

Mr. Hislop thinks the use of the same word, *Dabar*, for

both *Logos* and "Bee" is a mere equivocal, just another instance of the perpetual word-play of Paganism, but I am inclined to think that the Bee was actually named "Dabar,"¹ or "the Revealer of the Godhead," as exemplifying, in its habits, what was to be done by Christ as the Seed of the Woman, the Sun of Righteousness, the Mediator, through Whom paradise would be restored—the great pyramidal city, the New Jerusalem. Like the Ant, the Bee seems to be a type of the Righteous Servant. Both insects are *labourers*, both are masons, and work by geometry. Their acts are not the result of intellect, or of any will of their own, but the direct consequence of an instinct divinely given at their creation, and which never varies in time or place.

Lord Brougham in an introductory discourse on the Objects, Pleasures, and Advantages of Science for "The Circle of the Sciences" makes the following interesting remarks—my italics:—

"If you have a certain space, as a room, to fill up with closets or little cells, all of the same size and shape, there are only three figures which will answer, and enable you to fill the room without losing any space between the cells; *they must either be squares, or figures of three equal sides [equilateral triangles], or figures of six equal sides [hexagons]*. With any other figures whatever space would be lost between the cells. This is evident upon considering the matter; and it is proved by mathematical reasoning. *The six-sided figure is by far the most convenient of those three shapes*, because its corners are flatter, and any round body placed in it has therefore more space, less room being lost in the corners [the reader might compare the cellular, hexagonal figure in Appendix D.]. This figure, too, is the strongest of the three; any pressure from without or from within will hurt it least, as it has something of the strength of an arch. A round figure would be still stronger, but then room would be lost between the circles, whereas with the six-sided figure none is lost. Now, it is a most remarkable fact that Bees build their cells exactly in this

¹ As *Bar* means "Son," and *Dya* "God," probably *Dabar* means "Son of God"—hence the "Word" or *Logos*. *Izdhubar*, the hero of the tablets, who is thought to be Nimrod, seems to be the same word, with the prefix *Iso* or *Iuso*, "Saviour."

shape, and thereby save both room and materials beyond what they could save if they built them in any other shape whatever. They build in the very best possible shape for their purpose, which is to save all the room and all the wax they can. So far as to the shape of the walls of each cell; but the roof and floor, or top and bottom, are built on equally true principles. It is proved by mathematicians that, to give the greatest strength, and save the most room, the roof and floor must be made of *three square planes meeting in a point* [he means three rhombs], and they have further proved, by a demonstration belonging to the highest parts of Algebra, that there is one particular angle or inclination of those planes to each other where they meet, which makes a greater saving of materials and of work than any other inclination whatever could possibly do. Now, the Bees actually make the tops and bottoms of their cells of three planes meeting in a point; and the inclinations or angles at which they meet are precisely those found out by the mathematician to be the best possible for saving wax and work. König, pupil of Bernoulli, and Maclaurin, proved by very refined investigations, carried on with the aid of the fluxional calculus, that the obtuse angle must be $109^{\circ} 28'$, and the acute $70^{\circ} 32'$, to save the most wax and work possible. Maraldi found by actual measurement, that the angles are about 110° and 70° . The angles never vary in any place. Who would dream of the Bee knowing the highest branch of the Mathematics—the fruit of Newton's most wonderful discovery—a result, too, of which he was himself ignorant, one of his most celebrated followers having found it out in a later age?" (pp. xxviii. and xxix.).

The first thing we notice is the grand principle that runs through Word and Works—God working by geometry. The Bee employs the circle, the triangle, and the square. The hexagon, which is the first figure composed of straight lines approximating the shape of the *circle* (and it is compounded of 6 triangles) is used for the cells, and the roof of the cell is a figure made up of planes of the *square*, or the nearest possible approach to it, the rhombus.

There is an interesting point of analogy with the pyramid. Just as the height of the Great Pyramid of Gizeh is to its

breadth in the π proportion, the same ratio as between the diameter of a *circle* and the semicircle, dividing the 180 of the latter into 70° and 110° (the number 18 we have seen to be frequently similarly broken into 7 + 11 elsewhere in nature), so do the acute and obtuse angles in the structure of the roof of the cell represent that precise ratio of 70 : 110. The triangle is a splendid emblem of mediation between the circle and the square; for, whereas the circle contains 360°, the angles of a triangle contain only 180°, and thus represent the principle of Bisection, and in the square, the sum of whose angles represents 360°, the original number of degrees is restored, and thus by *means*, or *mediation* of the triangle, the circle is squared. The roof of the cell is, in fact, a kind of pyramid, being made up of 3 4-sided figures, instead of 4 3-sided figures, inclined to an apex.

But the Bee is connected with the *true* pyramidal form, in another way, which, taken in conjunction with the foregoing, shows how that insect is indeed a token of the execution of God's purpose in creation, first opened up in Genesis, continued throughout Scripture, and finally closed up for ever in the Apocalypse.

Lord Brougham further writes:—

“ We have seen how wonderfully the Bee works, according to rules discovered by man thousands of years after the insect had been following them with perfect accuracy. [I join issue about the thousands of years; for, I am endeavouring to prove that the Chaldeans knew all these things as a logical consequence of primeval revelation from God]. The same little animal seems to be acquainted with principles of which we are still ignorant. We can, by crossing, vary the forms of cattle with astonishing nicety; but we can have no means of altering the nature of an animal once born, by means of treatment and feeding. This power, however, is undeniably possessed by the Bees. When the *queen* bee is lost by death or otherwise, they choose a grub from among those which are born for workers; they make three cells into one, and placing a grub there, they build a tube round it; they afterwards build another cell of a pyramidal form, into which the grub grows; they feed it with peculiar food, and tend it with extreme care.

It becomes, when transformed from the worm to the fly, not a worker, but a queen bee" (pp. xlii. and xliii.).

The process is, of course, the bestowal of generative power. Had the grub developed into a worker bee it could never have become a mother. And this process commences with the establishment of a trinity-in-unity, and the placing the body within a pyramid, the well-known emblems of continuity of life. And mark this, the apiary is a kingdom, and as such asserts its power to war against others. The analogy with the teachings of the Apocalypse is very complete; for, we read there of the kingdom of workers, of the armies of heaven, of the queen, and the great pyramidal city. These facts are subversive of the notion that ancient beliefs only arose out of optical illusions in the stars. The Bee is no optical illusion.

Huber's remarks render the subject still more interesting. The drone, or father, *yields up his life* at the time of the fertilisation of the queen, and *the air* is always the scene of this event (p. 35). The "tube" he describes as *cylindrical*, and the period passed in the tube is *three days and three nights*, while the pyramid *hangs* in a perpendicular direction. The worm within the latter can only move in a *spiral* direction (pp. 65-67), and this, as well as the suspension of the pyramid, suggests the New Jerusalem with its great spiral street. The period the creature passes in the egg is also *three nycthemera*, and another 5 days in the vermicular condition make up 8 days, when it prepares for a *new birth* by passing into the cocoon state.

Lord Brougham next takes up the subject of the Ant.

"The labours and the policy of the Ants are, when closely examined, still more wonderful, perhaps, than those of the Bees. Their nest is a *city* consisting of *dwelling-places, halls, streets, and squares into which the streets open*. . . . A traveller, who lately filled a high station in the French Government, Mr. Malouet, has described one of their cities, and were not the account confirmed by various testimonies, it might seem exaggerated. He observed at a great distance what seemed a lofty structure, and was informed by his guide that it consisted of an ant-hill, which could not be approached without danger of being devoured. Its height was from fifteen to twenty feet,

and its base thirty or forty feet square. Its sides inclined, like the lower part of a pyramid, the point being cut off" (p. xlv.).

Thus does that labourer and warrior, the Ant, also a member of a kingdom, complete the picture; for, *the pyramidal city is laid out in streets and squares with halls and abodes.*

The Mysteries ended with the sight of the goddess—who is the city, and the building of Babylon was probably, therefore, part of the aim of those who instituted them. 'It was a rapturous sight, the reward of all the previous trials of the initiate. Alas, how Christians forget that the mysteries of God end in a similar way! John fell down to worship even the angel when he saw the city. Let us, then, at least pause a moment here to contemplate what it has pleased God to reveal to us in Rev. xxi. and xxii., contrasting the same with Rev. xvi. 19 to xix. 4.

Herodotus describes the walls of Babylon as 120 stadia each way, *i.e.*, 480 stadia altogether. John multiplies the 120 by 100, and New Jerusalem has walls 12,000 stadia each way, in all 48,000 stadia. 120 years was the ark in building, and another 120 elapsed between the Flood and the Dispersion. The division of Roman history as into 3 periods each 120 years has already been alluded to, and these are 360, the number of days in the year of Noah's calendar.

The size of the New Jerusalem is stupendous. It would cover nearly the whole area of Europe. Its beauty is dazzling beyond what it has ever entered into the heart of man to conceive. It seems that GOD CROWNS HIS GREAT REVELATION TO MAN BY SHOWING HIM THAT EVERY LEGITIMATE CRAVING OF THE HUMAN HEART WILL EVENTUALLY BE MORE THAN REALISED—THROUGH THE ATONEMENT, AND NOT OTHERWISE. It is certain He means us to contemplate the picture He has drawn. The practical effect of doing so is likely to be very great. Our cravings are for a material home. The airy and visionary future which unscriptural teachings till quite lately represented to the world as the climax of Christian happiness, has not been successful in inducing that readiness to give up worldliness and present material comforts which is set before us in the New Testament. Men have not cared to sacrifice real,

solid, present advantages for future enjoyments the nature of which they do not understand. The sign that people do not *want* an airy future home, as a compensation for the increased amount of labour that is now necessary to secure a livelihood, is the increasing demand for present pleasure. Palaces, parks, and recreation grounds of all descriptions are fast being laid out, sea-side resorts are more and more frequented, the Continent is traversed by pleasure seekers, and cheap excursions are everywhere being organised; then, theatres are on the increase, and the display in them is every year on a more expensive scale, and the music halls and dancing saloons are thriving better and better. And all this is in the spirit of Great Babylon. Men are lovers of pleasure more than lovers of God. Till quite lately no effort has been made to convince them that God has prepared some vastly better thing for those who love Him, as material and as solid as the world they are asked to give up, and indeed *must* give up at death, and which *must* come to nought—for it is doomed. Therefore, the tendency is still, as of yore, however the thought may slumber as a far-away dream, to build the Babylon of the Apocalypse, the same which Nimrod attempted. She will be a great commercial city, strong as a city of that shape must needs be, the home of the world's most unhallowed pleasure, so much so that she will enrich the very carriers of her luxuries, while her merchants will be millionaires. It is for this that the commercial rule of the present century is secretly preparing, and this woman, Babylon, is now hidden amid all the turmoil of mercantile *strife*, euphemistically denominated "*competition*," preparatory to the display of her luxuries in her true home, the Land of Shinar (Zech. v. 5-11).

Many think that Babylon is only a system of priestcraft, but in the *manifestation* of the city, the most remarkable feature is the *absence* of allusion to priests. There are kings, merchants, shipmasters; but no priests.

In the Suttas, we have an account of a mighty city with seven ramparts, exactly as we have described, and arrayed in gold and silver and precious stones, where all sorts of music is to be heard, and where the gambler and the drunkard will perpetually revel.

The ideal seems that of the Babylon of Revelation tinged with traditions of Eden, and with the hope of the city that hath the foundations mingled with a certain dreamy characteristic of oriental exaggeration. With what surprise would a Buddhist devotee receive the explanation that his city of "the king of glory" is only the Church of Rome! Yet so we who call ourselves Christians have not scrupled to call the very similar city that we find in the Apocalypse.¹ Look at the

¹ The frequent Christian defence that the Buddhist idea of the jewelled city was borrowed from the account of the New Jerusalem in the Apocalypse, has been attended by that class of mischief that usually results from fleeing to a weak argument. Not only is the New Jerusalem in the apocryphal book of Tobit (remember, in *Isaiah* the New Jerusalem is distinctly identified in its essence with the earthly city, just as Jerusalem in heaven and Jerusalem on earth are the woman of Rev. xii.), but Abraham himself looked for "the city which hath the foundations." This gives us 2000 years prior to the Apocalypse, and we may safely infer that Abraham saw through the Chaldean Astrotheology (just as Moses did through the Egyptian), even if he did not hear direct from Shem, as he might have done, how the very history of the Flood compared with the beliefs current in that day regarding the Serpent and the Phallus, arising from that God-forgetfulness that developed sins so terrible that the greatest cities of the world had to be devoured by flames, and even if he did not hear from him what was lost to man in Eden.

A meeting of the Society of Arts was held on March 15th, 1887, when Sir George Birdwood, M.D., LL.D., K.C.I.E., C.S.I., author of the "Tabular Statement of the Twelve Stones of Aaron's Breastplate," as chairman, made a few remarks on "The application of Gems to the Art of the Goldsmith." The following will give an idea of the argument, and show the blasphemous Satan is preparing:—

"Sabaism so termed from the Hebrew *tsabaoth*, 'armies,' applied particularly to 'the host of heaven, astral and angelic, is the worship of the 7 planets, and 12 signs of the zodiac, and of the stellar bodies generally, and originated in the study of chronometric astronomy among the Chaldeans, who from the first incorporated with it the older phallic worship of their country. . . . The Hebrews were altogether Chaldean by culture if not in race, and in the sacred Scriptures . . . show themselves to have been inspired in every stage of their religious development by the supernatural conceptions and poetic imagery of Mesopotamian Sabaism, which reaches its highest flights [my italics] in the theologised astrology of the Book of Daniel and the Revelation of St. John the Divine."

Fellow Christians, if you refuse to connect Gen. i. 14 with Rev. i. 2 and the whole Apocalypse, and to see that God in the Apocalypse is using the constellations for tokens in just that same sense in which the ancients understood them, see whether these accusations of astrology against the Apostle John will not multiply. He goes on to say:—

"But the Chaldeans did not only regard each separate constellation, and indeed each separate asterism, as a distinct divinity, they also conceived of the entire expanse of the starry firmament above with the green earth lying outstretched

structure of the passage. Compare that beginning and end of the subject. John was taken to see *the judgment* of the woman, and that judgment is distinctly stated to take place in the xviiith and xixth chapters and not in the xviith, so that it seems impossible to draw any distinction between the identity of the woman and the city, between the Harlot of Rev. xvii. and the City of Rev. xviii. The following is the text of the portion of the Mahâ-Sudassana Sutta, "the King of Glory," translated from the Pali by Mr. T. W. Rhys-Davids, chap. i. 4 to 9:—

4. "The royal city Kusâvati, Ânanda, was surrounded by Seven Ramparts. Of these one rampart was of gold, and one of silver, and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems!

5. "To the royal city, Kusâvati, Ânanda, there were Four Gates. One gate was of gold, and one of silver, and one of jade, and one of crystal. At each gate seven pillars were

beneath as a corporate God, one and indivisible; the Macrocosm of Pythagoras, which as their ouranography became perfected on the basis of the existing zodiacal and planetary system, they, under the influence of the phallic ideas still prevailing universally in the East, figured as an immaculate virgin mother; as a fruitful tree planted by the river of eternal life; as a holy mountain, the mountain of the gods, i.e., the celestial Mount Zion, Mount Meru, Mount Olympus, &c., having its territorial counterpart on earth, and as a heavenly city, *Κόσμου πόλις, flammantia moenia mundi*, 'the Heavenly Jerusalem,' &c."

Earlier in his address he says:—

"The breast of Aaron' was, in my opinion, just one of these amulets, only it was a zodiacal instead of a planetary palladium. Every one will now admit that the description of the Heavenly Jerusalem, in the Book of Revelation, is derived from Chaldean Astrology. Anyhow it is not original, but taken from the far older book of Tobit."

Well, of course, it is quite possible to read the Bible without any knowledge of its machinery, just as an engine-driver may pursue his calling without any knowledge of the properties of steam, or as a Lancashire workman may weave without ever going near the furnaces. And it is also possible to say that we know nothing of the meaning of the figures that run through the Scripture, just as we may, if we like, say a man has only to believe to be a Christian and need know nothing of Jewish Prophecy for that purpose, still less study the lesson of the Flood. The principle of Agnosticism is somewhat similar. The agnostic simply says he "knows nothing" of the origin and drift of things, and that is to his credulous mind proof positive that the Scriptures cannot teach anything on the subject. But the man who truly loves his Bible will value *everything* in it, and will certainly not despise its machinery—the very ground-work of the whole of that elaborate piece of masonry that God has built up in the Scriptures, the grammar of it all.

fixed; in height three times or four times the height of a man. And one pillar was of gold, and one of silver, and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems.

6. "The Royal city, Kusāvatt, Ânanda, was surrounded by Seven Rows of Palm-Trees. One row was of palms of gold, and one of silver, and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems.

7. "And the Golden Palms had trunks of gold, and leaves and fruits of silver. And the Silver Palms had trunks of silver, and leaves and fruits of gold. And the Palms of Beryl had trunks of beryl, and leaves and fruits of crystal. And the Crystal Palms had trunks of crystal, and leaves and fruits of beryl. And the Agate Palms had trunks of agate, and leaves and fruits of coral. And the Coral Palms had trunks of coral, and leaves and fruits of agate. And the Palms of every kind of gem had trunks and leaves and fruits of every kind of gem.

8. "And when those rows of palm-trees, Ânanda, were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating. Just, Ânanda, as the seven kinds of instruments yield, when played upon, to the skilful man, a sound sweet, and pleasant, and charming, and intoxicating, just even so, Ânanda, when those rows of palm-trees were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating.

9. "And whoever, Ânanda, in the royal city, Kusāvati, were at that time gamblers, drunkards, and given to drink, they used to dance round together to the sound of those palms when shaken by the wind."

But Babylon, beautiful and seductive as she will be, can never attain to the wondrous picture of the New Jerusalem. The conditions of this present earth would not allow of a city 1500 miles high, nor do all the materials of New Jerusalem apparently even exist upon it.

Faber and others have shown us that Fairy Tales arose out of Mythology and the Mysteries, and these last we have seen to contain the perversion of the doctrine of the Eternal City, New Jerusalem. It is well known that the Drama also took its rise from the shows of the Mysteries, and the Flood we have

seen was a kind of dramatic enactment of the whole Mystery of God.

Now, the combination of these two things, Fairy Tales and the Drama, is Modern Extravaganza. It is the nearest attempt to realise the imaginary. Alas, we all know how contaminated are the precincts of the stage, *especially* where extravaganza is the subject, and this proves how utterly unfit is unredeemed man for such "fairy realms of splendour;" for, in a world of sin, vice is the invariable concomitant of luxury. In extravaganza, the female element preponderates, but, alas, not in the purity of New Jerusalem; the gold and brilliant gems are but taudry gewgaws, which, in the light of the sun, would look gaudy and vulgar; the cascades and glittering fountains are unreal; the wings of the denizens of stage-land enable nobody to soar into the air; the brilliant lights are redolent of sulphur and noxious gases; the atmosphere is heavy and unwholesome; the hour, that which finds the steady and hardworking in their beds.

In *New Jerusalem* all is *real*, and not only equal to all that poets, painters, and dramatists have ever conceived, but far transcending in size and beauty all their wildest phantasies. Neither eye, ear, nor heart of man, have ever approached the gorgeous reality depicted in Revelation xxi. and xxii.

