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New York City

The Gods.

The Immaculate Conception. Setting Forth the Mystery of the Ages, and How this Supposed Impossible Condition is Really Under Natural and Divine Laws. Giving Full Details and a Challenge to All the World.



BY DR. R. SWINBURNE CLYMER.

Author of "Alchemy and the Alchemists,"
"Divine Alchemy," "The Rosicrucians;
Their Teachings," etc.

PHILOSOPHICAL PUBLISHING CO.,
ALLENTOWN, PA.

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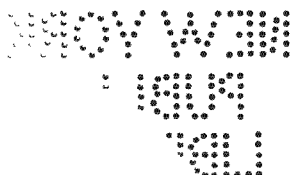
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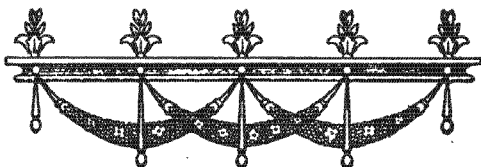
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The Mystery Solved.

GODS.



“THE sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose.”—Genesis 7, v. 2.

“There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”—Genesis 5, v. 4.

Beloved Scholar, the Mystery of the Ages has been the birth of the Christ. The Church has taught that Christ was of Immaculate Conception; but, believe me, that same Church has NOT believed in that Doctrine. It belongs to the men of that oldest and most mighty Fraternity to enlighten you and those who would listen, for we hold the secret, and we will give you it.

Does it seem so very strange that Mary might have conceived without human agency? It may seem strange to those who know not the secret, but surely the student can guess the secret, for it has been hinted at in all Rosicrucian literature.

In explaining this mystery to you, we do not intend to depend upon our explanation, but we will depend entirely upon the Bible, that book accepted as truth by all Christians, and we will also place before you the writings of the Holy Fathers.

In the Rosicrucian romance of the “Comte de Gabalis,” or “Conversations Upon the Secret Sciences,” by the Abbe

THE DIVINE MYSTERY.

de Villars, we read:

“When you shall be enrolled among the children of the Philosophers you will discover that the elements are inhabited by very holy creatures, whom, in consequence of the sin of unhappy Adam, his too unhappy posterity have been forbidden to see or know. The immense space that is between earth and heaven possesses inhabitants much more noble than the birds and gnats merely; the vast ocean has many more dwellers than the dolphins and the whales; the depths of the earth are not created only for the moles; and the elements of fire, more noble than the other three, were not made to remain void.

“The air is full of an innumerable multitude of creatures of the human form; great lovers of the sciences, subtle, benevolent to the wise, but enemies to the stupid and ignorant. Their wives and their daughters are of bold and masculine beauty, such as painters have represented the Amazons.

“Know also that the seas and rivers are as fully inhabited as the air; the wise ancients have mentioned these populations under the names of Undines or Nymphs. There are few males among them, but a vast number of females; their beauty is extreme, and the daughters of men are not to be compared to them.

“The earth is filled to the center by Gnomes, a people of small stature*, guardians of the treasures of the mines and quarries; they are ingenious, friends of mankind, and easy to command; they furnish the children of the wise with all the money that they require, and ask little for their

*See the book, “The Irreconcilable Gnomes, or Continuation to the Comte de Gabalis,” published by this house.

service, except the glory of being commanded. The Gnomides, their wives, are small but very agreeable, and their custom is very curious.

As regards the Salamanders, inhabitants of the region of fire, they serve the philosophers, but they do not wish to seek their company with much eagerness, and their wives and daughters rarely allow themselves to be seen; the wives of the Salamanders are beautiful, in fact more beautiful than all the others, because they are of a purer element. I pass over the description of these people because, when one of us, you will see them yourself at leisure, and easily if you have the curiosity. You will see their customs, their mode of living, their manners, their policy, their admirable laws; you will be charmed with the beauty of their minds, even more than with their bodies; but you will not be able to refrain from pity when they tell you that their souls are mortal, that they have no hope of the eternal enjoyment of divine felicity in the presence of that Supreme Being whom they know and WHOM THEY RELIGIOUSLY ADORE. They will tell you, that being composed of the purest particles of the elements which they inhabit, and having no contrary qualities in them, as they are made of but one element they do not die till after many centuries. But what is time compared to eternity? They return at last into eternal nothingness; and this thought so afflicts them that the philosophers have much trouble in consoling them.