Think of that glorious pyramid rising tier upon tier, of such dimensions and of such a brilliancy as to light up all the earth, and feast the enraptured eyes of a world of spectators! Such will be its outline. As to its colour, it will have the general appearance of jasper stone, that is, it will have all the colours of the rainbow, but it will not be opaque like that gem, but clear as crystal. A veritable crystal palace! How men have tried to realise this ideal! Its iridescence will perhaps be a perpetual reminder of those within and to those without of God's everlasting covenant with Noah and of the Mystery of God then completed. "Then, how beautiful its great golden street! Gold is bright as well as precious; but this street will not be opaque like gold, but clear as crystal, and hence more beautiful. And then its lovely stream winding round it, anon gliding softly along its stately terraces, anon glittering in fairy fountains and cascades, green and blue, and red, and gold, and

silver, from the rays of all the enchanting lights reflected from the surface of the city, and the various hues of its precious stones and pearls!

And what a vegetation! The tree of life will be there; innumerable specimens will flank the riverside; its flowers will doubtless surpass in beauty all that the art of man has wrested from nature in his efforts to adorn our gardens and our parks; and his endeavours to gratify the palate with luscious fruits will be left far behind at the manifestation of this tree, which will give fruits of as many different kinds as there are months in the year, and yield them once a month. The fragrance of both flowers and fruits will doubtless far exceed that of the finest perfumes now found either in art or nature; for the curse on the soil is not yet removed.

Her light will be that of God Himself, and the inhabitants of that happy land where all is holiness and love and ravishing splendour, where every sense shall testify to the Creator, in Whose praise all Creation itself shall be one loud hymn, will be blessed for ever and ever by the united presence of the Lord our God and the Beloved Son in Whom He is well pleased—the same Jesus Who threaded that path of sorrows that saved our souls from hell, for us to inherit the eternal joys of these delightful mansions in the house of His Father, and to *realise* the love that passeth the love of woman!

CHAPTER XII.

THE APORRHETA.

ALAS! we must leave the delights of the contemplation of the New Jerusalem, and turn to a far less agreeable subject. We must do this, because we are coming to the great climax of our theme.

Up to the present the *analogy* between the machinery employed in the Mystery of God and that in the Mystery of Lawlessness has been mainly dwelt upon. We now come upon the great broad line of demarcation—and the very previous analogy heightens the ultimate *contrast*.

The Mysteries contained one great and important secret, always withheld from the public cognisance, and as it was at the time when the Mysteries had been revived that the Apocalypse was handed to us, as the early Christian Fathers were mostly ex-initiates, and as Paganism was the stronghold of Satan's system, if we are to hear and keep the sayings of that Book, it is necessary for us to look at it in its true light of God's armoury against *all* that Paganism has ever taught or has yet to teach, and especially as the revelation of an omniscient Lord to his children of the nature of this awful secret.

It is necessary here to advert to and lay stress upon a point that has escaped the notice of even the most advanced interpreters of the Apocalypse, which is vital to a right apprehension of the Book and has a most serious bearing on this part of my subject.

John testified the testimony of Jesus Christ, which Paul tells us was to the circumcision only (Rev. i. 1-3, Rom. xv. 8, xvi. 25) and a distinct testimony to his own (which was a mystery hidden *from* the prophets and in no way "the spirit of prophecy") announcing the union of Jew and Gentile in

One Body. There is no reference to the One Body in the Apocalypse. It is not once specified.

The nature of the testimony of Jesus is published in Isaiah lxi. and lxii. The chaplet in the Lord's right hand therein referred to is the wreath of seven stars of the Apocalypse, and is pronounced to be *Israel*. The promise of the "new name" is there said to be made to Israel—as well as the glory of the Bride, the New Jerusalem.

A special *locality* is emphasised in the seven epistles of the Apocalypse, and the whole is said to be *prophecy*, thus presenting a double contrast to the epistles of the Apostle Paul. That locality is the dominions of Attalus III., the then headquarters of THE SECRET SOCIETY that was established at Babel, and which has manipulated empire from that day to this, regulating by its dictum every great change that it has experienced—the Harlot riding upon the Beast. The work of Christ was to destroy the works of the Devil, who we learn had his throne in Pergamos, where he was worshipped in *propria persona* under the name of Æsculapius, the serpent-god, "the man-instructing serpent."¹

The secret was called the aporrheta, ἀπόρρητα, a word whose figuration, by the way, is 660, like that of the Hebrew סתר, *Satar*, "to hide"—whence *mistar*, the original word for mystery, or "thing hidden." This much is known and acknowledged regarding it, viz., that it taught the worship of a deity superior to all the gods worshipped by the masses. Some have assumed, therefore, that the "one god" was the Creator. But that is surely a most hasty conclusion. Was it for *that* that the ten plagues afflicted Egypt, and Pharaoh and his hosts were drowned in the Red Sea? Does the Apocalypse predict still greater plagues for such doctrines as *that*? Contrast Rev. xiv. 7.

Another view is that the hermaphrodite god, Noah-and-the-Ark, is the deity in question. But what great secret was there in *that*, to guard so jealously with frightful oaths and terrible threats? Wherein does such a god differ from the common idols worshipped by the masses?

The writers who have put forward the above views seem to

¹ *Aish-shkul-ape* ("The Two Babylons").

have concentrated their attention on the symbols. The true and only sure method is, however, to read the Apocalypse *in general*, and study *in particular* the great enigma of Rev. xlii. 18, looking to the symbols for illustration only.

The only unfailing method of interpreting Scripture is the structural. What is the structure of the great mystery of evil in Scripture? Where do we first hear of Satan's activity, and where do we read of the end of it? These are the questions we have to ask ourselves. Then we have to compare the beginning and the end, in order to get a firm grasp of the general character of all that intervenes.

Now, surely, the great poles of Satan's action are Genesis iii. 1 and Rev. xlii. 18; for Rev. xvii. 1 to xix. 4 is explanatory of God's *judgment* upon evil, and Rev. xx. is God's *judgment* of Satan, and not the evil itself.

Let us, then, compare Genesis iii. 1 and Rev. xlii. 18:—

First we notice that Satan never appears in any other Book in the Bible under the name of the serpent. He reappears in Revelation under this emblem—given as one of the "signs," one taken from the Garden of Eden and written in the heavens.

But in the Revelation he has developed a feature not found in Genesis. He is seen in the character of THE GUARDIAN GOD OF THE FOURTH EMPIRE of Daniel's vision; for he has the ten horns upon his head which identify him with the fourth beast. Every schoolboy knows that the name of the guardian god of the Romans is *Janus*. It was Janus that stood up for the people of Rome—just as the angelic prince of Israel will "stand up" for Daniel's people at the very time of this vision. It was Janus that usurped the offices of Christ, that held the keys, the opener and shutter, *Patulcius* and *Clusivius*; and the gates of the passage of Janus were never closed except on three occasions when Rome was at peace; for, all the rest of the time he was with them in their wars, doing battle for them.

Janus was represented as the god of the year; he presided over the four seasons, *i.e.*, the four gates of the zodiacal square; the month, January, which "opened" the year, was named after him. On New Year's day, it was customary to make presents of a medal of this god, on the obverse side of which was his bust, consisting of two heads back to back, the one of

an old, and the other of a young, man, while on the reverse side was a ship.

The idea, therefore, presented to us is an identification of the devil and Noah, worshipped as the great solar serpent, and as Noah was the grand emblem of the Sun of Righteousness and the Seed of the Woman, if this be indeed the secret of the Mysteries, it must awaken suggestions in the mind of every Christian which his whole being cannot but regard with the utmost abhorrence.

But to proceed.

From Genesis we learn that the mischief perpetrated was linguistic in character (xi. 6-9); from Revelation that it is mathematical (xiii. 18). And these two characteristics are really one; for, every letter of the ancient languages expressed a number.

The reader who has so far followed my argument will see that it has been all along mainly a combination of the etymological and mathematical methods.

If, therefore, the key to the secret lay in the name of Janus, we should expect to find it unlock the door of both the etymological and numerical methods pursued.

An inquiry, therefore, into the origin of the word and its numerical equivalent is imperatively demanded. Let me endeavour to discharge the task:—

The author of "The Two Babylons," who sees the Noëtic origin of the name, and identifies it with that of the famous aquatic god, Oannes, thus writes:—

"Janus was publicly known to all Rome, to the uninitiated and initiated alike, as the grand Mediator, the opener and shutter, who had the key of the invisible world. Now what means the name Janus? That name, as Cornificius in Macrobius shows, was properly Eanus (*Saturnalia*, lib. i. cap. 9, p. 54, G.); and in ancient Chaldee, E-anush signifies 'the man.' By that very name the Babylonian beast from the sea was called when it first made its appearance. The name, as given in Greek by Berossus, is O-anne (p. 48); but this is just the very way we might expect 'He-anesh,' 'the man,' to appear in Greek. The name, E-anush, or 'the man,' was applied to the Babylonian Messiah as identifying him with

THE SEED OF THE WOMAN" (p. 445). The small capitals are mine.

Now, while there cannot be much doubt that the late Mr. Hislop here proves his case, there appears the strongest reason for believing that *H'anesht*, or *Hanesht*, has a still more important meaning than "the man," even than 'the fallen man' which he gives as the idea of *anesht* on the next page but one, where simply substituting the Egyptian for the Chaldeæ definite article, he shows that Janus, Hanesht, or Eanus, is Ph'anesht—who is Phanes, Phaneus, Faunus, P'an, Fan, Van, Phenu, Phœnix, Bennu, Venus, *et hoc genus omne*.

The common Latin word for door, *janua*, Bryant says is derived from *Janus*. Bryant also shows that he was sometimes called *Jannus*, whence it seems probable the Latin word for year, *annus*, sprung, if indeed it did not come from the original *anesht*, or *Hu-Nesh*.

As the Hebrew letters proceeded from the signs of the zodiac, there can be but little doubt that the Hebrew was the most ancient of languages, as it is the Hebrew only (and *not* the Phœnician) that have been formed from the "signs." The Phœnicians were, therefore, innovators, and their innovations descended to the Greek language, in which the grand key to the secret is given us in Rev. xiii. 18.

It is interesting, and indeed most important, to consider some of their leading innovations, as well as the general career of that remarkable people.

They instituted the method of expressing every sound by a letter. They may have been impelled to this after the confusion of tongues, or they may have concluded that the omission of vowels in the original Hebrew was a defect. At all events, they adopted pretty nearly the pronunciation of all the Hebrew consonants, and gave to the aspirates which form the fifth and eighth letter in the Hebrew, so closely resembling each other in shape, the character of the vowel, E. Then, the sixth letter, the Vau, or Digamma, which in the Hebrew is both a vowel and a consonant, like the Latin, V, which corresponds to it, was used by the ancients as a breathing, and placed at the beginning of every word commencing with a vowel.

Mr. Hargrave Jennings writes, "The Æolic digamma is the

cruz of philologists. The ancients pronounced every word which began with a vowel with an aspirate, which had the sound of our W, and was often expressed by B or Y, and also Γ. For this the figure of a double Γ or F, was invented, whence the name Digamma. The Latin language was derived from the Æolic dialect, and naturally adopted the Digamma, which it generally expressed by V. B-F, P-F, are interchangeable letters" (*The Rosicrucians*, p. 287). The I and B were also occasionally interchanged, as in *Iacchus* and *Bacchus*, *Jabulon* and *Bubulon*, &c.

Following out these principles, the word *Hanesh* is the *Ha Nahash*, שֶׁנָּחָשׁ, "the serpent" of Genesis iii. 1, thus showing the very name of Janus, the guardian god of the Fourth Empire, to correspond with the emblem of the Devil in the Apocalypse, "that old serpent." *Nahash*, נָחָשׁ, is thus changed into *Nesh*, which, with the article *Ha*, is *Hanesh* or *Janus*, and converting the aspirate of the article again into E, it is *Eanush* or *Eanus*. This would be expressed by the letters H N H Σ, *Encs*, and prefixing the letter Y as the equivalent of the U, or digamma, it becomes Y H N H Σ, *Yencs*, that is, *Yanus* or *Janus*. (If it be objected that one of the aspirates in this word should naturally be converted into the short E, or epsilon, and not the long E, or ēta, I would reply that the question is not one of the conversion but of perversion, and that after so radical a change as that from an *h* to an *e*, the question as to whether it should be a long or a short *e* would be determined according to the object the perverters would have in view, and we know from the Scriptures what that object was.) And the letters, Y H N H Σ, have the numerical equivalent 666—the very same letters of 'H N H Y Σ, "the ship"—the same "ship" that appeared on the above-named medal.

It so happens that this very letter, the U, or Digamma, occurs in the very text we are considering, Genesis iii. 1, being in the Hebrew the copulative that introduces the subject. The word שֶׁנָּחָשׁ is thus three words in one, a trinity in unity, "Now-the-serpent," having the numerical equivalent, 666, meaning at once Janus and the Devil. It is the first word that introduces the subject of the activity of evil into Holy Scripture. And YHNHΣ is the name of Noah, N H, in the

midst of the $\Upsilon \text{ H } \Sigma$, that is, Noah and his three sons, Japhet, Ham, and Shem, or still better Noah in the midst of I.H.S., the root of the name, Ἰησοῦς ; for, so the innovators apparently set to work. The U in Hebrew is used to express the sound O; hence *U Ha Nesh = O-annēs*. The ending of the subject of the activity of evil is in precise analogy with the foregoing—except that in place of putting Christ's name, and Noah's, or the ark's, within the serpent's, it puts the serpent within Christ's and the ark's. For the *last* word on the subject is Χξς or Chξst , a trinity-in-unity of letters expressing numerically 666, and presenting a serpent erect, as if defiant of the curse on it, in the midst of the root of the name of Christ and the root expressive of the ark or chest in many languages. For, the Latin *Cista*, the Greek *Cisté*, κίστη , the Scotch and Dutch *Kist*, the Spanish *Ccsta*, and the *Chest* of Freemasonry are all the same word, and Romans, Greeks, and Freemasons all connect the serpent with the ark or chest in which the emblems of the *Pagan* mysteries were deposited. And as our text uses the word, Νοῦς , *Nous*, it was probably originally *Noah*, perverted into identity with *Nahash*, the second syllable of the name of Janus, while the allusion to "wisdom" is possibly in opposition to the Pagan doctrine that the serpent was the divine wisdom or λόγος .

The great Satanic device, then, was to bring about a mysterious union between the Serpent and the Redeemer—the devil in Christ and Christ in the devil.

Take the structure of the account of Our Lord's ministry, the subject to which allusion was made in Chap. X. *ante*. The terms that Nimrod had accepted and the execution of which was interrupted, were apparently the same ones that were offered to the Lord, and which He indignantly refused. The offer seems to have been made on two occasions; for, the temptation, initiated at the outset of His ministry, and which then only ceased "for a season," seems to have been brought to a close only at the end of the same when Satan obtained Judas—in Gethsemane, and on the cross—"Satan's hour and the power of darkness." Those who would wish to see the exposition on which this is based are commended to "Outlines of Prophecy," by Robert Brown, pp. 593-9. (S. W. Partridge & Co.)

Having been foiled in that great effort, the next development of the scheme was a setting up of a pretence that it succeeded. Immediately after this refusal, we find evil spirits giving their testimony that He is the Christ (Luke iv. 41), and learn that Jesus showed that this pretended connection between them and Him was what He was expressly labouring to prevent the world from believing. So the Portable Commentary expounds the passage, which it connects with Acts xvi., where Paul, acting for the first time under the direct commands of the Holy Spirit, and attacking the strongholds of Paganism on his first entry into Europe, in its triumphant aspect of Spiritualism, Pseudo-Philosophy, and Idolatry, is immediately after his conversion of the women (for it was by the woman that the Divine Seed was to come), confronted with the seed of the serpent in a woman, the pythoness, the spirit of the Delphic oracle, professing unity of source of inspiration with Paul and the whole of his evangelistic mission—a doctrine which has now reappeared amongst modern spiritualists, whose mediums are mostly women, who work, like the woman Paul encountered, for money, who suffer from prostration like the Pythoness at Delphi, and who blaspheme against the Holy Ghost by teaching that the Lord Jesus, the apostles, and prophets, were but mediums like themselves, thus preparing the way of the Antichrist—that precise abomination that He and His apostles, indwelt by the Holy Ghost, laboured to suppress. *Pytho* was the ancient name of Delphi, and Python was shown in Chap. IX. to be the great Polar Constellation, Draco. The Python was fabled to have been found in the mud left by the Deluge.

Nor are indications wanting that this Janus, the Devil, was held to be "the supreme god" by the Romans themselves. "Janus, while manifestly worshipped as the messiah or god-man, was also celebrated as 'Principium Deorum' (Terentianus Maurus in Bryant, vol. iii. p. 82), the source and fountain of all the Pagan gods" (*The Two Babylons*, p. 446). Indeed, as the prayers of the heathen ascend to "demons"—the very word they themselves used for their "gods"—and as Beelzebub is the prince of the demons, the chain of evidence as to Satan being the supreme god of the Mysteries looks very complete.

Yet that is not the whole secret. The word, *anesh*, is "man,"

as well as "serpent." And the *man-serpent*, the "*man of sin*," is the Antichrist. The idea seems to be Satan's production of a *man* in union with himself, and the Word of God distinctly tells us that this "*man of sin*" must emerge out of the Mystery of Lawlessness, that is, out of what the Mysteries taught. So in Revelation xii. and xiii. we have the picture of Satan, the serpent or dragon, in union with the Beast, the Antichrist.

Writing of the Gnostics, Mr. Hargrave Jennings says, "The Ophites are said to have maintained that the serpent of Genesis was the Λόγος and the 'Saviour.' The *Logos* was Divine Wisdom and was the Bhudda or Buddha of India" (*The Rosicrucians*, vol. i. p. 273). "In India the 'Great Abad' is *Bhudda*, *Bauddha*, or *Baddha*. There is a connection here suggested with the *Abaddon* of the Greeks. In the same way a relation may be traced with *Budha's Spiritual Teacher*; who was the mythic *Pythagoras*, . . . Thus in Sanscrit it is *Budha Gooras*, in English it is *Pytha-goras*; the whole is *Budha's Spiritual Teacher*" (Idem. p. 298-9). "The three most celebrated emblems carried in the Greek mysteries were the phallus, I; the egg, O; and the serpent, Φ; or otherwise the Phallus, the Ioni or Umbilicus, and the Serpent. The first in each case, is the emblem of the sun or of fire, as the male or active generative power. The second denotes the passive nature or feminine principle, or the element of water. The third symbol indicates the destroyer, the reformer, or the renewer (the uniter of the two), and thus the preserver or perpetuator eternally renewing itself" (Idem. p. 275).

The I and the O were originally simply the line and the circle—the very basis of all geometry, and the origin of the 10 ciphers of arithmetic; but, as will be seen from the quotation from "The Perfect Way, or the Finding of Christ" (not, alas, a "finding" of Him *in the flesh*) in the first portion of this work, they are perverted by men who put God out of remembrance into objectionable emblems. If geometry is of God, and all that proceeds therefrom, infinitely more so is His Holy and Beloved Son. The writers of that book and their proselytes are exalting woman above man, prohibiting marriage and proclaiming abstinence from meat and wine, as necessary

to the development of the particular class of sorcery which has this effect of cauterising their consciences, to make room for evil spirits, as predicted in I. Timothy iv. Nothing but a cauterised conscience in man could derive such conclusions out the doctrine of Christ and God's workings in the universe. Once let the Noachian Covenant lapse, society is lost. The book actually ends with a hymn to *Bacchus*, and that, with all the "double entendres" that run through the same, proclaims what they mean by "the finding of Christ"!