Beloved Student, you will see that, although these Elementals are of the purest of the pure, they are not immortal, because they are ONLY of ONE element instead of a combination of the four. BEAR IN MIND THIS GREAT LAW. These Elementals CAN become immortal if some mortal will have intercourse with them. This is the great law. Bear in mind further, that there are but few males, and these males will seek intercourse with earth woman—as Genesis states, with the daughters of man,—

(bear this in mind) IF THEY CAN FIND ONE MYSTICALLY INCLINED AND WHO IS PURE. So, as the Bible teaches, the sons of God see that the daughters of man are fair and they beget children with them.

“Now, bear in mind further. Unlike man, but LIKE Gods, these Elementals are TRUE TO ONE ONLY; thus it happens that, there being but few males among them, seldom will such an Elemental have intercourse with woman, and when they do a Christ or Saviour is born; for KNOW: “When the sons of God came unto the daughters of men, and they bare children to them, the same BECAME MIGHTY MEN WHICH WERE OF OLD, MEN OF RE-NOWN.”

The student will now grasp the meaning of this mighty mystery, and will no longer condemn the mystery of the immaculate conception.

St. Luke 1, 26. And in the sixth month the angel Gabriel was sent from God unto a city in Galilee named Nazareth.

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the angel came in to her, and said, Hail thou that art highly favored, the Lord is with thee, blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary, for thou hast found favor with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32. He shall be great, and shalt be called the son of the Highest; and the Lord God shall give unto him the throne of his father David,

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing that I know not A MAN?

Our student must note this question carefully, for she asks the direct question: "How shall this be, SEEING I KNOW NOT A MAN?"

Answer: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the son of God. (The son of a God.)"

Always bear in mind that the words Holy Ghost means nothing short of the word "Fire." Holy Ghost is the Spirit, and in its final essence Spirit is the Fire. So the overshadowing of Mary was nothing other than that of a son of God, the Elemental of Fire—a Salamander.

Now, note further what the Abbe de Villars had to say: "Our fathers, being TRUE philosophers, and speaking to God face to face, complained to him of the wretched fate of these people; and God, whose mercy is illimitable, remembered him that it was not impossible to find a remedy for this evil."

He made known to them that in the same manner as man, by the alliance which he has contracted with God, has been made a participator of the divinity; so the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the alliance which they MAY contract with man, can be made participators of man's immortality. Thus a Nymph or a Sylphide becomes immortal, and capable of the bliss to which we aspire, when she is happy enough to marry one of the "wise;" and a Gnome or a Sylph ceases to be mortal from the moment that he marries one of the daughters of "men."

And thus is the mystery solved, in words so plain that any student may understand.

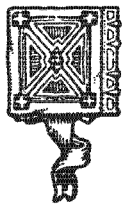
It is here given in a few words and very plainly. This mystery was, to a certain extent, solved by the early church Fathers, as is proven by the work: "Demoniality, or Incubi and Succubi," by the Rev. Father Sinistrari of Ameno. (17th century.)

However, the church Fathers believe that these Elementals, called demons by them, were all wicked; they believed and taught that women bare children from these demons, but that such were always men who were against the Catholic Church, then known as the only TRUE church.

This will be enlarged upon throughout the book, which is really a translation of the work by the Rev. Father Sinistrari, and which is now in such form as is agreeable to our present century. In other words, instead of being called Demons we call them Elementals. The same with other teachings in the book. The body is the same, but it is given in the terms used at the present day.

Beloved Student, you have been given the mystery. You need not believe without knowing like the millions before you. You can KNOW, for herein will you find full instructions so that you may be able to save many of the "Daughters of God."

R. SWINBURNE CLYMER.



DEMONIALITY

OR

INCUBI AND SUCCUBI.



PRELUDE.



ALL theologians have devoted more or less pages to the question of material intercourse between man and the demon. Thick volumes have been written about witchcraft, and the merits of this work were but slender if it merely developed the ordinary thesis; but such is not its characteristic. The ground-matter, from which it derives a truly original and philosophical stamp, is an entirely novel demonstration of the existence of Incubi and Succubi †, as rational animals ‡, both corporal and spiritual like ourselves, living in our midst, being born and dying like us, and lastly redeemed as we are, through the merits of Jesus Christ, and capable of

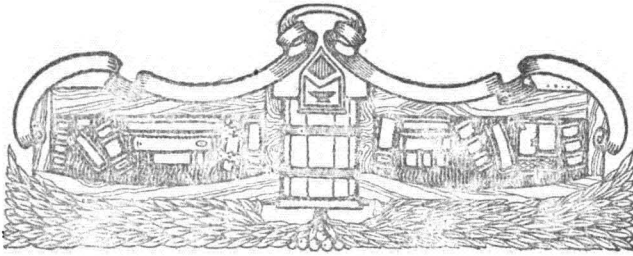
† The reader must bear in mind that these words are no longer used, but that all TRUE Philosophers now call these beings the Elementals. The student must, however, bear in mind the great Rosicrucian Law, i. e., that there are two kinds. The true Elementals known as the Gnomes, Salamanders, Undines and Sylphs, and those disembodied humans who are held to earth through their own misdeeds, passions, crimes, etc., while on earth, who suck out the vitality of negative human beings. These are known as Vampires.

‡ The word "animal" here means human beings. This is proven by the fact that the author says: "Both corporal and spiritual LIKE ourselves."

receiving salvation and damnation †. In the opinion of the Father of Ameno, those beings endowed with sense and reason, thoroughly distinct from angels and demons, pure spirits, are none other than the Fauns, Sylvans and Satyrs of paganism; continued by our Sylphs, Elfs and Goblins; and thus is connected anew THE LINK OF BELIEF. On this score alone, not to mention the interest of details, this book has a charm for the attention of the earnest student.

† As explained in the Introduction to this work, and as is still more fully explained in the book "Irreconcilable Gnomes," these beings can become immortal only through the intercession of a human being already immortal.

Man can be saved through the Christ. That is, FINDING THE Christ WITHIN HIMSELF. These Elementals, being of only one of the elements, can naturally not harmonize the other elements, and, therefore, the only way to immortality for them is through the human being who is already immortal. Thus is man saved through the Christ and the Elemental through Man. It is one vast connecting link between the lowest creature and God.



The Divine Mystery.

1. The first author to invent the word Demoniality was no doubt John Caramuel, in his "Fundamental Theology." Before him there is no one who is known to have distinguished that crime from Bestiality. All theological moralists, following in the train of St. Thomas, include, under the specific bestiality, "every kind of carnal intercourse with anything whatever of a different species." Such are the words used by St. Thomas. Cajetan, for instance, in his commentary on that question, classes intercourse with the Demon under the description of bestiality; so does Sylvester, "*De Luxuria*," Bocancia, "*De Matrimonio*."

2. However, it is clear that in the above passage St. Thomas did not at all allude to intercourse with the Demon. As shall be demonstrated further on, that intercourse cannot be included in the very particular species of bestiality; and in order to make that sentence of the holy doctor tally with truth, it must be admitted that when saying of the natural sin, "that committed through the intercourse with a thing of different species, takes the name of bestiality." St. Thomas, by a thing of different species, means a living animal of another species than man; for he could not here use the word *this* in the most general sense, to mean indiscriminately an animate or inanimate being. In fact, if a man should fornicate *cum cadavere human*

he would have to do with a thing of a species quite different from his own; similarly *si cadaveri bestiali copularetur*; and yet, *talis coitus* would not be bestiality, but pollution. What, therefore, St. Thomas intended here to specify with preciseness is carnal intercourse with a living thing of a species different from that of man, that is to say, with a beast, and he never in the least thought of intercourse with the Demon.

The subject of bestiality is not a pleasant one, and, since it has no bearing upon the subject in hand at the present time, we will not consider it further. However, it had to be considered this much in order to draw the distinction.

3. Intercourse with the Demon, whether Incubi or Succubi, (which is, properly speaking, as understood by the holy Fathers, Demoniality,) differs in kind from bestiality, and does not in connection with it form one very particular species, as Cajetan wrongly gives it; for, whatever may have been said to the contrary, some ancients, and later Caramuel in his "Fundamental Theology," unnatural sins differ from each other most distinctly.

Fornication and Sodomy, in most instances, come directly under the head of bestiality. He who is guilty of Sodomy, Onanism and Human Vampirism cannot become immortal. In fact, these sins will prevent immortality in the human being. On the other hand, Demoniality will bring about immortality to the Elemental. This is to be understood as marriage with the Elemental. Demoniality, as such, has no existence to-day. In fact, it never had, for intercourse with the Elementals is not Demoniality.

4. In sins against nature, the natural semination (which can not be regularly followed by generation) is a genus; but the object of such semination is the difference which marks the species under the genus. Thus, whether semination takes place on the ground, or on an inanimate body, it is pollution, and can lead only to degeneration and eternal death.

5. It is a trite doctrine with Moralists, established by the Council of Trent, session 14, and admitted by theologians that

in confession it suffices to state the circumstances which alter the species of sin. If, therefore, Demoniality and Beastiality belonged to the same very particular species, it would be enough that, each time he has had intercourse with the Demon, the penitent should say to his confessor, "I have been guilty of the sin of beastiality." But this is not so; therefore, those two sins do not belong to the same very particular species.