The *Pytha* or *Budha* is plainly the *Python*, the spirit of the Delphic Oracle, that which appears in the Acts in the woman with "a pythonic spirit." It is the serpent with whose powers Apollo was endowed. *Apollo* seems to be *Apollyon*, *Abaddon*, possibly, as Groves suggests, *Oub-adon*, "the Lord the serpent." *Putha* may also be *Phah*, the father of *Æsculapius*.

The Phallus was the emblem under which Noah was worshipped under this system that Mr. Jennings finds it possible to speak of with respect; the Egg was the Ark; and the Serpent, the Devil. And he is one more witness in favour of our argument that the devil and his "man" are coming forward as the "saviour" and will utilise the Noachian imagery for the purpose.

As to the identity between Janus and Buddha, Indian Mythology absolutely determines this. Higgins quotes the following from Faber's "Pagan Idolatry," vol. ii. p. 369, showing that at least two or three of the greatest authorities on the subject regard this as demonstrated:—

"One of the names of Buddha is Jain or Jain-Esa, and it has been clearly shown by Sir William Drummond that the mythology of Italy was substantially the same as that of Hindostan."

If we omit the Hindostanee terminal, "a," we get *Jainēs*, a word nearly approaching to the *Yenēs* above-mentioned. Can there be any question that this Janus or Buddha represents the union between the Dragon and the Beast?

In the first volume of "Asiatic Researches" is a very able article on the gods of Greece, Italy, and India, in which the writer establishes the identity of the Western and Eastern Pantheons, god by god. And as Janus and his Indian counterpart,

this Jainesa or Ganes (as he calls him, for it seems hardly possible to doubt the esoteric identity of Jainesa and Ganesa), were always invoked at the beginning of every enterprise, he commences his account by proving the identity of these two. "Thus," says he, "is Ganesa the god of wisdom in Hindostan painted with an elephant's head, the symbol of sagacious discernment, and attended by a favourite rat which the Indians consider a wise and provident animal. . . . Janus was imagined to preside over infants at their birth or at the *beginning* of life. The Indian divinity has precisely the same character; all sacrifices and religious ceremonies, &c., are begun by pious Hindus with an invocation of Ganesa; a word composed of *isa*, the 'governor' or 'leader,' and *gana*, a 'company' of deities. . . . Few books are begun without the words, 'Salutation to Ganes.'"

The elephant is the same symbol as the serpent, both signifying "wisdom;" the presiding over infants at their birth is the same thought as the Φ , O , I of Greece, and seems to have a more specific allusion to the birth of the child or year of the planisphere, the *isa*, or *esa*, that appears in his name seems disguised to mean simply "leader," but really to be the *Ieza* of the Arabians, the *Iuso* of the Hebrews, the $YH\Sigma$ (*vide* Sir William Drummond, p. 278). And being invoked at the *beginning* of every Pagan enterprise, we are reminded that this very name, $YHINI\Sigma$, *Yencs*, or Ganes, is the very first word that *begins* the Scripture account of the whole enterprise of evil.

The "company Ieza" we shall presently see to be the Four Seasons, and to represent severally *Iao* (or Bacchus) *hElios*, *Zeus*, and *Aides* (or Pluto).

But as a single instance of the identity of the Hindoo with the Greco-Roman Pantheon, none is more interesting than the Hindoo version of the story of Perseus and Andromeda, one which is, moreover, germane to our subject because connected with the Cassiopeian, polar, or "Kingdom" group of constellations. "Wilford gives an account in 'Asiatic Researches' of a conversation with a pundit or astronomer respecting the names of the Indian constellations. 'Asking him,' he says, 'to show me in the heavens the constellation, *Antarmada*, he immediately

pointed to Andromeda, though I had not given him any information about it beforehand. He afterwards brought me a very rare and curious work in the Sanscrit which contained a chapter devoted to Upanachatras, or extra-zodiacal constellations, with drawings of *Capuja* (Cepheus) and of *Casyapi* (Cassiopeia) seated and holding a lotus-flower in her hand, of Antarmada charmed with the fish beside her, and last of *Parascia* (Perseus), who, according to the explanation of the book, held the head of a monster which he had slain in combat; blood was dropping from it, and for hair it had snakes.' Some have inferred from the circumstance that the Indian charts thus showed the Cassiopeian set of constellations, that the origin of these figures is to be sought in India. But probably both the Indian and the Greek constellation-figures were derived from a much older source" (Proctor's *Myths and Marvels of Astronomy*, pp. 353-354).

The following list of identifications of the names of the gods, goddesses, and heroes, &c., of the Greco-Roman, with those of the Hindoo pantheon, as suggested by Col. Wilford in "Asiatic Researches," will probably be regarded as sufficient proof that the Pagan establishment of India is precisely the same as that of the Fourth Empire. It is an important point, as if it can be demonstrated, it is clear that the Greco-Roman religion has never passed away; and as India is now under the rule of one of those powers where Roman Law prevails, it may be from that plague-spot that the canker of Paganism will once more overspread Europe. On the one hand, England is treating her religion with the utmost respect—which is one source of danger—and on the other, there is the most painful contrast between the dealings of the early Church with that Pantheon and the methods of modern missionaries. The former, as ex-initiates of the Mysteries, were fully acquainted with the purport of the Apocalypse, whose machinery they treated as the same as that of the Mysteries; they plainly told the advocates of Paganism that their great serpent was the devil, and that their gods were demons, and everywhere bore witness to the fact that their great expected *logos*, or Tenth Avatar, would be a reality, but that he and the dragon would finally be utterly broken to pieces by the Lord of Glory. And perhaps the most

deplorable feature in the whole position is that no effort is being made, or seems at all likely to be made in the near future, to instruct our missionaries in even so much knowledge of the machinery of the contents of the Apocalypse as is shown, in the former portion of this work, the poor benighted Hindoos that they have been sent to convert, actually possess. It is a healthy sign, it must be admitted, that the discovery has been made that the Christian religion is making no way in India in comparison with population, and that this has taken the place of the old self-satisfaction on the subject. But when the apostles were passing away and the Church was left alone to wrestle with the world, the Lord knew that she required some weapon against Paganism that should replace them, and gave us the Apocalypse. The neglect of this Book, and what is worse, the determined maintenance of a system of interpretation which blunts the edge of it in dealing with the Aryan religions, cannot but hinder missionary effort from bearing fruit in those regions:—

Greco-Roman.	Hindoo.	Reference in "Asiatic Researches."
Diespiter (Jupiter) .	Divespetir (Indra) . . .	Vol. i. p. 241
Janus	Ganésa	" i. p. 224-8
Saturn	Satyavrata	" i. p. 239
Dionysus	Deva-Nahusha (Deo Naush)	" iii. p. 450-3
Cercs	Sris	" i. p. 240
Rhea	Ri	" iii. p. 381
Cerberus	Cerbura	" iii. p. 409
Cepheus	Capuja	
Ca-siopeia	Casyapi	" iii. p. 432-4
Perseus	Parasica	
Andromeda	Antarmada	" iii. p. 423
Cadmus	Cardama	
Semelè	Syamalà	" vi. p. 514
Prometheus	Pramat'hesa	" vi. p. 516
Deucalion	Deo-Cal-Yun	" iii. p. 454
Dardanus	Dardanasa	" i. p. 264
Titan	Daitya	" vi. p. 511
Ætna	Aitni-devi	" iii. p. 420
Cetus	Cetu	" iii. p. 419-20
Python	Paithenasi	" iii. p. 364
Argonaut	Argunat'ha	

Let us call another witness.

In Waring's *Ceramic Art of Remote Ages*, Plate 48, Nos. 1, 2, 3, may be seen an illustration of a gem, concerning which the author writes (p. 101):—

"The sacred *serpents* [the italics are mine] which were employed in the celebration of the ancient mysteries, especially those of Bacchus, were kept in a *cista*, *ark*, or basket, as shown in No. 2, which some sacrilegious youths, having opened, are attacked by them, whereas the initiated could handle them with impunity, as seen in No. 1; and another is being fed on the altar, probably with honey, whilst an attendant hierophant watches apparently for some omen and holds the divining rod or lituus in his hand."

The testimony of the myth of Erechtheus is to the same effect. The name means "the ark-god," from *Erech*, "ark," and *theus*, "god" (Faber's *Mysteries of the Cabiri*):—

"Athena (Minerva) reared the child without the knowledge of the other gods and entrusted him to Agraulos, Pandrosos, and Hersè, concealed in a chest, which they were forbidden to open. But disobeying the command, they saw the child in the form of a serpent, or entwined by a serpent, whereupon they were seized with madness, and threw themselves down from the rock of the Acropolis" (Smith's *Class. Dict. in loco*). This seems to point to the identification of the arkite child, Noah, the type of Christ as the Man-Child, with his enemy, the man-serpent, as the secret of the Mysteries. The great infidel writers of our time mostly seek to derive Christianity from serpent-worship, and we learn from the Second Epistle to the Thessalonians that the result of all this attack upon truth will be belief in the lie itself.

One of the above given quotations from Faber (Chapter IV. *ante*) refers to the wearing of the golden serpent, which was the mark worn by the initiate to express his regeneration; in Egypt Pharaoh wore the serpent on his forehead, the very place indicated for the mark of the Beast in Rev. xiii; and the seven-headed serpent, the same apparently as described in Rev. xii., is even now worshipped in India. In Moor's *Hindu Pantheon*, p. 171, is a plate of a seven-headed Buddha, and against p. 12 of the same work is a plate described as Vishnu and Lakhshmi on Sessa or Ananta contemplating the Creation

with Brahma springing on a lotus from his navel to perform it. It is in fact a couch on which they recline, *Vishnu* (= *Ush-nu*, "the man Noah," $F = 6, t = 10, \sigma = 200, \nu = 50, \nu = 400$, total 666) reposing on the waters, the serpent swimming, and leaning his seven heads over Vishnu's head as he sleeps. The seven-headed serpent was also worshipped in ancient Egypt. It has been traced right back to Accad, one of the cities of Nimrod: "Accad is the original home of the many-headed serpent myth [sic], and so we read in a very ancient Accadian hymn, 'The thunderbolt of seven heads, like the huge serpent of seven heads (I bear); like the serpent that beats the sea (which attacks) the foe in the face (Records of the Past, iii. 128). M. Lenormant well compares the Accadian serpent with the seven-headed Indian serpent, *Vasonki*, which was doubtless derived from it" (Brown's *Great Dionysiak Myth*, vol. i. p. 120). The Indian seven-headed serpent is sometimes called *Naga*, which certainly appears to be derived from *Nahash*, and the Accadian, Egyptian, and Indian are doubtless the same as the *Lernean* Hydra, one of whose heads was supposed to be invulnerable till Hercules attacked it, and most probably all three peoples simply copied from *the star-domes* the Hydra pursuing the ark, as described in Chapter IX. *ante*.

In another portion of Waring's work may be seen two plates representing the great serpent as encircling the air, the earth, and the sea—the one of *Jörmungand*, the Scandinavian god, and the other of Brahm, "the supreme god" of India. Is not this again the picture described in Rev. x. to xiii.? The angel descends from the *air* with the rainbow, the emblem of the everlasting covenant made by God with all the inhabitants of the *air*, the *earth*, and the *sea*, to take possession of the *earth* and the *sea*, (the female elements) of which the ark (or *mother*) was the emblem; there is war in heaven; the serpent disputes possession, descends from the *air*, and enters into combination with the beast from the *sea* and the beast from the *earth*.

But it must not be forgotten that we are distinctly told that the dragon's great object is to devour the child. The enclosure of the letters $\Upsilon\text{H}\Sigma$, which mean "the saviour," within the word *Ha Nahash* by perversion of language is in accord with

this. The child in the planisphere was, as has been explained, actually called *יְהוָה*, *Iuso*, by the Hebrews, *Yezza* by the Arabs, both of which appeared to be the $\text{YH}\Sigma$, "the saviour," and the very name of Jesus. "He was hailed the anointed king," says Sir William Drummond. The evidence seems pretty clear that Satan tried to make the Antichrist out of Nimrod, and the following passage from Herbert's work (p. 403) may perhaps show us how Satan will proceed with the Antichrist:—

"His [Nimrod's] infancy was indeed, as it is said of Erichthonius [another name for Erechtheus—Smith's Class. Dict. *in loco*] so closely swathed in the serpent's folds that he could not move a limb." Cecrops, the father of Agraulos, Pandrosos, and Hersè, or, as some say, the son of Erechtheus, "is described as an autochthon, and is accordingly called a *γηγενής*, *gēgēnēs* [a word suggestive of *Gaucus*, but literally "earth-born," and as Mr. Pember explains, the same in origin as the *gigantes* or children of the Nephilim, or fallen angels], the upper part of whose body was human, whilst the lower was that of a dragon. Hence he is called $\Delta\text{I}\Phi\text{YH}\Sigma$, or *geminus*" (Smith's Dict. Gr. and Rom. Biography and Myth. *in loco* Cecrops). *Diphuēs* was exoterically "twice-born," and the initiate of the Mysteries had this life. But esoterically it seems to be a three-in-one, *Di*, "the bisection" of Φ , "the serpent," and $\text{YH}\Sigma$, "the man-child." Janus was also called *Geminus*. The Titans ($\text{T}\epsilon\text{t}\alpha\nu = 666$) were sometimes represented as men down to the groin, their legs being serpents (Waring's *Ceramic Art*, Plate XLVII. No. 11).

Paganism associated Janus, the ship-god, with the number, 300, that which, expressed in cubits, gave the length of the ark, in connection with the number expressive of the year. Lemprière (*in loco*) says, "Janus is represented with two faces because he was acquainted with the past and the future, or, according to others, because he was taken for the sun, who opens the day at his rising and shuts it at his setting. . . . Sometimes he holds the number 300 in one hand and 65 in the other." As 300 is the number of the ark, so the total, 365, is the number of the year.¹ Nor is 65, standing by itself,

¹ It will not be by accident that this accords with the fact that the 365 years of Enoch's earthly life are divided into 65 + 300 (Gen v. 21-24).

a meaningless number; for, the figuration of the words written on the cross, 7215, is a trine of 65's, say 65 hecatontades, 65 decades, and 65 units, just as 666 is 6 hecatontades, 6 decades, and 6 units.

The reference to "past and future" is again suggestive of Buddha, who is spoken of as "past, present, and future." But the omission of a third head to express "present" tends yet more strongly to identify him with the Antichrist, "the beast that was, *is not*, and shall be present."

The name of the ocean-god of the Romans seems to support the same view; for, N II is "Noah," P is the Egyptian definite article, and T A N I N is the Egyptian for "dragon," the whole being *Neptanin* or *Neptune*, "Noah the dragon;" three words in one actually calling Noah by the name of the dragon.

And one of the epithets of Poseidon (Neptune) was *Genesius*, "the father" (Smith's Dict. of Grk. and Rom. Biog. and Myth. *sub voce Genesios*), whence it would appear that *Ganes* and *Genesis* were intentionally connected, Ganes presiding over the beginning of life.

In Egypt, whose religious system instructs us better as to the intentions of the rebels of Babel than perhaps any other, as more immediately following the times of Nimrod, this idea of the serpent in the ark, or sun's boat, was constantly proclaimed. Space does not admit of my giving many instances of this, but I can boldly say that no Egyptologist of note would dream of denying that this was an influential characteristic of the Egyptian religion. A visit to the British Museum will give ocular demonstration as to this. The pyramidions and papyri there show the sun's passage in his boat, and the head of the cobra on the statues may there be seen on the forehead, or seat of wisdom, of gods, pharaohs, and queens. One of the most interesting illustrations is to be found in Mr. Stuart Villiers' book, "Nile Gleamings;" there is the serpent, Agathodæmon, enshrined in his ark in the centre of the boat, in the prow of which stands Serk, *i.e.* Circè, the woman of enchantments, taming the great serpent of the deep, Caco-dæmon.

This division of the year into two halves, the one dominated by Agathodæmon, "the good demon," and the other by Caco-

dæmon, "the evil demon," writers have tried to explain in various ways. But it is important to notice that no such distinction is found in the sphere. The attempt to find Agathodæmon in the serpent lifted up by Moses is based on anachronism. Nor is he the seraphim—a plural word. It seems more consistent to find in Agathodæmon the perverted thought of the Man-Child become a serpent.

Similarly, the serpent with his tail in his mouth, is not in the sphere. In the typical celestial globe in the British Museum Library, where the outline of the figures is drawn exactly in accordance with the true position of the stars, the great serpent of the pole is seen to subtend exactly 5 of the divisions of the zodiac, Leo, Virgo, Libra, Scorpio, and Sagittarius, 150 degrees, corresponding to the 150 days prevalence of the waters at the Deluge; for, when they were visible, the sun was in the opposite signs, and the destructive power of the Dragon was held to be fully developed. In the Egyptian and other planispheres, however, where the stars are not appropriated to the signs with due accuracy, they have drawn him out over 7 and even 9 signs, so that by a slightly further stretch they could bring his head and tail to meet, in accordance with their idea that *through* the Man-Child, the serpent is one with that child full grown, *i.e.*, with the polar constellation, Cepheus, the crowned king, or Dominus Sol, that stands upright by the side of his recumbent form.

The two serpents, Jörmungand and Brahm, given by Waring as encircling the three regions, are each represented with its tail in its mouth. And there is a third picture in the same work described as a representation of the Hindoo Cosmos, or three worlds resting on a tortoise supported and enclosed by a serpent with his tail in his mouth.

That the child was in some way to be made the seed of the serpent *and* the woman, all Paganism seems to teach.

Thus, again, the Eleusinian Mysteries, by far the most famous at the time the Apocalypse was written, describe Proserpine as emerging from Hell begirt by a serpent (Taylor's *Eleusinian and Bacchic Mysteries*, p. 111).

In "Nimrod" there are two interesting passages which, when placed in juxtaposition, have a decidedly ominous character:—

“Attila, king of the Huns, represented himself as that man-child who was to rule all nations with a rod of iron. His mother was a woman clothed with the Sun and standing on the Moon and crowned with the 12 stars of Israel, and the effect was that he offered himself to Christendom as the New Messiah. He added to his titles ‘NEROS magni NEMROD [Nimrod] nutritus in ENGADDI.’

“Fo, or Buddha, was brought forth from the right side of a virgin, whom a ray of light had made pregnant, and he was washed by nine dragons who descended from heaven. . . . In the mystery of Antichrist, the serpent or dragon plays a distinguished part. . . . The most memorable and important circumstance connected with this subject, is the imposture of Alexander, who before he undertook the conquest of Iran, or the kingdom of Asia, and the restoration of Babylon as the capital of the world, procured an oracle to declare that he was miraculously begotten by Jupiter Hammon [Amoun-Re, 666] in the disguise of a dragon” (vol. i. pp. 364-5).

Thus, the pretensions of those who aspire to the world-kingsdoms in this age of Satan’s supremacy are always to be at once the Man-Child and begotten of the dragon—that is, *the Seed of the Serpent*. There must be in the Antichrist the mouth speaking blasphemies. And this thing is blasphemy of blasphemies.

The child Jesus was incarnate by the Holy Ghost, by Him Who, at Creation’s dawn, “brooded upon the waters.”

Indian mythology shows us that blasphemy against the Holy Ghost of that precise character (but worse perhaps in degree) recorded against the Pharisees in Matthew xii., when they were denounced as a brood of serpents, has been meditated. In the article in vol. i. of “Asiatic Researches” the serpent (or the supreme god) who moved the ark in the myth of the Matsya-Purana, is spoken of as *Narayana*, or “mover upon the waters.” “The waters are called *Nara* since they are the offspring of *Nera* (or Iswara), and thence was Narayana named because his first *ayana*, or moving, was on them.” From the Hindoo mythology, the serpent encircling the ark, or woman, and its seven heads peering over it as it moves it along the waters, and Buddha emerging from the side of a virgin, the

testimony to the most blasphemous intention on the part of the workers of iniquity seems incontestable.

In Persia, the stamp of the system of Nimrod, the great Iranian monarch, may also be read from the monuments. Against Plate XLIX. No. 10 of his work, Waring remarks, "The present subject represents Mithra, the lord of Heaven, with a lion's head, symbolic of the sun, the serpent twined round his body and resting his head upon him. . . . He holds in his hand a key (sometimes two) as having power over the entrances to heaven or hell; his wings typify his celestial character; he stands supreme upon the earth, and in his left hand holds a sceptre as king of the celestial regions" (*Ceramic Art*, p. 103). If all this be not the man of sin, spirit, soul, and body, in the grasp of the devil, what is it?

In the same work, Plate I. No. 7, is the copy of a gem showing how Satan was not satisfied with Paganism, but started this system amongst the Gnostics—a nominally Christian sect. It is, says Waring, "an Abraxas amulet containing the name, Iaw, within a serpent, the emblem of eternity (King's *Gnostics*, &c., p. 86)." The serpent has its tail in its mouth and the name of Jehovah, the Alpha and Omega, lies within it as altered into the I and the O, which, with the serpent, Φ, denoted the three disgraceful emblems carried in the processions of Bacchus. Clement of Alexandria writes:—"And the mysteries of the dragon are an imposture. . . . What are these mystic chests? For I must divulge things not fit for speech . . . a serpent, the emblem of Dionysus Bassareus."

Dionysus was the Seed of the Serpent, begotten by Zeus in that form (Smith's *Class. Dict. sub voce "Zagreus"*), and Mr. Robert Brown, junr., in his erudite work, "The Great Dionysiac Myth," adds to our store of facts on this branch of the subject:—

"In Phœnicia again the serpent appears connected with the sun-god Iao (Cooper, *Serpent Myths*, 18), who is identified with Dionysus" (vol. ii. p. 70). *Dionysus*, we shall presently see, is the same word as Janus, which is *Ilu Nahash*, "the serpent," and Mr. Brown also identifies Dionysus with the serpent, and both of them with Iao. We shall now see that he proves

that Paganism identified Dionysus and the serpent with the $\Upsilon\text{H}\Sigma$, or *Ieza*, the name by which the Arabian astronomers called the man-child of the sphere, and which Albumazer identifies with Christ:—

“Macrobius quotes Aristotle, Euripides, Æschylus, and others, as showing by many arguments that ‘Apollo and Liber were one and the same god,’ and alludes to the use of ivy by the Lacedæmonians at the sacreds of Apollo in Bacchic manner, and to the joint worship of Apollo and Dionysus by the Bœotians at Parnassus. He then says ‘That the sun was Liber, as Orpheus plainly lays down in this verse,’

The sun, whom men call Dionysus as a surname.

And again,—

One Zeus, one Aïdes, one Helios, one Dionysus (Frag. IV.),

‘the authority of which verse is founded on the oracle of Apollo Clarius, in which another name also is applied to the sun, who in the same sacred verses amongst other names is called Iao. For Apollo Clarius, being asked which of the gods should he who is called Iao be considered to be, replied thus:—

Much it behoves that the wise should conceal the unsearchable orgies.
But if thy judgment is weak, and thy knowledge is quickly exhausted,
Know that of gods who exist the highest of all is Iao.
He is Aïdes in winter, and Zeus at the coming of springtime,
Helios in summer heat, and in autumn graceful Iao.

The force of which oracle and the signification of the deity and of the name by which Liber (Dionysus) is plainly meant while the sun is intended by Iao, Cornelius Labes has explained in his work, “Concerning the Oracle of Apollo Clarius.” “In the Orphic verse the four variant phases of the one great divinity are Zeus, Aïdes, Helios, and Dionysus, and in the oracle of Apollo Clarius, Zeus, Aïdes, Helios, and Iao, who is thus represented as the equivalent of Dionysus” (vol. i. pp. 44-45).

Now if we take the initials of the four names, Aïdes, Zeus, Helios, and Iao, given in the verse of the oracle, they are AZIH , and read in inverted, or what may here perhaps be called *preccssional* order, by the boustrophedon method, they

are the very word *Ieza*, under which Albumazer identifies the child in the constellation with the Christian *Jesus*, or the I H S, with the terminal and omissible, A. It is the YHΣ, or 608, of Martianus Capella, seen in the very same aspect as Janus Quadrifrons or *I-annus*, i.e. YHNHΣ, who presided over the four seasons of the year—which begin at the winter solstice—and who watched over the birth of infants. As the oracle of Apollo was “a pythonic spirit,” this is an illustration of the teachings of Acts xvi. above expounded.

It is hardly possible to imagine anything more important to a spiritual comprehension of the Apocalypse than the contemplation of Rev. i. 17–18, and I know of no verse in this badly treated Book which has been so shamefully served.

In the Authorised Version the phrase, THE LIVING ONE, is not only written in ordinary type, but taken out of its true connection, translated “he that liveth,” and placed at the beginning of the phrase referring to the resurrection, just as if it had no further meaning. The Revised Version rightly translates “the Living one,” but the small type is retained. Dr. Tregelles’ translation, based entirely on the *ancient Greek text*, where the emphatic character of certain words is maintained—a circumstance which preserves a most important feature to the lover of the Book—puts these words in *large capitals*, *the only instance of their being used for the titles of Christ throughout*, and this must be compared with the titles, “THE WORD OF GOD” and “KING OF KINGS AND LORD OF LORDS,” in *small capitals*, and all the rest of His many titles—for it is a Book of titles of Christ—are in ordinary type.

Here, then, is a vital consideration. If we simply think of this Book in relation to *ourselves*, our egotism is sure to stand in the way of our comprehending it. But if we look at all Scripture as testifying of *Christ*, we are on the road to a spiritual comprehension. Yet in the Apocalypse Christ is something different to each class of men. Thus, to *the world*, He is the Word of God, the King of Kings and Lord of Lords; to the Seven Churches, He is “He that holdeth the seven stars in his right hand, he that walketh in the midst of the seven lampstands of gold,” that is, their Upholder and their Judge; to each individual Church, He defines His relations more nearly;

but it is to John alone, the beloved disciple privileged to lean upon the bosom of the Lord, that He is THE LIVING ONE. And what is that to us? It is this. The Book is God's great Book of Judgment. No nearer relation was possible than what is here described. He gives John the *reason* of His judgment, one that calls for vengeance, and strengthens deeply our sympathy with Him. It is a relation that every reader should aspire to. Remember, it is the very *beginning* of the revelation made to John. He had seen, it is true, the great King-Priest walking amidst the lampstands and holding the seven stars in His right hand, but *now* the explanation is coming. If we want to understand what this means, we must unquestionably throw ourselves back, in imagination, to the times in which John lived—not in A.D. 32, but 64 years later—and see how the servants of God understood the Book. History at that time was singularly translucent, and no Book of Scripture, nor any text in it, can be fully grasped without regarding it in its historical connection, that being the great basis of the Canon. Those were days when in the *kingly*, the *Latin* portion of the civilised world, the worship of Janus was at its height, and in the *spiritual* aspect, or *Greecian* contribution to civilisation, the Mysteries of Dionysus were influencing the whole development of thought. And if etymology proves anything clearly, it proves that these two are the same god; for the ancient name of Janus is *Dianus*, surely the same word as *Dionus-os*, the *Deo-Naush* or *Deva-Nahusha* ("God the Serpent") of India, while the former name (the interminable word-play of Paganism being considered) is *Jah*—or *Dya* (Sanskrit)—*Nahash* "the serpent the living one." Now, as Dionysus was the god in whose mystical procession the Phallus, or *Life-Emblem*, was assigned a prominent place, the one whose salutation was *IO Bacche*, the one who was called *Iao*, just as ecclesiastical writers translate *Jah* into *Iao*, and just as Janus was the god who claimed the keys, so does Christ tell John that *He* (for the word *I* is emphatic) is the $\Lambda \Omega$ and THE LIVING ONE, that He is the one that became dead and behold He is living for ever, and has the keys of death and of Hades—AND NOT THE GOD-MAN-SERPENT!

Thus do I understand that if I would assimilate to myself

those profound mysteries with which John was imbued, I must place myself as nearly as possible into *his* relations to the Lord at that time, viz., A.D. 96. If I fail to do this, I may indeed understand much of the Book, but an approach to a complete grasp of it as a whole must remain hopeless to me while yet in the flesh, to my great loss, as I would know of it even now. So it must be with you, my reader. Here is the outset of what the Lord is going to tell you and me, and it constitutes the very key to all the rest of what concerns us as workers for Him. If we understand this verse, then we can apprehend more vividly the awful picture of Rev. xii. and xiii.—the man-serpent.

Compare the thought of Rev. i. 8. There it is *God* Who is the $\text{A } \Omega$, because the address is to the *Churches*; but in addressing John, Christ is not regarded as at the same comparative distance from God as in their case, nor is He placed at the same distance from the Apostle as from them.¹ The comparison is further instructive, as a peculiarity in the full-length title of Jehovah therein given has been noticed by commentators, viz., that the phrase "who is" preceding the phrase "who was," indicates the Hebrew title *Jah*, the "I AM," "that which liveth of itself"—in other words, THE LIVING ONE.

In the instance of the Clarian oracle we have clear proof of the employment of initials in Paganism. And as the word, IEZA, so spelt out is the very name of "Jesus" derived from the well known ancient root, ISA, or ISO, it is only reasonable to suppose that this use of initials is no invention of the devil or man, but arose naturally out of the zodiacal alphabet. That the *initials* of the three sons of Noah correspond to the same thought, the IHS, used by the early Church to express *Jesus Hominum Salvator*, is interesting evidence, none will gainsay. We have also the remarkable example of the acrostic of the Erythraean Sibyl, already referred to, which also goes to show the prevalence of the system. Even if the Scriptures had not *directly* authorised us to employ initials in this way, that class of authority could not, nevertheless, be considered wanting, seeing that it is known that the letters of the zodiac

¹ A study of the first five verses of the Book will show what is meant by "distance" in this sense.

spelt out words, and that it has been shown that the Scriptures themselves refer us to an examination and consequent interpretation of the celestial signs, man having indeed had no other Bible for about 2500 years (Creation to Flood 1656, thence to Covenant with Abram 430, thence to Exodus 430 years).

But, fortunately, the labours of Dr. Bullinger have just produced actual scriptural authority for this method of procedure. He has published a pamphlet, "The Name of Jehovah in the Book of Esther" (7 St. Paul's Churchyard, price 3d.), showing that two pairs of acrostics exist in the Book of Esther, in which יְהוָה, IHVH, the name "Jehovah," is treated in the precise same way as this word 'IHZA has been treated in the declaration of the oracle. He compares it with the English word, LORD, to which it corresponds, and which *being also composed of four letters*, in his English translation, he works into a similar acrostic. The acrostics in Esther he shows are worked backwards as well as forwards, and this my readers know corresponds to the backward and forward movements of the sun through the twelve signs of the zodiac. The parallel between the two is exact; for 'IHZA is also a word of four letters, and the acrostic is formed by reading the initials in backward order.

The acrostics in Esther are so perfect that, whereas one pair is formed by the *initials* of words, the other is formed by the *finals*. If we take the finals of iaO, zeuS, helioS, aïdeS, we get the O, or symbol of a seed, and S, the serpent symbol triplicated, the whole giving the blasphemous phrase "Jesus, Seed of the Serpent." If you write them all together they give the word IEZAOSSS, which, according to the Greek rules of contraction becomes, 'IHZOYΣ, *i.e.*, 'Ιησοῦς, "Jesus." Another acrostic, occurring in a most important passage in Scripture, gives us a hint that the system of word-play in Paganism was what was hindered at Babel and meditated by Satan in his introduction of the Antichrist, and that it comprised distortion of the name of Jesus Christ. I refer to the great riddle of Rev. xiii. 18, where the acrostic of *four* letters, καὶ ὁ ἀριθμὸς αὐτοῦ, introductory to the Xξς, or 666, is simply IUSO distorted into IOSU, just as the Xξς is a distortion of the name

of Christ—the whole being “Jesus Christ” distorted, 7 letters divided into 4 + 3—*Ιου Χξς*, “IOsu Chξst.”

Now the O was the Sistrum, and the ΣΣΣ represented its frets, being, moreover, the symbol for Isis. Gerald Massey, in his “Book of Beginnings,” thinks the Gnostics signified 666 by the sign, ΣΣΣ, as S was the initial of “Six” in Greek and other languages.

Then Ieza, being the male, and Osss, the female, the intention of the demons who inspired the oracle will have been to represent Jesus as seed of the serpent, 666, and the initials of these two being I and O, the remarks on pp. 108–9, 116, and 336–7 should be studied in this connection.

The framework of the Apocalypse marks out the same four points, in precessional order, just like the IEZA (or Aides, Zeus, Helios, Iao) of Clarian Apollo. But it begins at summer instead of winter.

When the throne is set for judgment, in Chap. iv., Judah, who carried the emblem of the Lion, is named in that connection with Christ. The Diluvian emblem is put forward, the Rainbow, and the 24 elders (24 is a number of the ark, or cube, and of the letters of the Greek Alphabet) are seen standing on “the sea.” The *door* has been opened. The Seals are opened as it were under the sign “Leo”—SUMMER (Rev. iv. and v.).

Then “a great sign” is seen in heaven, the travelling woman, and, as shown in Chap. IX. *ante*, the aspect of the heavens then is the great panorama beheld at Easter—SPRING (Rev. xii. 1–2).

But the Seed of the Woman is born in WINTER (Rev. xii. 5).—See Chapter IX. *ante*.

Lastly, we have the gathering of the fruits of the earth, harvest and vintage—AUTUMN (Rev. xiv. to xix.).

The Great Pyramid of Egypt, says Mr. C. Staniland Wake, in his work on that structure, “was erected not only as a tomb for its founder, but as a monumental temple in honour of a deity whose special symbol was the serpent. When the constellation, Draco, occupied its elevated position, it supplied the polestar of the heavens” (pp. 79–80), and he shows that the building was so constructed that at the time it was built it was made to point to the then polestar in the tail of the

Dragon. Anglo-Israelites little know of the mischief they are promulgating—at least, we must hope they are only ignorant.

It is now time to try and trace out how all this terrible evil developed, and how the Flood was made to subserve the purpose.

To understand this we must turn to Scripture and keep to proper rules of interpretation. We must ask ourselves where and with whom the trouble commenced. Then we ought to get truth and not mere opinion. Canaan was the man. He it was that first resisted God's ordinances proclaimed through Noah. Now, Canaan is a historic character; and that very much assists the investigation. Bryant shows that the ancient name of Phœnicia was *Chnaan*, *Xvaav*, from the founder of that people, *Xva*, *Chna*, or Canaan. And Professor Sayce writes, "The Greek alphabet, as the forms and names of its letters declare, was a Phœnician gift. Tradition ascribes it to Cadmus, 'the ancient' or 'eastern' of Thebes, the son of Chna, or Canaan. . . .

"His wife, Harmonia, is the Semitic Charmon, the 'holy' mistress of the harem; and the serpent [my italics] into which he was changed is the γέρων ὄφιων, gērōn ōphiōn, the serpent-god of Tyre [*Tsur*, 666], whose image is carved on one of the rocks of Thera. Cadmus himself was worshipped not at Thebes only, but at Sparta as well, just as Melikertes or Melkarth remained the deity of the Corinthian isthmus into the historical age. The sacred emblems of the Greek divinities—the myrtle, the pomegranate, and the olive—are plants that the Phœnicians must have brought with them; the rites with which Demeter Achæa was worshipped bear a Semitic stamp; and the attributes of the Hellenic Aphroditè are really those of the Assyrian Istar, the Phœnician Astartè. Astartè too, is Europa, the daughter of Phœnix, brought to the continent to which she was to give a name by the bull-formed Phœnician Baal. The Babylonian prototype of the myth of Aphroditè and Adonis, the Phœnician Adonni, 'lord,' has been discovered; so have the Babylonian Hercules and his twelve labours in the great Epic of early Chaldea" (*Ancient Empires of the East*, pp. 189-190).

Thus, Canaan and Cadmus, his son, are connected with this

same conversion, of a man into a serpent, the thing originates in Phœnicia, and that origin is adopted by the Greeks, representing the eastern half of the Fourth Empire. We shall presently see that the Latins, in the western half, did the precise same thing. But we must not anticipate. Let us proceed.

For the man who is associated with the Dragon they provided a numerical figuration that corresponded with that of τὸ ἀρνίον, *to arnion*, the Lamb. *Xva* is the simplest way of expressing 651, the number in question, and which corresponds with the number of years of that majestic eclipse cycle that forms the foundation of all astronomical computation.

Cadmus was said to have slain a dragon, and sown its teeth in the ground, "out of which armed men grew up called Sparti, or 'Sown Ones,' who killed each other, with the exception of 5, who were the ancestors of the Thebans. . . . Cadmus and Harmonia, his wife, were changed in the end into serpents" (Smith's *Class. Dict. sub voce* "Cadmus").

This *slaying* in mythology was never an unfriendly act. Apollo slew P'ython, Mercury slew Argus, Perseus slew the monster; but it never meant any harm. Faber in his *Mysteries of the Cabiri*, explains that *Argiphontes*, the title given to Mercury, exoterically "slayer of Argus" is from *Arg*, "ark," and *phont*, "priest."

Then, the bruiser of the serpent's head would be made to mean simply "priest of the serpent;" for the word, תְּשׁוּפָנוּ, in Genesis iii. 15, probably the derivation of both *Typhon* and *Zephon*, *i.e.* Baal-Zephon (= 666), the Phœnician deity, contains the root, *phn*, to slay, and by metathesis this was apparently explained away into "priesthood," the delusion being strengthened by the fact that a priest is a *slayer* of the sacrifice. The great figure in the star picture of Engonasis ("the serpent-crusher," *vide* "The Two Babylons") placing his foot on the head of the great polar dragon, could thus be explained as an act of priesthood, and good thus overcome and devoured by evil. But, how was it the Canaanite took his name of "Phœnician," and why did he prefer it?

First, turning to Scripture, we notice that it was among that people that the dreadful Nephilim and their sons, also Nephil-

lim, appeared—men of gigantic stature—those whose advent caused the Flood. The Anakim were descendants of fallen angels. What if the Phœnicians took the name of *Ha Nahash*, the devil?

The name is commonly derived from $\phi\omega\varsigma$, *phōs*, "light," and *nikē* or *νίκη*, *nikē*, "victory"—a very good exoteric blind, as they were worshippers of the sun-god. But *phoinikē* seems rather to be "victory of," or perhaps "initiation into the" ΦΟΙ, i.e., Φ, Ο, and Ι, the three emblems carried in the mystic processions.¹ If this be correct, it meant "Victory, or Initiation, of the Dragon, the Harlot, and the Beast."