Churchmen and scientists may deny that man can come into personal intercourse with the Elementals, and to prove this point it is only necessary to quote:

6. St. Austin, who, speaking of carnal intercourse between men and the demon, expresses himself as follows, book 15, chapter 23rd of "The City of God:" "It is widely credited, and such belief is confirmed by the direct or indirect testimony of thoroughly trustworthy people, that Sylvans and Fauns, commonly called Incubi, have frequently molested women, sought and obtained from them coition. There are even Demons, whom the Gauls called Duces or Elfs, who very regularly indulge in those unclean practices; the fact is testified by so many and such weighty authorities that it were imprudent to doubt it."

The student will note that it is plainly stated that the Demon was none other than the Sylvans and Fauns, known later as Duces and Elfs. These are none other than the Elementals. However, the statement made throughout these letters of carnal intercourse, must not be taken too literally, for, though it is true that the Elementals seek *true* marriage with the human family in order to obtain the boon of immortality, it is not true that they seek the human for the mere satisfaction of what would be, to the human, bodily pleasure. The fact is the contrary to this.

THE GREAT LAW.

The Student must bear in mind continually that the holy Fathers, and even early Philosophers, mixed up the Demons (Elementals) with the Vampires (earth-bound disembodied Spirits or Souls.)

It is true that those spirits which have left the body of clay, but which are earth-bound on account of crimes, passions, etc., do seek carnal intercourse with the embodied men and women, but this is only for the sake of vampirism. In other words, in order to sap the vitality from humans in order that they may be held near the earth. Such disembodied souls may well be classed as Demons, for they are demons or devils in the true sense. The fact is, the word "fiends" would do greater justice to them. The holy Fathers confounded these Vampires with the Elementals. The Elemental does *not* seek intercourse with humanity in order to satisfy lust or passion, but only so that he or she may become immortal. I hope this matter is plain to the student, and shall now proceed with the work in hand.

7. If the authors be asked how it came to pass that the Demon, who has no body, can have carnal intercourse with man or woman, they unanimously answer that the Demon assumes the corpse of another human being, male or female, as the case may be, or that, from the mixture of materials, he shapes for himself a body endowed with motion, and by means of this he is united with the human being.

Here we have the mystery solved. But here again the authors confound the Elementals with Vampires. No. 7 refers exclusively to such earth-bound souls as before referred to, for the Elemental never takes on a body, and cannot become visible to the human unless that human makes for them the proper surroundings, and even then it is a hard matter. These demons referred to are not Elementals, but disembodied souls who are earth-bound through passions, crimes, etc.

8. We read likewise of numerous women incited to intercourse by the Incubus Demon, and who, though reluctant at first to yield to him, are soon moved by his entreaties, tears and endearments; he is a desperate lover and must not be denied. And although this comes sometimes of the craft of some Wizard who avails himself of the agency of the Demon, yet the Demon not

infrequently acts on his own account.

This again is not an Elemental or Demon, but a disembodied Soul or Vampire. The Elemental never work in this manner, and never seek the human in this way.

9. Now, it is undoubted by theologians and philosophers that intercourse between mankind and the Demon sometimes gives birth to human beings; that is how is to be born the Antichrist, according to some doctors, such as Bellarmin, Suarez, Maluenda, etc. They further observe that, from a natural cause, the children thus begotten by Incubi are tall, very hardy, very proud and wicked. Thus writes Maluenda; as for the cause, he gives it from Vallesius, Archphysician in Reggio.

This now *does* refer to the Elementals, for there can be no issue from the intercourse between the human and disembodied Soul or Vampire. The Fathers admit that these children may be powerful, but as this is not in accord with their belief, they naturally claim that such children will be very wicked. This is really not true. In fact, absolutely the contrary is true. Why? Because the Elementals have no gross material in their beings, therefore absolutely no lust. They are simply one pure element. Consequently the issue between them and a human must be very rare, very pure, since all the carnal desires that such a child can have must come altogether from the mother. Consequently, only Christs or Saviours can be born through such intercourse, and, as the male Elementals are very few, such births happen but seldom. Let us see the list as given by the holy Father:

10. Maluenda shows from the testimony of various authors, mostly classical, that such associations gave birth to: Romulus Remus, according to Livy and Plutarch; Servius-Tullius, the sixth king of Rome, according to Dyonisius of Halicarnassus and Pliny the Elder; Plato the Philosopher, according to Diogenes Laertius and Saint Hieronymus; Alexander the Great, according to Plutarch and Quintus-Curtius; Seleucus, king of Syria, according to Justinus and Appianus; Scipio Africanus the Elder, according to Livy; the Emperor Cæsar Augustus, according to Suetonius; Aristomenes the Messenian, an illustrious

Greek commander, according to Strabo and Pausanias; as also Merlin or Melchin, the Englishman, born from an Incubus and a nun, the daughter of Charlemagne; and, lastly, as shown by the writings of Cochloeus, quoted by Maluenda, that damned Heresiarchycleped Martin Luther.

Certainly a strong list, but, none the less, one that can be mainly true; and now, my Christian friends, if Martin Luther was the offspring of a Virgin and an Elemental, *why not the Christ?* The student must bear in mind the one Great Law: namely, that the human mind cannot imagine anything which has no foundation in fact. The Great Law of Hermes is: "As above so below; as below so above." "As in the Material so in the Spiritual." Therefore, that which the mind of man can conceive, can also be brought into material manifestation.

I do not say that Martin Luther was thus born, but I say this, and I challenge the Christian world, Catholic or Protestant, to successfully contradict me, that Christ was *thus* born. If he were not, then the Doctrine of the Immaculate Conception is a lie, and if this is a lie, then the very foundation of religion, both Protestant and Catholic, is a lie and a farce.

11. Although it is generally admitted as a fact that those who are thus begotten excel other men, yet such superiority is not always shown by their vices, but sometimes by their virtues and even their morals. Scipio Africanus, for instance, Cæsar Augustus and Plato the Philosopher, as is recorded of each of them respectively by Livy, Suetonius and Diogenes Laertius, had excellent morals. Whence may be inferred that, if other individuals begotten in the same way have been downright villians, it was not owing to their being born of an Incubi, but to their having, of their own free will, chosen to be such.

Surely this is a confession for a Church Father to make, and this proves just exactly what I have already proven. If these great men were born, then it is an easy matter for a Christ or a Buddha to have been thus born.

12. We also read in the Testament, Genesis, 6, verse 4, that

giants were born when the sons of God came in unto the daughters of men; that is the very letter of the sacred text. Now, these giants were men of *great stature*, says Baruch, Chapter 3, verse 26, and far superior to other men. Not only were they distinguished by their high size, but also by their physical power. Some contend that by sons of God are meant the sons of Seth, and by daughters of men the daughters of Cain, because the former practiced piety, religion and every other virtue, whilst the descendents of Cain were quite the reverse; but, with all due reverence to Chrysostom, Cyrillus, Hilarius, and others, who were of that opinion, it must be conceded that it clashes with the obvious meaning of the text. Scripture says, in fact, that of the conjunction of the above mentioned were born men of huge bodily size; consequently, those giants were not previously in existence, and if their birth was the result of that conjunction, it cannot be ascribed to the intercourse of the sons of Seth with the daughters of Cain, who being of ordinary stature, could but procreate children of ordinary stature. Therefore, if the intercourse in question gave birth to beings of huge stature, the reason is that it was not the common connection between man and woman, but the performance of the Incubi Demons, who, from their nature, may very well be styled Sons of God. Such is the opinion of the Platonist Philosophers and of Francis Georges, the Venetian; nor is it discrepant with that of Josephus the Historian, Philo the Jew, St. Justinus the Martyr, Clement of Alexandria, and Tertullian, who look upon Incubi as corporal Angels who have allowed themselves to fall into the sin of lewdness with women. Indeed, as shall be shown hereafter, though seemingly distinct, these two opinions are but one and the same.

This really refer to the Elementals. It is not true that these Elementals allowed themselves to fall into lewdness. It is that they desired to become Immortal that they undertook these intercourses, and there is not a single instance in history to prove that an Elemental had intercourse more than once with a woman. Were lewdness the object then this would not be true.

13. If these incubi, in conformity with the general belief, have begotten Giants by means of the Vita taken from man, it is impossible, as aforesaid, that of that Vita should have been born any but men of approximately the same size as he from whom it came; for it would be in vain for the Demon, when acting the part of a Succubus, to draw from man an unwonted quantity of the Vita liquor in order to procreate therefrom children of higher stature. Quality has nothing to do here, since all depends, as has been said, upon the vitality of the Vita, not its quality. We are, therefore, bound to infer that Giants are born of another sperm than man's, and that, consequently, the Incubus, for the purpose of generation, uses Vita which is not man's.