Those three emblems seem to have their origin in a very common mistake about the Fall. God instituted marriage *before* the Fall, and gave the injunction to be fruitful and multiply and replenish the earth *before* the Fall. Yet, in spite of these plain facts, it is commonly thought that the history of the forbidden fruit is an allegory covering the secrets of the continuation of the human race. The author of "Mankind, their Origin and Destiny" takes that view, and proceeds to show, from the Egyptian monuments and that system of language that resulted from the pronouncing of every letter of the Hebrew (which he supposes to be the original Hebrew, but which the Phœnicians appear to have introduced, or which may have arisen out of the Confusion of Tongues), that the first three chapters of Genesis can be *read into* explaining the origin of initiation. Indeed, it would appear that as soon as this view of the traditions of the Fall had become universal, it was found that *real* allegories would better fit the intention of the initiates, and the whole system of mythology spread over the earth in lieu of the truth.

He says that the first three words of Genesis iii. 1 are thus U ENEQH, and mean "Now the initiator," the Neqh being the functionary who put the initiate through certain tests of his bravery, endurance, faith, and patience, by buffeting him. The *sh* he marks like *ch* pronounced as in English, owing to its frequent substitution in the Chaldee by a *t*. The *ch* in modern

¹ The Φ was not one of the original letters, but we do not know what were the motives that brought about this addition to the alphabet, or how long the priests had it in preparation.

languages has often a guttural, or *k*, sound. In the French it is a pure sibilant; in Spanish it is mixed with the lingual as in English; in German it is half sibilant, half guttural; in Scotch and Dutch it is a pure guttural. If we commence *Uenech* with the commonest form of the digamma we get *Fenech*, and the last letter may become the guttural *ch*—thus *Fenech*, i.e. *Fevex*, with the following numerical result:—

F	=	6	=	6
e	=	5	}	= 60
v	=	50		
e	=	5		
x	=	600	=	600
		666		666

Fenech is then the name of the devil and, like *Yenes*, it is 666.

The digamma, as we have already seen, might be represented either by I, G, V, Ph, F, or B. Apparently we have it in all possible ways in connection with this *Ha Nahash*, *Ha Nesh*, or *anesh*—the man-serpent. Thus:—

1. I - anesh = I - anus = Janus.
2. G - anesh = G - anes = Ganes.
3. V - anesh = V - enus = Venus.
4. Ph - anesh = Ph - anes = Phanes.
5. F - anesh = F - annus = Faunus.
6. B - anesh = B - ennu = Bennu.
- * - anesh = * - annus = Annus.

Indeed, the word-play on this word, *Anesh*, the "man-serpent," was as extensive as that of its counterpart *Sar*, the "sun-seed," and both meant "the cycle." Bennu was the Egyptian for Phoenix and *Ph'eneh* was the Coptic for "a cycle" or "age," Greek *αἰών*, *acon*. The *Ponh* of Genesis xli. 40-45, is the same word, and very likely Pharaoh thought Joseph was the Avatar or Phoenix—as the Abbé Rocher and Higgins suggest—certainly he was one of 12 and had been in a pit. Jerome uses the Coptic, *Pheneh*, as the interpretation, and the LXX gives *φάρυξ*.

The word-play seems interminable. Spelling, pronuncia-

tion, and meaning were constantly interchanged, always concealing a number—generally 666, but sometimes 360 or 365, sometimes 600 or 608, and sometimes 651. They seem never to have named a god without preparing for that name various possible derivations, and some of these numbers; sometimes they appear to have resorted to a certain straining or wresting of language and letters, the better to conceal the number, which was confided only to the initiate. The real phœnix cycles Higgins seems right in thinking were the 600, 608, and 666, and that the 500, 1460, and others were mere blinds set before the masses. *Janus* was in Etruria *Dianus*, the god of day and husband of *Diana* or *Jana*. So that *Dianus*,¹ *Deo-Naush*, *Dionusos*, *Danaus*, and *Danavas*, are all again the Phœnix, or man-serpent.

Nor is it uninteresting in this connection to notice that "at *Pheneos* [my italics] in Northern Arcadia, was a temple of Demeter Eleusinia where the same mystic ceremonies were performed as at Eleusis (Paus. viii. 14). . . . The ceremonies of Pheneos and Eleusis were similar, a fact of which Pausanius, himself an Egeot, was well qualified to judge (Paus. i. 37, 38)" (Brown's *Great Dionysiac Myth*, vol. i. pp. 297-298).

But perhaps the clearest identification of all this series of names with the devil appears from the fable of the king Deva-Nahusha or Deo-Naush, related by Wilford in vol. iii. of "Asiatic Researches" (pp. 450-2); for, it seems impossible to doubt that *Nahusha* or *Nahush* is the same word as *Nahash*, especially when we consider the subject of the fable itself. Deva-Nahusha, falling in love with Sachi or Pulomajà, the consort of Indra, became a serpent. "This fable of Deva-Nahusha," he adds, "who is always called *Deo-Naush* in the popular dialects, is clearly the same in part with that of *Dionysus*." This clearly proves that *Dionysus* is the *Divus Serpens*, the Antichrist, and *Dionysus Bacchus*, whose mysteries

¹ Was the original word *Dianaus*? Δ=4, ι=10, α=1, ν=50, α=1, υ=400, ε=200, total 666. They are 7 letters divided into 3 + 4, say *Dya* "that which liveth," *naus* "the ship." The medal referred to on pp. 330-1 represented the solar or male generative power on one side, *father* and *son*, the female on the other, the ship, or *mother*. Compare Clement's revelations quoted on p. 104 ante.

were the most important of any, means "The arkite seed of God-the-serpent;" for, *Basarus* is clearly the same as *Uasar*, or *Osiris*, and *Ua* means "boat," and *Uas* = "Thebes," or *Thebah*, i.e. "the ark."

The *Phœnicians* were clearly the people of the *Phœnix*. And Brügsch, no mean authority, thinks they had this very name of *Fenech*, as the following passage from his *Egypt under the Pharaohs* shows:—

"The only allusion to foreigners, and this has nothing to do with any destruction by them, is found on the rock tablets of the 22nd year of king Aahmes. It runs thus, word for word:—'This stone was drawn by oxen, which were brought here (and entrusted to the) care (of the) foreign people of the Fenekh.' These Fenekh or Fenikh, to whom we shall afterwards return, appear most clearly to be the most ancient representatives of the Phœnicians on Egyptian soil" (vol. i. p. 296).

The Canaanites were not all *descendants* of Canaan, but they followed his principles, and established in Palestine what is known as the Hittite Confederacy—ten nations in federation. They were there in Abraham's time. They ought to have been turned out by the twelve tribes. But that was not done. And one of the great promises to Israel is that she shall occupy the *whole* land as far as the Euphrates, one third with God's people, Egypt, and Assyria the work of His hands, and there shall be *no more* the Canaanite there. The people among whom the Nephilim appeared are abhorrent to God.

But before God's kingdom can be established there, we know this *ten-kingdomed* confederacy will be set up on a still grander scale than existed when God gave Abraham the land. This task is reserved for the Fourth Empire—for Janus, the *ten-horned* man-serpent. The traditions of the Romans themselves on this subject distinctly corroborate Prophecy, and their boast is a connection with the very family of Jezebel, the "Phœnician woman," Græcè *phoinikea*, *φωνίκεα*, a word whose figuration is also 666. We may be thankful that he whom Ahab called "the troubler of Israel" will again resist this evil system:—

"After a reign of thirty-four years, Hiram died at the age of fifty-three. His grandson, Abd-Astoreth, was murdered by

the sons of his nurse, the eldest of whom usurped the throne. For a while the legitimate dynasty returned to power, but Pheles, a brother of Abd-Astoreth, was put to death by Ethbaal, the priest of Astartè, and with him the line of Hiram came to an end. Ethbaal had a long and prosperous reign of thirty-two years. His daughter Jezebel married the king of Israel, and attempted to break down the barrier of religion which separated that country from Phœnicia. . . .

"The great-grandson of Ethbaal was Pygmalion, whose sovereignty in Cyprus caused his name to become familiar in Greek story. Seven years after his accession at the age of sixteen, he murdered the regent, his uncle, Sichar-baal, a name corrupted into Acorbas and Sichæus by classical writers. His sister Elissa, the wife of Sichar-baal, fled with other opponents of the new king, and found a home on the coast of Africa, not far from the old Phœnician settlement of Itycè or Utica. The site they chose was named *Cartha chadasha*, 'the new city,' a name which has become famous under the name of Carthage. Legends soon gathered round the foundress of the city. She was identified with Dido, the title under which Astartè was worshipped as the consort of the fierce and cruel Moloch" (Sayce's "Ancient Empires of the East," *sub voce* "The Phœnicians," pp. 191-193).

It is this far from respectable origin of the Latin kingdom that is the boast of Virgil in his great epic. The poem is written in 12 Books, 6 of which are in imitation of the style of the Odyssey, and 6 in that of the Iliad (King's *Æneid*, Notes on 7th Book). This is clearly following the plan of the division of the Twelve Signs of the Zodiac; his hero's name, "ÆNEAS," is not free from suspicion of a derivation from *Iia Nihash*; the 6th Book has been shown by Warburton, Fellows, and others, to be a disguised account of an initiation scene; and the reference in it to an ancient Pagan prophecy of the coming of Cæsar, is probably no mere piece of flattery of Augustus, but an actual fact bearing ultimate reference to the coming of Antichrist, the last great Cæsar.

Nor is Virgil satisfied with pointing out the relations between Æneus and Dido, the Phœnician, as the origin of the Latin kingdom (*Ἡ λατίνη βασιλεία* = 666), but he derives her

monarchs from Faunus, i.e., the Phoenix, or *Ha Nahash*, still more directly:—

“Latinus (*Δαρειβος*—666) long imperial sway maintained,
 And long in peace the hoary monarch reigned :
 From Faunus and a fair Laurentian dame,
 A lovely nymph, the mighty monarch came,
 From Picus Faunus drew his birth divine,
 From Saturn he, great author of the line.”

(Ring's *Æneid*, Bk. vii. 57-62.)

The very alphabet of the Latins, was so constructed that its total numerical value should be 666. For, Dr. Milo Mahan's *Mystic Numbers*, to which I am indebted for the information, points out that the M was originally two D's back to back, and was not among the original numerals of the language. The remaining numerical letters are DCLXVI. i.e. 666. It is further remarkable that, by a slight change in their order, we get DIC LVX meaning "Speak, Light," and who knows but that when the Ave Maria and Pater Noster are banished by the Antichrist, these two words may not form the commencement of the prayer to the speaking image?

To sum up, from every point of view the secret of the Mysteries seems to be the representation of Satan as the serpent in the ark (which Peter compares to Christ—1 Peter iii. 18-22), thus frustrating the Atonement. It is not merely Satan's system of working through a false Church, such as Popery, but the very essence of it is COMPROMISE BETWEEN GOOD AND EVIL, the fruits of COMMERCIAL LATITUDINARIANISM! True, he got into the Garden of Eden—the first Paradise; but he never gets into the ark—only appears—to the carnal man, to the world—to do so. He never got into the ark at the Flood. The star-picture represented him as hotly pursuing the ship in his efforts to do so. God would not have blessed all Noah's sons, had not man at the Flood begun with a perfectly clean slate.¹ A few centuries later, the Egyptians were parading the emblem of the serpent in the ark as if firmly believing he had succeeded. The Chaldean account of the Flood, too, apparently shows that, through spiritualism, the Divine patriarchal teaching had been

¹ Ham was included in God's blessing after the Flood (Gen. ix. 1).

turned into a lie. In Chaldee the termination, *u*, corresponds to the Hebrew *im*, and *Elu* is thus "Elohim." The ancients, then, forgetting God's covenant-relationship as *Jehovah*, blasphemously reversed the teaching of the Bible, the hero of the Deluge being represented as saying, in Column IV. of the tablet,

- (2) "May the gods come to my altar,
- (3) May Elohim not come to my altar,
- (4) For He did not consider, and had made a Deluge,
- (5) And my people he had consigned to the deep.
- (6) From of old also Elohim in his course
- (7) Saw the ship, and went Elohim in anger filled to the gods and spirits:
- (8) 'Let not any one come out alive, let not a man be saved from the deep.'

Again, in Column III., we read,

- (46) "I built an altar on the peak of the mountain,
- (47) By seven herbs I cut,
- (48) At the bottom of them I placed reeds, pines, and spices,
- (49) The gods collected at its burning, the gods collected at its good burning;
- (50) The gods like flies over the sacrifice gathered."

With Israel, Satan apparently makes the same attempt. The seventy weeks belong to *Daniel's* people and holy city, not then fully owned of *God*; the ark of the covenant is not in the Sanctuary when Antichrist enters it. But *the world* know nothing of such distinctions, and have never heard of a future seventieth week; for, one of Satan's greatest deceptions,¹ the so-called Historical Interpretation of the Apocalypse, has successfully obliterated the prophecies of Daniel. Neither does the world distinguish between the Church of God and the nominal Church; the former Satan never touches—the latter is presided over by his vicar upon earth at the Vatican.

I emphasise the thought that the secret is an intention to bring about the worship of SATAN as the serpent in the ark. The worship of the serpent in the ark is not of itself the secret; it is Satan's identification with that serpent that is

¹ Vide Note at the end of this chapter.

the main point. It is an open question to how many of his followers that secret has ever been completely communicated. The secret lay within the mystery; it was there, no matter who knew it.

To my mind it is clearly deducible from the Scripture that God *restrained* the Mystery of Lawlessness to the end that the Antichrist should not appear in "times of ignorance," which He "overlooked," but wait for times of *knowledge*. Antichrist could not represent himself as *God*, according to the lie of Genesis iii., in days when "*God*" was out of "remembrance."

To the great riddle of the sphinx, God replies with another to which the answer is similar—"A man." Œdipus, the slayer of his own father, is the child bruising the serpent's head, *i.e.* Antichrist, priest (or slayer) of the Dragon. Compute the number 666, and you get at the riddle covered by Satan's mystery. The sphinx was the "torturer," the guardian of the secrets of the Mysteries; and the great animosity against Christians has always been, with Satan's people, due to their opposition to the doctrines of the Mysteries, and above all, their possession, in the Apocalypse, of the clue to the Secret.

The subject could be further extended, but here I lay down my pen, in the hope that enough has been said to make my point clear.

Will the reader, then, consider whether the following points have been established?

(1.) That the celestial signs were formed by God that they might predict in indelible characters,

- (a.) The destruction of the earth by *water* in *Genesis*;
- (b.) The mediatorial work of the Lord Jesus Christ in *the Gospels*;¹
- (c.) The assumption of the kingdom of the world by Him, and the destruction of the earth by *fire*, in *the Apocalypse*.

(2.) That by the use of number, as lying at the basis of physical science, an attempt was made at Babel, by means of

¹ Psalm xix., quoted in Rom. x. 18, brings this out very wonderfully—for full exposition see "A Key to the Psalms," edited by Dr. Bullinger (7 St. Paul's Churchyard, price 5s.).

a perversion of language, to hand the creation-glory of God over to Satan; that that attempt was restrained by God; that that restraint will shortly be completely removed, when the *logos* of that Satanic mystery, no other than a personal Antichrist, will appear in unity with Satan himself, and procure for both the adoration of the whole unsaved world, to the eternal damnation of themselves and their worshippers.

(3.) That the statements in Daniel and the Epistle to the Thessalonians that this Antichrist will exalt himself *above* everything that is called God, and sit in the temple of God *as* God, are as completely corroborated by the evidence drawn from Mythology of the purport of Paganism, as is the Scriptural representation of those two beings in unity in the Twelfth and Thirteenth Chapters of Revelation as the *embodiment* and personification of the Fourth Empire, the one which now prevails, the so-called "European concert" the outcome of the *principles* that it represents.

(4.) That the mind of the enemy of JEHOVAH-JESUS, as set forth in Psalm vii., was not only to tread down His life upon the earth but to lay His *honour* (A.V.) in the dust, is borne out by the pythonic utterance of the Clarian god, and in modern times by the less oracular statements of the theosophists; while the emblem actually placed in Hindoo temples is a standing monument of the great conspiracy between men and demons to put upon Him the greatest dishonour the mind can conceive. In this Day of Grace we are exhorted to patience, and should the more earnestly preach the gospel of peace seeing how near at hand the last great delusion seems to be. Let every child of God say, "Hallowed be Thy name"! But the day will come when prayers for vengeance must go forth from the altar. So the Psalmist adds (v. 6), "Arise O Lord in thine anger; lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded."

Praise to JAH!

NOTE ON THE SO-CALLED HISTORICAL INTER- PRETATION OF THE APOCALYPSE.

It is as well to point out that the so-called Historical Interpretation of the Apocalypse is not entitled to the respectful consideration of any lover of the Scriptures of Truth.

It were waste of time to enter into detail concerning any of the supposed expositions it has handed on to us. Its own advocates avoid this themselves—with one notable exception, and it was not difficult to prove that *he* had, with whatever good intentions, transformed the most solemn words that God has used in His Word concerning awful catastrophes to come, into mere "stage-thunder."¹

The Book concludes with a peculiar expression with reference to the judgments predicted therein. They are called "plagues." And men are warned that if they hear the words of the prophecy of that Book and add to them, God will add to them themselves the plagues of the Book, and if they take away from those words they will lose the blessings of which it treats. Probably the allusion is to those who wilfully do either of these things; but is it not a serious thing for Christians to believe and love a deception, and to find themselves in the company of deceivers?

Historicism is not even satisfied with taking away from the words of that prophecy. It virtually obliterates the whole Book.

But let us state in general terms what it is the Historicists teach. They hold that the Apocalypse refers to two great powers of evil, Popery and Mohammedanism—a dual, impersonal Antichrist. They mix up a command given to Ezekiel with reference to the desolation of Jerusalem under Nebuchadnezzar (Ezek. iv. and v.) with chronological prophecies for the

¹ Vide "The Coming Prince," By R. Anderson, LL.D., p. 267.

end of the age common to Daniel and the Apocalypæ, to prove that the "days" mean "years," thus taking away from the "words" of the prophecy without even the show of an argument. First, Ezekiel did not *substitute* years for days in what he was commanded to do: secondly, even if Ezekiel had, what possible bearing could that have upon words committed to Daniel and John about a totally different matter?

Now, this word, "plagues," is very important. To what events do we naturally turn when we hear it used? Surely, we at once think of Egypt. Egypt's fell cult has been shown in the first portion of this work to be identical with the deadly evil of Freemasonry, a system which audaciously portrays, as one of its symbols, the image of the enemy of mankind. In the frontispiece of Fellows' "Mysteries of Freemasonry," you may behold a basket such as was used in the Mysteries, lying on the ground, with the serpent stealing out of it. Yet no Historicist has found out a Masonic Antichrist. See pp. 74-6 *ante*.

Take again Paganism. The vast tribes of India and China were of no account to the inventors (I use this word advisedly) of this pretended interpretation; the want of steamships, railways, and telegraphs stood in the way of that irruption of Oriental thought into our great centres of civilisation from populous Asia, that is now taking place. Nor was there in existence any statistical calculation at the time of the invention 600 years ago to show that Paganism, so far from being a thing of the past, numbers more souls than any other form of religion. Paganism is also excluded by them from the rank of an Antichrist.