14. Subject to correction from our Holy Mother Church, and as a mere expression of opinion, I say that the Incubus when having intercourse, begets the human fetus from his own Vita.

In this the Father is correct. However, it is a fact that the Vampires obtain their vitality through the human for this reason, they use Sodomites, Onanits, and others of this ilk. It is also for this reason that the human who practices these things gradually throws away his Soul and feeds these Vampires. Such a human gradually destroys all chances of Immortality, and this is the sin that God will not forgive. It is not that He could not forgive it, but it is because such threw their very Soul away until there is nothing left but the mere body, the shell. The Soul has been absorbed by Vampires.

15. I premise, as an article of belief, that there are purely spiritual creatures, not in any way partaking of corporal matter as was ruled by the Council of Lateran, under the pontificate of Innocent III. Such are the blessed Angels, and the Demons condemned to everlasting fire. Some Doctors, it is true, have professed, subsequently even to this Council, that the spirituality of Angels and Demons is not an article of belief. Others even have asserted that they are corporal, whence Bonaventure Baron has drawn the conclusion that it is neither heretical nor erroneous to ascribe to Angels or Demons a twofold substance, corporal and spiritual. Yet the Council having formally de-

clared it to be an article of belief that God *is the maker of all things visible and invisible, spiritual and corporal, who has raised from nothing every creature spiritual or corporal, Angelic or Terrestrial*, I contend it is an article of belief that there are certain merely spiritual creatures, and that such are Angels; not all of them, but a certain number.

The student must bear in mind that here are really meant the Angels, on the one hand, which are good and evil forces; Devils, on the other hand, which are bad. The word Demon does not here signify the same thing that it did when used before. Here it means the evil side.

16. It may seem strange, yet it must be admitted not to be unlikely. If, in fact, theologians concur in establishing among Angels a specific, and therefore essential, diversity so considerable that, according to St. Thomas, there are not two Angels of the same species, but that each of them is a species by himself, why not certain Angels be more pure spirit, of a consequently very superior nature, and others corporal, therefore of a less perfect nature, differing thus from each other in their corporal or incorporeal substance? This doctrine has the advantage of solving the otherwise insoluble contradiction between two OEcumenical Councils, namely, the Seventh General Synod and the above-mentioned Council of Lateran. For, during the fifth sitting of the Synod, the second of Nicea, a book was introduced written by John of Thessalonica against a pagan philosopher, wherein occur the following propositions: "Respecting Angels, Archangels and their powers, to which I adjoin our own Souls, the Catholic Church is really of opinion that they are intelligences, but not entirely bodiless and senseless, as you Gentiles aver. She, on the contrary, ascribes to them a subtile body, aerial or igneous, according to what is written: He makes the spirits His Angels, and the burning fire His Minister." And, further on, "Although not corporal in the same way as ourselves, made of the *four* elements, yet it is impossible to say that Angels, Demons and Souls are incorporeal, for they have been seen many a time, invested with their own bodies, by those whose eyes the Lord has opened." And after that book had

been read through before all the Fathers in Council assembled, Tharadius, the Patriarch of Constantinople, submitted it to the approval of the Council, with these words: "The Father showeth that Angels should be pictured, since their form can be defined, and they have been seen in the shape of men." Without a dissent the Synod answered: "Yes, my Lord."

This explains itself, except that it is remarkable in that the composition of both man and the Elementals was understood. "Made in the same way as ourselves, *made of the four elements.*" It is in this that man differs from the Elemental. Man is made of the four elements, and, consequently, is both mortal and Immortal. The Fire, or element of Fire, gives him his soul, his power to love and his Immortality. The Elementals are only of one element, and, consequently, unless they can come into natural connection with a human being cannot be Immortal.

They have been seen by "those whose eyes the Lord had opened." This also is true. When man, through certain Soul development, has reached a state where the Spiritual Sight is opened, he can see, not only the Angels, which are distinct from the Elementals, but he can see the Elementals also. This is no idle dream, as the writer knows many who can and do hold daily intercourse with these Elementals, and knows of one Initiate who has been instrumental in bringing about the Immortality of more than one hundred Elementals of Fire.

The Angels must not be confounded with the Elementals, for all Angels are eternal in that they are the messengers of God. Such Angels may and do appear to men, but they have no intercourse with men, since there is no need of it, and, therefore, no desire. Desire is the *law that rules* in all things.