One of the conditions of the Sināi Covenant was, as I stated in Chap. I., that Israel was to remember the plagues of Egypt, and there is a remarkable prophecy in Exodus xxxiv. 10 with reference thereto, which, if the so-called Historical Interpretation be not the blinding piece of work of Satan I have described it to be, must be falsified. That is a serious thought. Shall we make God a liar? Nay rather, "Let God be true, but every man a liar."

"Behold I make a covenant;" says the Lord to Moses, in the text referred to, "before all thy people I will do marvels

such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah; for, it is a terrible thing that I will do with thee."

Solemn, solemn, words these surely! They were uttered just after Israel had broken the Sinai Covenant, in defiance of the plagues and their purport, by the worship of the golden calf, the image of the Egyptian gods, Apis and Mnevis (Mnui = 666), and of the goddess, Hathor, and only a few weeks after the plagues. Here, then, were to be terrible marvels performed by the Lord Himself, which should eclipse those dreadful chastisements upon the gods of Egypt. Mark that word, "*gods*." Search, ye historicists, search your histories through and through, ay, and those histories ye have *not* read, and tell us where hath been the like of those plagues, from the days of the engulfment of Pharaoh and his hosts in the Red Sea up to now. Find them, I ask. It will not be in Councils of Cardinals or Vatican fulminations (slaughter of *Christians* at the stake are not "*plagues*" on an unrepentant world), nor in Turkish triumphs and defeats.

No; those terrible marvels are *future*, and the Lord has Himself given the details of them in the Apocalypse. And any child may read how they are similar in character to, but greater in degree and more extended in area than the plagues of Egypt; how they will be seen by all that people amongst which Moses then was, *i.e.* the twelve tribes (Rev. vii.); how God will fulfil His word, yes, and again bear His people Israel "on eagles' wings" (Compare Ex. xix. 4 and Rev. xii. 14), the historicists notwithstanding. In order to help those whose minds are open to receive the truth on this subject and who desire to avoid error concerning that truth, I will select the Bowl judgments to show the analogy with the plagues of Egypt. Omitting detailed reference to the corresponding Trumpet judgments, because the latter, which are parallel and likewise the same in kind—as it were, a libation of them—are really comprehended, so far as the present argument is concerned, in the former.

1st Bowl:—"A noisome and grievous sore upon the men who had the mark of the beast, and upon those who wor-

shipped his image." Compare the plague of the boils (Ex. ix. 8-12). But how extended the area! "All that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8); "as many as would not worship the image of the beast should be killed" (xiii. 15).

2nd Bowl:—"The second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, those in the sea." Compare the first Egyptian plague (Ex. vii. 15-25). This is the *sea*—an extended area; and the character of the blood is distinctly worse than that into which the waters of Egypt were turned; and "every living soul" in it dies.

3rd Bowl:—"The rivers and the fountains of waters" are turned into blood—not those of one nation only. The comparison is again with the first Egyptian plague.

4th Bowl:—"An angel pours his bowl upon the sun, and men are scorched with the fire and great heat. This corresponds to the seventh plague, where the fire ran along the ground (Ex. ix. 23-24), the area being the whole earth.

5th Bowl:—"The "kingdom" of the beast "darkened." This corresponds to the famous Egyptian plague of darkness (Ex. x. 21-26); but the area is at least the whole of Europe, or equal to it.

6th Bowl:—"Three unclean spirits like frogs, emanating from the mouths of the whole evil trinity, the Dragon, the Beast, and the False Prophet, gathering together the kings of the whole world "to the battle of the great day of God the Almighty." Frightful as must have been the Egyptian plague of the frogs (Ex. viii. 1-6), how almost incomparably more awful this!

7th Bowl:—"Great hail (which they forget had been expressly stored for the purpose—Job xxxviii. 22-23), "as it were stones of a talent weight," *i.e.* about 1 cwt. Compare the hail in the seventh Egyptian plague; only you cannot compare the area.

Neither can you compare any of these things with the doings of pachas and cardinals, or with their gradual loss of power during the present century. Reader, if the words of Historicists

stand in the way of the words of the prophecy of the Revelation of Jesus Christ, the last words He ever spake and the only Book in the Bible which expressly bears His name, which are you going to believe ?

The advanced student of the Word can, if he will, see in this whole paragraph one of those concentrated passages of Scripture so reassuring to faith ; for, its limits comprise nothing less than the whole mystery of Antichrist's relations to the Jews. It extends to verse 15. The Lord is cautioning them against making a covenant with the Canaanite, which is the very thing the Book of Daniel tells us they will do—the Fourth Empire holding, as I have shown, the fee simple of Canaanite inheritance under a personal Antichrist—the “prince that shall come” of ix. 27, the “him” “coming in his own name” that they “shall receive” (John v. 43), who cannot logically be depersonalised without depersonalising the contrasted “Me” that they received not, and thus virtually asserting that Jesus Christ cometh not in the flesh.

It thus continues :—

Verse 11 ; “Observe thou that which I command thee this day ; behold I drive out before thee the Amorite, and the Canaanite, and the Hittite ; and the Perizzite, and the Hivite, and the Jebusite.”

Verse 12 ; “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.”

And it concludes with a warning against taking their daughters to wife, and making a molten image.

Thus, you may read in it the decay of the kingdom through Ahab's marriage into the family from whom the Romans boast their origin, and who substituted in Israel the worship of Baal for that of Jehovah, erecting the altars, obelisks, and Asherim the 13th verse commissions them to destroy. Then, Elijah, the prophet who opposed Jezebel, reappears with Moses himself before the Seventh Trumpet sounds, to complete the Mystery of God, just before THE ABOMINATION OF DESOLATION is set up in the Holy Place to insult Him Whose name is Jealous, evoking those terrible “marvels,” the Seven Bowl

Judgments. Was ever conciseness more wonderfully exemplified than in those words of the Holy Ghost, Exodus xxxiv. 10-15! It comes to this: Directly the law is broken by Israel, God's words show forth the man who personifies its breach—the Lawless One, as Paul calls him.

APPENDIX.

APPENDIX D.

ON SOME FURTHER DEVELOPMENTS OF THE GEOMETRICAL PHILOSOPHY.

ARITHMETIC, or the System of Counting, so enables us to generalise repetitions in Geometry that we are apt to forget that any given number of equal planes are in the latter science *seen* by the eye, and that in it they are also localised, from which localisation interesting phenomena are developed of which Arithmetic can take no account, while the sight of them in those positions gives rise to our perception of the elementary forms of beauty.

The primary geometrical form being the Circle, it is not to be wondered at that in Euclid's Elements it figures throughout the work. Its chief use is to express equidistance, which not only lies at the basis of all symmetry, but determines the leading phenomena of the physical forces of nature.

Now, these forces, as is well known, are also largely guided by laws of contact. If, therefore, we describe circles of equal size and place them in contact with one another, and regulate their number accordingly, we shall be in possession of some of the leading laws that govern the relations of geometry to the cognate sciences.

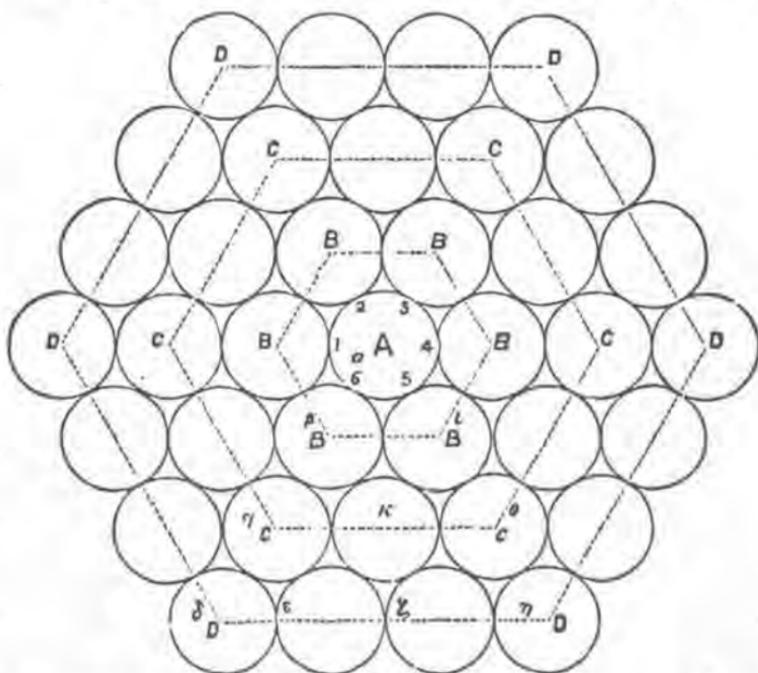
Gravitation and Electricity being kindred forces, we may regard the sun's passage through the heavens as if it were a galvanic battery, consisting of 37 cells, or circles, each with its copper and zinc corresponding to the two forces of attraction and repulsion joined by conductors, as in this diagram. For, the ancients divided each sign of the zodiac into 3 parts, one to a constellation in each of the 3 zones, or regions, which is in exact accord with the passage of the eclipse through the year 36 times 10, already referred to. The total points dividing a line into 36 parts are 37. Every one of the above circles represents a point in the centre, equidistant from all the points of contact it has with the other circles. And THE POINT WITHIN A CIRCLE was the common representation of the sun—a symbol carried down to the present time by the Freemasons. The diagram is in the form of the hexagon, and arises in the following manner:—

It is a curious geometrical law that if you surround a circle of any given dimensions, by other circles of the same dimensions in contact with it, these outer circles will number 6, giving a total of 7—and

will all be in contact with one another, and the shape of the whole figure arising out of *lines* drawn uniting their centres, will be hexagonal. Equal circles in contact run in *lines*. Hence the union of the Line and the Circle, or IO.

The *force* of electricity is measured by distance, but its essential condition, is *contact* of two opposites, positive and negative, such as copper and zinc in an acid medium. Now, if A be the central circle, BBBB is a hexagon of 7 circles having 12 points of contact, of which 6 are the points of contact of the outer circles with one another, and 6 those of the outer circles with the inner one. Then here are the leading divisions of the year, the number, 7, with a bisected 12.

If we joined the centre of the inner circle to all the points of



contact, the inner circle would be divided into exactly 12 equal compartments, in strict analogy with the sun's passage through the 12 signs of the zodiac—*doubtless one of the bases of that phenomenon.*

A second hexagon, CCCC, is formed in the same manner by placing another set of circles of the same dimensions around the 7 first drawn. These will number 12, bringing the total number of circles up to 19, the number corresponding in years to the first eclipse cycle, the nutation cycle, the revolution of the moon's nodes, and the

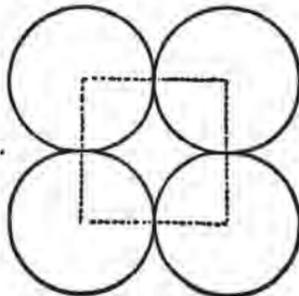
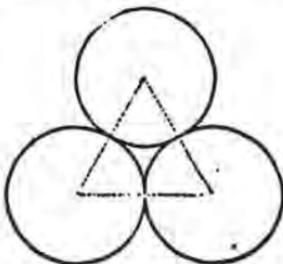
metonic cycle, by the principle of exclusion of fractions. The points of contact number in all 42.

The third hexagon, DDDD, is formed in a similar way. 18 circles are added, which, with the last 12, give 30 (the number of degrees in a "sign"); with the inner 6, give 36 (the number of the constellations); and with the original circle, bring the total number of circles up to 37. We have now reached the number of *points* the sun traverses in his journey through the heavens, *i.e.* through the 36 decans, *viz.* 37; for, there are 37 points dividing the 36 spaces.

Throughout the process there has been doubling and trebling—from 6 to 12, and to 18—and there has been the same addition of 1—from 6 to 7, from 18 to 19, and from 36 to 37—all just as described in Chapter V. *ante* with reference to the constellations and the formation of cycles of time, and of the so-called "mystic" numbers. We have arrived then at three hexagons in one, a trinity in unity, and the process is concluded, the central circle, moreover, being in the centre of 7 in every row; for, A is in the centre of D, C, B, A, B, C, D.

Now, as there are, in nature, according to Hay's figure, the last diagram in Chap. V., 24 straight lines in each circle, and the circles in all being 37, if we drew these lines (for which there is not space), there would be in the whole of our present figure just 888 lines. This number, 888, is the greatest of all cosmogonic numbers. We find God freely using it at Creation in Genesis i. to iii., when, by geometrical laws, He gave *form* to that Creation; He again employs it in the account of the Flood, when He renewed that same Creation; we have seen it (expressed in months) as representing one degree of the circle in the great period of Precession of the Equinoxes, the sun receding through the 12 signs; and lastly—most important of all—the Lord Jesus, in Whom a renewed Creation is to "head up," has not disdained to adopt it as the number of His Own blessed name.

The curious law of contact illustrated primarily by the 7 circles of the inmost hexagon, is further set forth by a consideration of the geometrical character of the division of that number into 3 and 4 so frequently found in Scripture and in nature:—



You may place in contact with each other either 3 or 4 circles of equal dimensions. These are the first two numbers of circles that will yield this phenomenon so as to result in the construction of rectilinear homogeneous forms by straight lines uniting their centres, and these give respectively *the equilateral triangle and the square*, and are the first ones that can enclose a space.

Now, the square corresponds in arithmetic to the result of the number expressed by any one of its sides multiplied by itself. The arithmetical significance of the equilateral triangle is equally clear; it contains the sum of all the numbers from 1 to the number expressed by any one of its sides. By bringing the base line up to 36 circles, the total number would be 666. The base line in the figure represents 2.

A combination of the two forms is obtained by translation into the solid; that is, treating the circles as spheres, we get the true form of the pyramid, 4 equilateral triangles upon a square.

The primary form of the pyramid is, however, made up of 5 spheres—hence perhaps the name, *pyr-met*.

Before closing this subject, let us examine the phenomena of the points of contact. The 12 such points of Hexagon, BBBB, correspond in number to the signs; the 42 of CCCC correspond in months to the period of the ministration of the Two Witnesses, the completion of the Mystery of God (Rev. xi. 1-4); the 90 of DDDD form the number of degrees in the quadrant; and the L.C.M. of all three, 12, 42, and 90, is 1260, the number of *days* of the ministration of the Two Witnesses and completion of the Mystery of God, and the number of eclipses in the cycle of 325-6 years.

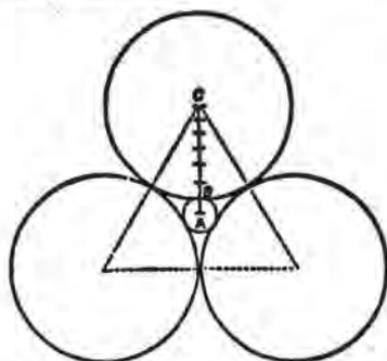
The number 10, which Pythagoras, the great geometrician, thought the most perfect of numbers, will be seen to represent each of the 6 equilateral triangles found in the figure, e.g., α , β , γ , δ , ϵ , ζ , η , θ , ι , κ , and so on for 6 times, each of them containing 10 circles placed in the precise form given by Pythagoras, easily divided into 6 and 4, and into 7 and 3; and there being 6 such triangles, bringing out of the 37 circles the number 60, the standard number of the Chaldeans.

30, the number of degrees in each sign of the zodiac, arises out of the addition of the two outer rows of circles, 18 and 12.

Now, from the *triangle*, formed by 3 circles whose centres are united by straight lines, a series may be constructed up to the *hexagon* in the same way. In the next figure the square, there will be 4 circles; then follows the pentagon with 5 circles, and then finally the hexagon with 7 circles.

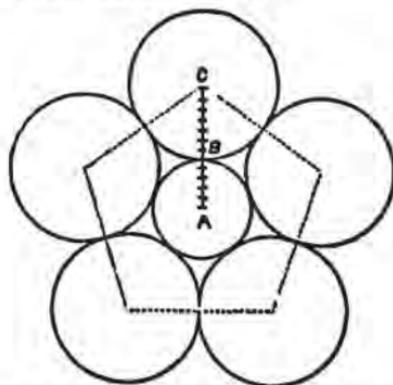
Within the 3 circles out of which the triangle has been constructed,

may be placed another circle in contact with each of these three; but it will be smaller, thus :—



The same may be done in the case of the 4 circles the junction of whose centres forms the square; in this case the inner circle will be larger than in the case of the triangle, but still not yet of the same size as the outer circles.

Following up the method with the pentagon, the inner circle still increases in proportionate size, but it has not yet attained the dimensions of the outer circles. Thus :—



In the case of the hexagon the inner circle, similarly formed, alone attains the exact dimensions of the outer circles.

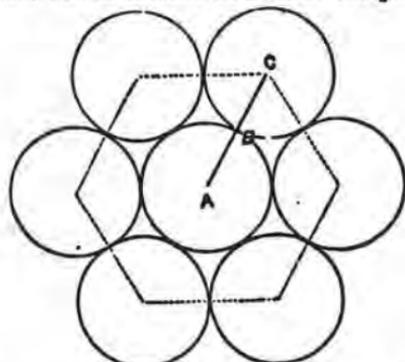
Thus, these four figures, the triangle, the square, the pentagon, and the hexagon, form a complete series.

The investigation of their arithmetical phenomena will be found of great interest to all who love to penetrate the character of numerical design found alike in Scripture, in Music and Colour, in Archæology, in Ancient Philosophy, in Anatomy, and in the Periodicity of Vital Functions, as bringing us further evidence of the geometrical character of the whole system :—

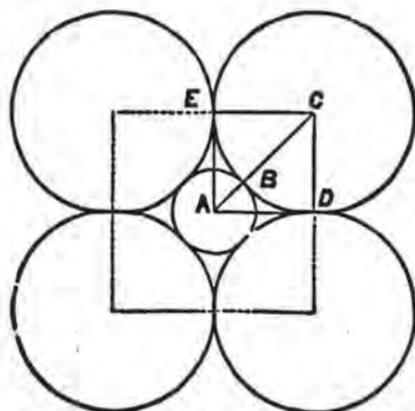
The *first* of the series, the Triangle, shows a line AC, divided into exactly 7 equal parts. Of these AB, 1 such 7th, forms the radius of the inner circle, the remaining 6, BC, making up the radius of the outer circle. The *last* of the series shows, similarly, the number 7 divided into 6 and 1—6 outer circles and 1 inner circle. Compare the Fourth Commandment: "In 6 days the Lord made heaven and earth, the sea and all that in them is, and rested the 7th day"—7 divided into 6 and 1.

In the Pentagon, the line AB similarly drawn, is divided into 12 equal parts, of which AB contains 5, and BC the remaining 7. Here is the same division of 12 as found in the 12 signs of the zodiac—into 7 and 5.

A similar line connecting the circles of the hexagon, shows the great principle of bisection so often alluded to in the foregoing pages; for, the line AC is divided in half at the point B:—



But it is when we come to the study of the numerical phenomena of the square that we find the most interesting figures in the whole series:—



The proportions existing between BC and AB are of an exceedingly intricate character, involving long rows of figures, and thus contrasting remarkably with the other three forms, whose numerical phenomena were so strikingly simple.