17. I premise that the word Angel applies not indeed to the kind, but to the office. The Holy Fathers are agreed thereupon. (St. Ambrose, on the "Epistle to the Hebrews;" St. Austin, "City of God;" St. Gregory, "Homily 34 on Scripture," St. Isidorus, "Supreme Goodness.") An Angel, very truly says St. Ambrose, is thus styled, not because he is a spirit, but on account of his office. Nuntius in Latin, that is to say, *Messen-*

ger. It follows that whoever is entrusted by God with a mission, be he spirit or man, may be called an Angel, and is thus called in the Holy Scriptures, where the following words are applied to Priests, Preachers and Doctors, who, as Messengers of God, explain to men the Divine Will. (Malachi, chapter 2; v. 7.) "The Priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the Angel of the Lord of Hosts." The same prophet, chapter 3; v. 1, bestows the name of Angel on St. John the Baptist, when saying: "Behold, I will send my Angel, and he shall prepare the way before me." That this prophecy literally applies to St. John the Baptist is testified by our Lord Jesus Christ in the Gospels according to St. Matthew, chapter 11; v. 10. Still more: "God himself is called an Angel, because he has been sent by His Father to herald the law of mercy. To witness, the prophecy of Isaiah, chapter 9; v. 6, according to the Septuagint, "He shall be called an Angel of Wonderful Counsel." And more plainly still in Malachi, chapter 3; v. 1: "The Lord whom you seek shall suddenly come to his temple, even the Angel of the covenant whom ye delight in," a prophecy which literally applies to our Lord Jesus Christ. There is, consequently, nothing absurd in the contention that some Angels are corporal, since men, who assuredly have a body, are called Angels.

18. I premise that Holy Scripture and ecclesiastical tradition do not teach us anything beyond what is required for the salvation of the soul, namely, Faith, Hope and Charity. Consequently, from a thing not long being stated, either by Scripture or tradition, it must not be inferred that that thing is not in existence. For instance, Faith teaches us that God, by His Word made things visible and invisible, and also that through the merits of our Lord Jesus Christ, grace and glory are conferred on every rational creature. Now, that there is another world than the one we live in, and that it be peopled by men not born of Adam, but made by God in some other way, as is implied by those who believe the lunar globe to be inhabited; or, further, that in the very world we dwell in, there be other rational creatures besides man and the Angelic Spirits, creatures general-

ly invisible to us, and whose being is disclosed but accidentally, through the instrumentality of their own power. All that has nothing to do with Faith, and the knowledge or ignorance thereof is no more necessary to the salvation of man than knowing the number or nature of all physical things.

19. I premise that neither philosophy nor theology is repugnant to the possible existence of rational creatures having spirit and body and distinct from man. Such repugnance could be supported only on God, and that is inadmissible, since He is all-mighty, or on the thing to be made, and that likewise can not be supported, for, as there are purely spiritual creatures, such as Angels, or merely material, such as the world, or lastly, semi-spiritual and semi-corporal, or an earthly and gross corporeity, such as man, so there may *well be in existence a creature endowed with a rational spirit and a corporeity less gross and more subtile than man's.*

20. Question: Should such creatures be styled rational animals? And, if so, in what do they differ from man, with whom they would have that definition in common?

21. Yes, they would be rational animals, provided with senses and organs even as man. They would, however, differ from man not only in the more subtile nature, but also in the matter of their bodies. In fact, as shown by Scripture, man has been made from the grossest of all elements, namely clay, a gross mixture of water and earth. But those creatures would be made from the *most subtile part of all elements*, or of one or other of them.

Thus some would proceed from earth, others from water, or air, or fire; and in order that they should not be defined in the same terms as man, to the definition of the latter should be added the mention of the gross materiality of his body, wherein he would differ from said animals.

22. Question: At what period would those animals have been originated, and where from? From earth, like the beasts, or from water, like quadrupeds, birds, etc.? Or, on the contrary, would they have been made, like man, by our Lord God?

23. Answer: It is an article of belief, expressly laid down by the Council of Lateran, that whatever is in fact and at present, was made in the origin of the world. By His all-mighty virtue, God, from the beginning of time, raised together from nothing both orders of creatures, spiritual and corporal. Now, those animals also would be included in the generality of creatures. As to their formation, it might be said that God Himself, through the medium of Angels, made their body as He did man's, to which *an immortal spirit was to be united*. That body being of a nobler nature than that of other animals, it was meet that it should be united to an incorporeal and highly noble spirit.

24. Question: Would those animals descend from one individual, as all men descended from Adam; or, on the contrary, would many have been made at the same time, as was the case for the other living things issued from earth and water, wherein were males and females for the preservation of the kind by generation? Would there be amongst them a distinction between the sexes? Would they be subject to birth and death, to senses, passions, want of food, power of growth? If so, what their nutrition? Would they lead a social life, as men do? By what laws ruled? Would they build up cities for their dwellings, cultivate the arts and sciences, hold property, and wage war between themselves, as men are wont to do?