It will be remembered that *the square* is the great basis of Kepler's and Coulomb's Laws, and its astronomical and magnetic character being thus established, it will hardly be matter of surprise, that the subdivisions of the line, AC, correspond in number to the phenomena of the eclipses in their cycles. I submit the proof of this:—

ADCE is a square, and we know from Euclid i. 47 that the square of AC is equal in area to twice the square of CD and therefore of BC.

$$\begin{aligned} \text{Let } x &= \text{BC, and } y = \text{AB.} \\ \text{Then } 2x^2 &= (x + y)^2; \\ \therefore 2x^2 &= x^2 + y^2 + 2xy; \\ \therefore x^2 &= y^2 + 2xy. \end{aligned}$$

Now, as it is impossible to resolve this equation into integers, as the Tenth Book of Euclid demonstrates, the next method of procedure must be by experiment. Nor is it necessary to apologise for the step, as the ancients, whose system we are following, found it necessary to *exclude* fractions.

Two approximate ratios offer themselves, viz.

$$\begin{aligned} &\text{As } 29 : 12, \\ \text{and } &\text{As } 70 : 29. \end{aligned}$$

Then we get,

$$x^2 = y^2 + 2xy;$$

Let $x = 29$; $y = 12$;	Let $x = 70$; $y = 29$;
$\therefore 29^2 = 12^2 + 2(29 \times 12)$;	$\therefore 70^2 = 29^2 + 2(70 \times 29)$;
$\therefore 841 = 144 + 696$;	$\therefore 4900 = 841 + 4060$;
$\therefore 841 = 840$;	$\therefore 4900 = 4901$;
Showing an error by excess of $\frac{1}{840}$.	Showing an error by defect of $\frac{1}{4900}$.

Both these errors display a fraction of infinitesimal value; both their numerators are 1; both their denominators are multiples of 70; and the one error is by *excess*, and the other by *defect*. In the two ratios, the number, 29, is common to them, and the series of numbers therein found is 12, 29, and 70.

To these may be added the differences between the numbers in each ratio, viz., 17 and 41 respectively; for $29 - 12 = 17$, and $70 - 41 = 29$. Thus, the complete series is 12, 17, 29, 41, and 70.

Let us compare with these the numbers of the Eclipses, in the Primary Eclipse Cycle, commonly called the "Saros."

The 70 eclipses that occur in that cycle are thus divided (Vide Dimbleby's *All Past Time and Almanack* for 1882, p. 38):—

Partial Eclipses of the Moon	17	}	29
Total " " " " " "	12		
Eclipses of the Sun	41		
Total				70

This is the same series, 12, 17, 29, 41, and 70—the very numbers which display the ratio between the diagonal of a square and its side. Further, the numbers resulting from the errors in the two equations, viz., 840 and 4900, have a distinct connection with the number of Eclipses found in the larger eclipse cycles. First, the 2520 eclipses found in the cycle of 651 years are three 840's in one (for $3 \times 840 = 2520$) and the bisection of that number, viz., 1260, which is the number of eclipses in the cycle of 325-6 years, was shown in the previous chapter to have been divided by God into two numbers, of which 490, or $\frac{1}{10}$ th of 4900, was one, the "seventy times seven" of His toleration of man's hardness of heart.

At the conclusion of Appendix E. it will be shown how all the homogeneous rectilinear geometrical forms have their peculiar arithmetical expression. From a series in my possession, I have noticed that only on rare and striking occasions is any number expressive of more than one of them. The number, 4900, is one of these rare instances. It is at once the *square* of 70 and the *pyramid* of the number 24, concerning which so much was written in Chapter VII. *ante*. Further, it is remarkable that, like the other numbers above cited, say 12, 17, 29, 41, and 70, it is connected with the eclipses. In the same Appendix E. will be found an allusion to a solilunar cycle of 1260 years. If such cycle be commenced at the proper place, viz., the starting point of the Great Astronomic Year, or Eclipse Cycle of 651 Years, it will be found to contain exactly 4900 eclipses. (The proof of this can be worked out from the facts given on p. 59 of Mr. Dimbleby's *All Past Time and Almanack* for 1882).

The numbers, 12, 17, 29, 41, and 70, which constitute the divisions of the eclipses in the First Eclipse Cycle, and which arise out of the relations subsisting between the diagonal and the side of a square, further appear in connection with that marvellous mathematical phenomenon, the Magic Square, out of one of such, the Sigillum Solis, the central of the 7 planetary seals, it will be remembered, just as out of the eclipse cycles, there arose the number, 666.

The five numbers above cited appear in the diagonals of the 7 planetary seals, or magic squares.

The following comprise the series of 7 seals, as taken from Kircher:—

1. *The Seal of Saturn.*

4	9	2
3	5	7
8	1	6

2. *The Seal of Jupiter.*

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

3. *The Seal of Mars.*

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

THE COMPUTATION OF 666.

4. *The Seal of the Sun, ut supra.*)5. *The Seal of Venus.*

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

6. *The Seal of Mercury.*

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

7. *The Seal of the Moon.*

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	30	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The arrangement of the figures in them all is this:—

The 7 numbers, 3, 4, 5, 6, 7, 8, and 9 are severally squared, and then all the numbers from 1 up to such square are placed in such an order that the sum of the different rows, whether vertically, horizontally, or in the central diagonal, is always the same.

From the 7 the following table appears:—

Number.	Planet.	Number Squared.	Resulting Square.	Total of Each Row.	Total of all the Rows.
1	Saturn . . .	3	9	15	45
2	Jupiter . . .	4	16	34	136
3	Mars . . .	5	25	65	325
4	The Sun . . .	6	36	111	666
5	Venus . . .	7	49	175	1225
6	Mercury . . .	8	64	260	2080
7	The Moon . . .	9	81	369	3321
	Totals	42	280	1029	7798

7, which is the grand number expressive of geometrical completion, shows itself in this mathematical mystery of the 7 stars, or days of the week, in a manner peculiarly emphasised:—

First of all, the four totals, viz. 42, 280, 1029, and 7798 are every one of them divisible by 7 without remainder, that is, they are all 7-fold numbers.

Then, again, 42 is a number frequently appearing in Scripture; 280 is the number which, expressed in days, comprises the 40 weeks of gestation in the human race; and 1029 is just $7 \times 7 \times 7$, the figuration of the creative words, "And God said," in Genesis i., THE GRAND CUBE, on the usual 3-fold projection—for, $3 (7 \times 7 \times 7) = 1029$.

The 7 magic squares are divided into 4 and 3. The 4 are formed upon the numbers 3, 5, 7, and 9, which are all *odd* numbers, and the three arise out of the numbers, 4, 6, and 8—all *even* numbers. The 4 former have central spaces occupied by a number; the 3 latter have not. Now, the rules for the formation of magic squares turn upon the arrangements of their diagonals. A work published on the subject shows that there is one rule for those formed upon *odd* numbers and another for those arising from *even* numbers.

In the 4 formed from *odd* numbers, the numbers formed in the central spaces, as may be seen from the foregoing diagrams, are as follows:—

$$\begin{array}{r} 5 \\ 13 \\ 25 \\ 41 \\ \hline \text{Total } 84 = 7 \times 12. \end{array}$$

The numbers in the diagonally opposite spaces added together are always exactly double the number occupying the central space. Thus in No. 7, the Seal of the Moon, the central space is 41, the opposite diagonals, $5 + 77$, $14 + 68$, $23 + 59$, $32 + 50$, and $37 + 45$, $38 + 44$, $39 + 43$, and $40 + 42$, being all of them equal to 82, which is its double.

In the 3 remaining magic squares, which being formed upon even numbers, have no central space occupied by a number, the series arising out of the opposite diagonals is,

$$\begin{array}{r} 17 \\ 37 \\ 65 \\ \hline \text{Total } 119 = 7 \times 17. \end{array}$$

Adding together the opposite diagonals in all the 7 seals, the series is,

10
17
26
37
50
65
82

—
Total 287 = 7×41 .
—

We have, then, three remarkable multiples of the number, 7, arising out of the above series in the diagonals of these magic squares. These are the totals, 12, 17, and 41 7's respectively.

Further, adding together the totals of the first two series, 12 + 17 7's we get 29 7's; and adding together the totals of all three series, we arrive at the sum 70 7's—the famous number of Daniel ix., referred to in Chapter VI. *ante*.

The whole series of 7's, then, runs 12, 17, 29, 41, and 70, in exact analogy with the division of the 70 eclipses, and the relations subsisting between the side of a square and its diagonal.

Amongst the 11 numbers in the above 3 series, say 5, 10, 13, 17, 25, 26, 37, 41, 50, 65, and 82, 4 are found in the divisions of the 70 eclipses and 7 not. The 4 are 17, 25, 37, and 41. There are 17 partial eclipses of the moon, 25 central eclipses of the sun, 37 central eclipses, and 41 solar eclipses. From these four we know how many partial and how many central eclipses there are severally of the moon and of the sun.

It is worthy of note that the number, 666, appearing both as a phenomenon of the magic squares and as a phenomenon of the eclipse cycles, the numbers of eclipses in the cycle are thus seen to be based upon the properties of magic squares, and the whole mathematical argument regarding that number which God has Himself singled out for computation is thus brought to a focus.

X The Great Pyramid of Gizeh, that great early monument of human perversion to the adoration of the serpent, of the doctrine and science inculcated by the history of the Flood, exemplifies many of the geometrical phenomena above alluded to, besides the π proportion and others already named.

If we take the cubit of 25.2 common to the Israelites, the Assyrians, and the Egyptians, as we seem fairly well entitled to do, as the probable standard measure of the early descendants of Noah, it is at

least remarkable that the Great Pyramid measures in height exactly 360 such cubits. Here are the division of the circle into 360 degrees, and the 360 days of the Calendar of Noah and of the old Egyptian year, signalised in the oldest of all the Pyramids.

The following is extracted from *The Pyramids and Temples of Gizeh* (pp. 220-222), by W. Flinders Petrie, 1883, the latest, and probably the best, work on that subject that has been written—my italics:—

"The form and size being thus fixed [in the π proportion], the floor of the main chamber of the building—the King's Chamber—was placed at the level where the vertical section of the Pyramid was *halved*, where the area of the horizontal section was *half* that of the base, where the diagonal from corner to corner was equal to the length of the base, and where the width of the face was equal to *half* the diagonal of the base.

"The Queen's Chamber placed at *half* this height above the base; and exactly in the *middle* of the Pyramid from N. to S. [Note the principle of Bisection].

"The floor of the Chamber [the King's Chamber] is raised above the base of the walls; a peculiar arrangement for which some reason must have existed. It gives in fact two heights; the wall height we have just seen is required for the π proportion [he shows this to exist in the King's Chamber as well as in the outline of the whole edifice]; and the actual height from the floor agrees to another system, which is found to run throughout all the chambers.

"After the attention shown to *square*¹ measure in the various levels of the Pyramid, it is not surprising to find something of the same kind in the chambers. Though the idea of making the *square* of the lineal dimensions of a chamber to be integral areas, may seem peculiar, yet the beauty of thus making all the diagonals of a chamber to be on one uniform system with its direct dimensions, would be perhaps a sufficient inducement to lead the builders to its adoption. Practically it is the only consistent and uniform theory which is applicable to all the chambers and coffers, and even to the Second Pyramid Chamber. By this theory, then, the *squares* of the dimen-

¹ "The employment of *square* measure, which appears to furnish the best solution of the Pyramid design, is singularly parallel to the use of *square* measure mentioned in the 'Sulvasutras'; from those writings it appears that Hindu geometry in its origin sprang from the religious building of altars, differing in form but equal in area (see Prof. Thibaut in the Second 'International Congress of Orientalists')." "

sions of the King's Chamber, the Antechamber, and the Subterranean Chamber, are all even numbers of square cubits [N.B. this is not the *same* cubit as the one above-mentioned, but a special pyramid-cubit of 20.62,¹] and nearly all multiples of 10. From this it necessarily follows that the *squares* of all the diagonals of the sides of these chambers, and their cubic diagonals, are likewise multiples of 10 square cubits; and the King's and Queen's Chambers are so arranged that the cubic diagonals are in even hundreds of square cubits, or multiples of 10 cubits squared."

This number, 10, the Decade of Pythagoras, and the Tetragrammaton formed by the rabbis out of the name of Jehovah, IHVH, which Mr. Hargrave Jennings interprets into I O (see p. 116 *ante*), will be shown in Appendix E. to be the representative number of all magic squares; and on pp. 382-3 the connection between them and the ratios subsisting between the side and the diagonal of a square by means of that other celebrated so-called "discovery" of Pythagoras, viz. Euclid I. 47, has been already demonstrated.

10 is a wonderful number, and we cannot be surprised at the worshippers of Draco requiring it for the Pyramid, with its division into 2 5's (*pyr-met*), so that they might get the serpent, Φ , and by perversion the umbilicus, O, and the Pballus, I, all together into that edifice, and set forth the mysteries of the Dragon, the Harlot, and the Beast. 10 was the original number of nations in Canaan, and Antichrist will have it back, similarly divided,² when he comes into his kingdom, and will use its I and its O to insult Him out of the letters of Whose name the rabbis manufactured their tetragrammaton. 10 were the commandments on the tables within the ark, and the facts detailed on pp. 251-3, read in this connection, prove how terrible the cunning of the enemy in the wickedness of the Cabiri referred to on p. 104 *ante*.

The following table is interesting as bringing the points of correspondence between the 70 souls who went down with Jacob into Egypt as detailed in Genesis xlv. and the 70 eclipses of the common team to a focus—the 4 mothers of Jacob's children corresponding to the 4 classes of eclipses:—

¹ The Egyptians seem to have employed at least two different cubits. We have analogy for this in our employment of the mile. We have both the English mile and the geographical mile.

² The Indian god Rama has 10 heads, 5 facing to the right and 5 to the left (see plate in Moor's "Hindu Pantheon").

A. Reuben and Simeon	= 12	= Central Lunar Eclipses ;
B. Levi, Judah, and Issachar	= 17	= Partial Do. ;
C. Zebulun, Gad, Asher, and Naphtali	= 25	= Central Solar Eclipses ;
D. Joseph, Benjamin, and Dan	= 16	= Partial Do.

70

Further, As A : A + B :: A + B : A + B + C + D within a very slight fraction, these two ratios, viz., As 12 : 29, and As 29 : 70, being each of them approximately the proportions given on pp. 376-7.

The eclipses in the table comprise an orderly arrangement of nature, while among the 12 sons of Jacob only one, Naphtali, is displaced from the order given in the text—for which there may be a purpose not yet clear to us.

A and B contain together 5 names (divided into 2 + 3, the usual subdivision of that number), and C and D together 7 names (divided into 4 + 3, again the usual subdivision); thus, in all 12 names, divided into 5 + 7, the usual subdivision of 12.

Dividing the 12 sons of Jacob into 7 + 5 in the order given in Genesis xlvii, the division of the 70 is again 41 + 29; for, Reuben to Gad inclusive give 41 souls, and Asher to Naphtali inclusive the remaining 29.

Again, dividing these same 12 sons of Jacob into 5 + 7 in the same order of this text, the division of the 70 is once more exactly 29 + 41; for Reuben to Issachar inclusive number 29 souls, and Zebulun to Naphtali the remaining 41.

Thus, God has selected, for an all-wise reason, the approximation, As 41 : 29, to express the relations between the diagonal and the side of a square.

There are many other such subdivisions of the 70 souls agreeing with similar ones in the 70 eclipses; but the above may suffice to thoroughly establish the grand truth that the whole plan of Scripture regarding Israel, beginning at Moses, is in accord with that wonderful part of the plan of creation.

So far as regards *astronomy*, the division of Leah's 33 descendants corresponds equally plainly with division of the 33 bones in the spine of the infant (see pp. 218-20 *ante*)—which is the basis of all *anatomy* :—

Simeon	= 7	= Cervical Bones	} Upper Spine ;
Levi and Judah = 12	= Dorsal		
Reuben	= 5	= Lumbar	} Lower Spine.
Issachar	= 5	= Sacral	
Zebulun	= 4	= Coccygeal	

The series of approximations of AB to BC in the second diagram on p. 376, runs:—

1	2	5	12	29	70	169
2	5	12	29	70	169	408

and so on to infinity.

To continue the series, double the lower figure and add the upper figure; set down the result as the following lower figure. Set down the last lower figure for the following upper figure.

It is of deep interest to notice the frequency of the occurrence of this proportion and the π proportion in God's Word, and in His providential dealings with man, as both relate to infinity, and are, therefore, emblematic of His eternal Godhead, and unapproachable perfections.

Surely, it is clear, then, from all this that though modern philosophy, with its appliances of history and scientific discovery, may be great, the wisdom of the Egyptians was far greater; while, immeasurably greater than either, is that inculcated by the facts related in the Pentateuch, and the much despised cosmogony of Moses, which treats even the great "discovery" of Pythagoras, upon which trigonometry depends, and with it the whole science of engineering, as a very small thing. Who would have thought that the figures given in Genesis, and further elaborated in Daniel and the Apocalypse, even trench upon the domain of ratios incommensurable to man, such as that between the radius and circumference of a circle, and the side and diagonal of a square!

But what of Israel's *Messiah*?

The crucifixion occupied 6 hours exactly, bisected at noon precisely when the sun was darkened. The Lord spoke 7 times, 3 times before noon, and 4 times after noon—7 divided into 3 + 4, as usual.

If the very hairs of our head are all numbered, how precious to the Father the 41 words then uttered by Him Who delighted to do His will. Note their number and subdivisions:—

1st utterance	(Luke xxiii. 34)	contains	8 words
2nd	" (John xix. 26)	"	9 "
3rd	" (Luke xxiii. 43)	"	10 "
4th	" { (Matt. xxvii. 46, } Mark xv. 34)	"	4 "
5th	" (John xix. 28)	"	1 "
6th	" (John xix. 30)	"	1 "
7th	" (Luke xxiii. 46)	"	8 "
		Total	<u>41 words.</u>

Working out these figures on the same principle as set forth in the eclipses, explained in the table on p. 235 *ante*, only the extremes make a pair. We set, then,

The 1st and 7th, 8 words each	.	.	.	= 16 words
The 2nd to 6th inclusive	.	.	.	= 25 "
			Total	41 words.

Compare

Partial Solar Eclipses	.	.	.	16
Central " "	.	.	.	25
			Total	41 Solar Eclipses.

How God suits facts in His works to the words of Scripture. It is as easy for Him to do this as to write in poetry. God cannot lie, cannot change, cannot do anything by accident, or do anything imperfect or wanting in beauty. But what a thought! The Sun of Righteousness eclipsed during that awful hour when He became a curse for us (Gal. iii. 13), the faithful witness in the sky (Ps. lxxxviii. and lxxxix.) darkened to mark the event! Ah, indeed, Paganism may worship its sun-god, and speak of its "crucified sun-seed-man" immersed in the waters of the great Abyss of Abaddon; but Jehovah, the Eternal Unchanging One, declared His faithfulness even in the lowest pits, in dark places, in the deeps (cf. Rom. x. 7), and established it in the very heavens. An evil generation murdered the Son of David, but God will not lie unto him, but send Elijah the prophet, and unto those that fear His *name* shall the Sun of Righteousness arise with healing in His wings!

APPENDIX E.

OF EVIDENCE OF DESIGN IN THE COMPOSITION OF THE NUMBER 666,
AND ITS RELATION TO THE NUMBER, 2520.

The philosophy of Tao Sze, or "Instruction by Reasoning," which we have seen Zadkiel has connected with the number, 666, enunciates the following as its leading principle :—

"Out of 1 proceed 2 ; out of two proceed 3 ; and out of 3 proceed all things."

It starts with Number as the great basis of all creation, and makes two-in-one and three-in-one contain the germ of all nature.

It would seem to be more correct to insert, "out of 3 proceed 7, and out of 7 proceed all things ;" but possibly 7 was looked upon as the representation of "all things," being the number expressive of geometrical completion.

I find that throughout the whole geometrical system of Number, shown us, alike in Scripture, in nature, and in Paganism, certain leading principles develop themselves :—

1. There is a principle of Bisection and Reduplication constantly running through it.

Thus, 6 is the bisection of 12, in the 12 signs, clearly marked out in the hemisphere ; or 12 is reduplicated, as in the 24 lines in the circle divided into 12 parts.

2. There is the addition of 1, to form links, in a chain formed upon any one number, in place of the use of fractions—other than $\frac{1}{2}$, $\frac{1}{4}$, or $\frac{1}{10}$.

As a rider to this, we have what is known as inclusive, or oriental, reckoning, which often, though not always, involves the addition of 2, instead of 1, to the original number.

3. There is the principle of Trisection and Triplication, by which a trinity-in-unity is evolved.

4. There is the elimination of 10's, 100's, and 1000's. The ancients added together the digits of numbers, by which some curious results were obtained. Thus 666 could be reckoned as $6 + 6 + 6$, i.e. 18, and in the evolution of the eclipses from their cycles we have seen how 666 eclipses arise out of cycles whose basis is the number, 18.

5. There is the principle of squaring and cubing.

6. There is another principle of subdivision, found in nearly all

of these numbers, and most prominently marked in the larger and more important numbers, to which, as I have seen no allusion to it in any previous works on this subject, I must give a name, I will call it its

HARMONIOUS BREAK.

I must explain myself by examples.

7 breaks harmoniously into 3 + 4 ;

12 breaks harmoniously into 7 + 5 ;

10 has two harmonious breaks. The commonest is into 6 + 4, but 7 + 3 is also found.

1260 has also two, viz. 770 + 490, and 666 + 594, of both of which examples are given in Chap. VI. *ante*.

I propose, therefore, as a help to the student towards the distinction of solutions of the number, 666, that are the mere result of either accident or the ingenuity of men unversed in the system of "mystic," or geometrical numeration, from those which have a real bearing upon the subject in hand, that he may put them to the test, and see if they are based upon the above principles, particularly in reference to that most rigid test of all, the harmonious break.

Take "Zadkiel Tao Sze." It is a three-in-one, but it has 13 letters, and its break is into 80 + 371 + 215. I have nowhere found, either in Scripture, or in nature, any such break. To my mind, it is, therefore, meaningless.

Now contrast "Noro Cæsar," N R V N Q X R. There are 7 letters harmoniously broken into 4 + 3. The two divisions, 306 and 360, are both astronomical and both composed of the same 3 digits, the 0, the 3, and the 6. I turn to the Scripture, and lo ! I find "Shechem Ben Hanor," the name of the man who is the great type of the last seducer, is also 666 divided into 360 and 306. I perceive evidence of design, and that the figuration of Nero's name accords with the whole character of the system. I incline, therefore, to the belief that this is one of the solutions which has a real bearing on the subject of Rev. xiii. 18.

I have seen more harmonious breaks in this number than in any other, viz. four primary and two secondary breaks. And all are to be found in Scripture.

The primary breaks are

1. The break into 600 + 58 + 8 ;
2. " " 600 + 60 + 6 ;
3. " " 555 + 111 ;
4. " " 360 + 306.

These, again, may be classified. The first two consist of a number of 3 digits + one of 2 digits + one of 1 digit; the last two are, not a division into 3, but into 2 figures, and these two figures have 3 digits each.

The two derivative, or secondary forms of harmonious breaks to this number are based upon the first two, by which the 3 figures are reduced to 2, viz.,

5. The break into 608 + 58;

6. " " 600 + 66.

Of No. 1, we have in Scripture the 600 years of Noah's age, added to the figuration of his name, 58, and the number of persons that entered the ark, 8.

In conjunction with this comes the 5th form of break, found in the association of the figurations of Ham, 608, and Noah, 58.

The Greek, Ἡ Νηὺς, "the ship," we have seen divided in the same way, and most curiously associated at once with Noah and his sons, i.e. NH and IHS or ΥΗΣ, and with *Ha Nahash*, "the serpent," making apparently the very name of Janus, the god of "the ship," ΥΗΝΗΞ.

Of No. 2, the instance is given in Rev. xiii., $\chi = 600$, $\xi = 60$, and $\epsilon = 6$. In Paganism, the word, *Fenech*, breaks into 6 + 60 + 600; for, *F* = 6, *ene* = 60, and *ch* = 600.

Of No. 3, we have the word *πλοῦτα* "wealth," given in Acts xix. 25 in connection with Paganism. There are 7 letters divided into 4 + 3; for the first 4 amount to 555, and the last 3 to 111.

The sons of Cush are divided off in Scripture into 5 + 1, Nimrod, the great type of Antichrist, being the 1 separated off from the 5.

Then, Paganism gives us "Amoun Re," two words comprising 7 letters, of which the first 3 are 111, and the last 4 are 555. Also "Amoneph," 6 letters in Greek, bisected into two 3's; the first 3 letters being 111, and the last 3 being 555.

Another most remarkable word is worth mentioning in this connection. It is the Latin name, "Ludovicus." It is rare for a Latin word to be made up almost entirely of numerical letters, and this with the exception of the O and the S which are found in Paganism to represent severally the sun-seed and the sistrum, and the serpent, divides exactly 7 Latin numerical letters into 3 + 4, the first 3 amounting to 555, and the last 4 to 111.

Of No. 3, we have in Scripture the case of "Shechem Ben Hamor," just referred to.

Then, we have in Paganism the name, $\chi\epsilon\upsilon\beta\epsilon\iota\varsigma$ —again 7 letters divided into 3 + 4, the first 3 being 360×2 , the last 4 306×2 , and the total 666×2 .

There is the instance of *Nero Caesar* just mentioned. And there is the word, Ναπολεων , consisting of 10 letters harmoniously broken into 7 + 3, the first 7 being 306, and the last 3 amounting to 360. Should the final bearer of the number, 666, be a man of the name of "Louis Napoleon," as it is at least possible he may be, the combination would be most remarkable, as he would represent, with the former name in *Latin* and the latter in *Greek*, the two divisions of the last great empire, to which indeed the first Napoleon aspired (see *The Great Prophecies* by G. H. Pember, M.A.), and would show the number representing both the nominative case, and the dative, or inscriptive, dedicatory, case, both words being full of evidence of design. These harmonies, however, cannot establish who the Antichrist actually will be. He will *only* be known by the fulfilment of the Scriptures regarding him, exactly as was the case regarding Jesus Christ, the Son of God, the Messiah of the Jews. But no harm whatever ought to arise from a statement of these facts regarding the Napoleon family when coupled with a caution that they cannot of themselves in any way *prove* that the Antichrist will be a Napoleon.¹

Lastly, there is the word "Sarus," the first three letters of which amount to 360, and the last two to 306—total 666.

But perhaps the most important of all the properties of this number 666 is the fact that it is a dominant number in all the three homogeneous forms. In Chapter IV. we found it in *the Circle*, the sun's passage through the 12 signs of the zodiac; in Chapter V. it appears in *the Square*, in the form of the *Sigillum Solis*, or four-square projection of the heavens, the quadrature of said "Circle," and in Chapter VII. we saw it in the form of *the Equilateral Triangle*, that shape which Prof. Hay associates with the "mediant" of the musical scale, occupying a middle, or mediatory, position between the Circle and the Square.

The number, 666, is the 10th in a continuous series of 12 breaks,

¹ As all efforts to predict who the Antichrist will be are of necessity presumptuous, I appeal to the candour of my readers neither to fix upon me any charge of "turning prophet," nor to make any unfair use of my words in support of predictions.

each into two numbers, from 1 up to 2520. 666 has been shown to be the magic square of 6. 10, which is the Decade of Pythagoras and the Tetragrammaton of the Rabbis, is the magic square of 2, and thus the representative number of all magic squares—whence, possibly, the division of the Hebrew alphabet into 10's.

These breaks I have not invented; I *could not* have invented them; I *found* them in nature, and in Scripture. The arrangement I am about to tabulate I did not invent—I *found* it; and every one of these breaks will be seen to be exemplified in the body of this work:—

3.	{	(12.) 2520, the number of the hexagon, or 7 circles, i.e. 7×360 , is bisected, giving. 1260;		
		(11.) 1260. breaks harmoniously into 666 + 594;		
		(10.) 666 " " " " 360 + 306;		
5.	{	(9.) 360, the number of the degrees in the circle and the angles of the square, is bisected, giving 180;		
		(8.) 180, the number of the degrees in the semi- circle, and in the angles of the tri- angle, breaks harmoniously into the well-known π proportion, or relation between the diameter and said semi- circle, say 70 + 110;		
		(7.) 70 breaks harmoniously into 33 + 37;		
		(6.) 33 " " " " 19 + 14;		
		(5.) 19 " " " " 12 + 7;		
		4.	{	(4.) 12, the number of signs in the zodiac, breaks harmoniously into 7 + 5;
				(3.) 7 " " " " 3 + 4;
(2.) 3 " " " " 2 + 1;				
(1.) 2 bisected gives 1.				

The above division is as natural as its evolution is continuous. Bisections mark the beginning, middle, and end; the remainder are harmonious breaks. The whole is a trinity-in-unity, marked by the signs of the zodiac (the number, 12), the year (the number, 360), the week of years (the number, 2520). Its bisections are 3, which, read inversely, are reduplications, and give the cube, and the number 8, i.e. $2 \times 2 \times 2$; and the astronomical period of 2520 years mentioned by Mr. Guinness is not only 7 360's but 8 315's, 315 years being a solilunar cycle so exact that its error is only 3 hours, and whose exact comprises the remarkable period of $7 \times 7 \times 70$ days.

The evolution of the number, 12, from the series in arithmetical progression, $3 + 4 + 5$, has already been pointed out, and the position in which those three numbers are found here is a "harmonious" one, as the central set of 5 is so placed as to divide the remaining 7 according to the harmonious break of that number into $3 + 4$.

Thus indeed, "out of 1 proceed 2, out of 2 proceed 3, and out of 3 proceed all things."

Much more could be said about the beauty of this arrangement, but the discernment of this I leave to the student. Suffice it to notice that 666 is the *tenth* in the series.

We are living in a commercial age, and some countries are even now using the 360 day-year, which was revived at the French Revolution; Holland, for instance, treats the year, as regards bills of exchange, as consisting of 12 months, each 30 days. And 7 years is the usual term of partnership covenants. It appears from what we are told of the Ephah of Zech. v. (the emblem of Commerce and Agriculture) that this will be the nature of Antichrist's contract with the Jews—the cleverest and most covetous merchants on the earth. How strange that the hexagon should be the form of the cell in which the Bee, the *logos, dabar*, is developed, that she uses the pyramid, and a trinity-in-unity, for the bestowal of generative power on the neuter insect! If the Antichrist should turn out to be a Napoleon, the coincidence would be most remarkable, as the Bee is one of the emblems of that family (*The Great Prophecies*, by G. H. Pember, M.A., 2nd edit., pp. 167-9). The Pagan name, *Baal-Berith*, means, according to Hislop, "Lord of the Covenant." No blasphemy ever surpassed that of Napoleon. "At a fête given by the city of Paris to the Emperor, the repertory of inscriptions being exhausted, a brilliant device was resorted to. Over the throne which he was to occupy were placed in letters of gold the following words from the Holy Scriptures: 'I am that I am.' And no one seemed to be scandalised" (*Madame de Remusat, Memoirs*, vol. i. p. 336, quoted in *The Great Prophecies*, p. 164). It is this very assumption of the title of JAH on the part of the *logos* of Paganism that formed the subject of Chapter XII. *ante*, as the reader will recollect.

It is not generally known that God has actually determined a period of 2520 years as the term of His dealings with the Gentiles, or man as man, outside the Law and the Gospel, that is, without the Bible.

Thus,

From Creation to the Flood	1656 years
From the Flood to the Exodus year	860 "
Allow for the change in the calendar, commencing the year in spring instead of autumn	$\frac{1}{2}$ "
Interval from the giving of the Law to its passing away at the completion of the mission of the Two Witnesses with the result of the ejection of Satan from Heaven	* * *
Period of the manifestation of the Antichrist, the restraint being withdrawn, and human ministra- tion of the Gospel ceasing	$3\frac{1}{2}$ "
	<hr/>
	<u>2520 years.</u>

Thus we see how perfect is the threefold scheme of the Lord God in the three covenants. Their several economies do not follow one another, but form a compact whole. The Jewish Dispensation is contained within the Gentile, filling up, in the offer of their Messiah, the great gap in the presentment of Christ as the Seed of the Woman—from Pharaoh to Antichrist; the Church Dispensation, wherein Christ is the Head and we are the Body, in its turn, fills up a similar gap, the offer of the Jewish Messiah, or Deliverer, being for that time withdrawn. The above 2520 years and the 490 years, or seventy hebdomads of Daniel ix. 27 are thus conterminous.

Indeed, this number, 2520, apparently the most perfect of numbers, seems to be equally perfect in its manifestations in the cognate science of astronomy. A further instance of its employment is that mentioned by Mr. Grattan Guinness in his "Approaching End of the Age." The most perfect solilunar cycle known is that of 33y. 7m. 7d., and 75 of these cycles are 2520 years—thus equal to 8 of the cycles of 315 years. Our interest in this fact is heightened when we consider that 33y. 7m. 7d. comprises (Mr. G. G. gives the calculation *in extenso*) the earthly lifetime of the Lord Jesus Christ, and this very number, 75, is placed by the prophet Daniel in connection with this very number, 2520, as comprising the days added in Chap. xii. to the 1260 days, or half of the hebdomad of 2520 days.

It may not be amiss at this point to show how God has blessed number, as expressed in geometrical form, and how He sums it all up in that grand number emblematic of perfection intensified—2520. For, the week of years, or the sun's passage through 2520 degrees of the zodiac, divided into two halves, *i.e.* twice 1260 degrees, is the period of the offer of the kingdom to the Jews by the Lord Jesus

Christ, and their acceptance of it under the ministration of the Two Witnesses.

I can best illustrate my meaning by means of marbles, or globes of any kind—the globe being the primary form of a solid body, i.e., the circle translated from the plane to the solid.

If the reader will collect a few marbles, he will see how the number, 2520, is the sum of the leading geometrical forms:—

3 marbles placed together form the first triangle; therefore, 3 is the representative number of the TRIANGLE.

4 marbles placed together form the first square; therefore, 4 is the representative number of the SQUARE.

5 marbles placed together form the first pyramid; therefore, 5 is the representative number of the PYRAMID.

7 marbles placed together form the first hexagon; therefore, 7 is the representative number of the HEXAGON.

8 marbles placed together form the first cube; therefore, 8 is the representative number of the CUBE.¹

Now, the Least Common Multiple of 3, 4, 5, 7, and 8, i.e. of the triangle, the square, the pyramid, the hexagon, and the cube, is 840, which, on the usual three-fold projection, is 2520, the number of the 7 circles ($7 \times 360^\circ$), or Grand Hexagon.

The adaptation of this number, 2520, to Divine purposes is unique. Being the product of the four numbers emblematic of perfection 10, 3, 12, and 7, God has aptly apportioned these factors to His grand divisions of time. The reader will remember how the eclipses, whose grand cycle of 651 years, the Great Astronomic Year, contains 2520 of them divided into twice 1260, divide the month of 30 days into 3 decades. Thus, there are 10 days to the decade, 3 decades to the month, 12 months to the year, and 7 years to the week of years, giving respectively all the factors of the number, 2520, say 10, 3, 12, and 7, marked out in unerring order by the eclipses in their cycles.

On the year-in-day principle, these are the 7 *days* of Creation, and embody the Divine ordinance of the week, whose great signifi-

¹ There are altogether 7 homogeneous geometrical forms, the circle, the triangle, the square, and the hexagon in the plane, and the globe, the pyramid, and the cube in the solid—thus 4 in the plane and 3 in the solid. The pyramid is not strictly homogeneous, but it is compounded of forms that are homogeneous in the plane. The dodecagon and the like are mere derivatives of the hexagon.

It will be noticed that 6 is missing, that being the number of the oblong parallelogram, which is not homogeneous.

cance comes out directly we see that, giving a year for a day, it constitutes the exact period of the establishment of Creation under the headship of Christ, Who upholds "all things by the word of His power," Who "in the beginning laid the foundations" of the heavens and the earth, and under Whose feet are all things put in subjection (Heb. i.). And how in accordance with this law of the universe (modern philosophers are fond of this word, "law"—let them know, then, that CHRIST IS LAW) is the fact that when "the Spirit of God was brooding upon the waters," it was decreed by Him, THE LIVING ONE, that the great typical periods to which the origin of *life* is appointed in man, birds, beasts, and fishes, should, as measured by days, the great units of time, be the exact aliquot parts of this same number, 2520! Tell us, then, ye stargazers, ye recorders of eclipses, ye chemists and physiologists, who strain at the gnat of the Resurrection, for which ye have a positive witness, and swallow the camel of Modern Geology, for which witness is impossible, did Moses, Daniel, the Four Evangelists,¹ and John, wait for *your observations* through the telescope and microscope to enable them to hand down to us the periods and periodicities which they record?

Marvellous indeed is this Divine harmony of the week:—

(1.) One week of days for the Creation;

¹ Just as it resulted from careful and learned investigations into the numerous Books of the Law and the Hagiographa that a chain was formed showing a wonderful harmony of geometrical numbers in the Gentile and Jewish Dispensations, the compilers of those facts not having before them any intention to produce any such harmonious results, but simply to declare what God has said in His Word, so here a precisely similar work has been brought to bear upon all the Four Gospels without the Christians who were engaged on it having the slightest idea that they were establishing the fact that the joint ministrations of Jesus the Messiah, and the Two Witnesses would occupy a wondrous week of years, the symbol of the Hexagon, as it were the work of the Bee, or *Dubar*, when the sun passes through twice 1260° of the zodiac or circle in exact analogy with the divisions of the eclipses. And it may be as well to point out here that whereas the infidel attack on Scripture, to which Niebuhr so largely contributed, formerly embraced the proof of design through figures in order to demonstrate collusion, starting from a *petitio principii* of alleged impossibility of miracle in the face of that miracle acknowledged of sensible men, the Creation, they were compelled to abandon that position, and their latest efforts are in the direction known as "the higher criticism." But they are now driven back to admit design, and there is no remedy left to an honest mind but to see that that design that runs through the figures of God's Word, embracing almost every writer from Moses to the Apostle John—a period about twice as long as that between the reigns of William the Conqueror and Her Most Gracious Majesty—could have been arranged by no other being than the One Who arranged the order of the eclipses!

- (2.) Giving a year for a day, there results one week of years for the completion of the Mystery of God Evangelised to the Prophets, the implanting the kingdom in the Jewish nation through the mission of Jesus and His Two Witnesses ;
- (3.) Giving a year for a day again, there results one week of years of years (2520 years) for the world's trial under its own wisdom, *i.e.* without the Bible—2516½ years from Creation to the Exodus, and 3½ years of angelic preaching during the time of Antichrist's manifestation.

THE END.