25. It may be that all descend from one individual, as man descended from Adam. It may be, also, that a number of males and females were made initially, who preserved their kind by generation. We will further admit that they were born and die; that they are divided into males and females, and are moved by senses and passions, as men are; that they feed and grow according to the size of their body. Their food, however, instead of being gross, like that required by the human body, must be delicate and vapory, emanating through spirituous effluvia from whatever in the physical world abounds with highly volatile corpuscles, such as the flavor of meats, the fume of wine, the fragrantcy of fruit, flowers, aromatics, which evolve an abundance of those effluvia until all their subtle and volatile parts

have completely evaporated. To their being able to lead a social life, with distinctions of rank and precedence; to their cultivating the arts and sciences, exercising functions, maintaining armies, building up cities, doing, in short, whatever is requisite for their preservation, I have in the main no objection.

I would refer the student to the book "The Irreconcilable Gnome" for the reason *why* there are Elementals, or why the Elementals are not human in every sense as we are. I would, also, refer the student to the private work "The Mysteries of Osiris" for the explanation of the first "fall" of man.

What the Father has to say regarding the food of the Elementals, is entirely and absolutely correct. This explains why, in the process of Soul Development, the Neophyte uses incense. Using incense has a triple meaning. It helps the Neophyte to open the Soul sight; it attracts the Elementals because it proves to them that there is one who desires their companionship, and it is also a food for them.

The Father here further clears the question as to the difference between the Elementals and the Vampires, or disembodied souls.

The Elementals do not live upon the vitality of humanity, but upon such food as before stated. The Vampires live entirely upon human vitality.

A MYSTERY.

It is a well known fact that seldom is a drunkard killed while in a drunken state. It does not matter into how dangerous a place he may go, he usually comes out safe. This is the reason: When a man is drunk he is in an entirely negative state. While in this state, more especially if stupefied, these disembodied souls, who are earth-bound, can easily absorb the vitality they require in order to live. This they do, and it is, therefore, to their great benefit to see that such a slave is not killed, for were he or she killed their food would at once cease, and it would mean their death. It is, therefore, their desire that such negatives—Vampire slaves—shall not come to any harm,

and they watch over them carefully.

Sooner or later, they have accomplished their desire and no longer need such a negative. The result is that they no longer protect such drunkard, and death comes while he is in some drunken state, and the verdict is "heart failure."

This is also the reason why it is so hard to reform a drunkard. He may stop for months at a time, but it is only by exerting his will that he can keep away from drink. There is always that "something" urging him to drink, until this desire becomes so powerful that he will start drinking again.

The greater part of Mediumship also comes under the same heading. The vast majority of mediums are not honest, neither are they living a pure life. These disembodied Vampires come into touch with them because they are Negatives. They give them a certain amount of knowledge, in exchange for which they receive enough vitality to live. Gradually the medium becomes so absolutely sucked dry of vitality that there is a physical and mental breakdown.

I naturally do not refer to that pure, conscious mediumship where the medium is both pure, developed and honest, but to that universal, commercial mediumship abounding on every hand.

26. Question: What would their figure be—human or otherwise?

27. As regards their figure, we neither can or should be affirmative, since it escapes our senses, being too delicate for our sight or touch. That we must leave to themselves, and to such as have the privilege of *intuitive* acquaintance with immaterial substance. But, so far as probability goes, I say that their figure tallies with the human body, save some distinctive peculiarity, should the very tenuity of their bodies not be deemed sufficient. I am led to that consideration that of all the works of God, the human frame is the most perfect, and that whilst all other animals stoop to the ground, because their soul is mortal,

God, as Ovid, the poet, says, in his "Metamorphoses,"

"Gave man an erect figure, bidding him behold
the heavens,

And raise his face towards the stars,"

man's soul having been made Immortal for the heavenly bode. Considering that the animals we are speaking of would be gifted with a spirit immaterial, rational and Immortal, capable, therefore, of beatitude and damnation, it is proper to admit that the body to which that spirit is united may be like unto the most *noble* animal (man) frame, that is to say, to the human frame. Whence it follows that in the diverse parts of that body there must be an essential order; that the foot, for instance, can not be an appendage to the head, nor the hand to the belly, but that each organ is in its right place, according to the functions it has to perform. As to the constitutive parts of these organs, it is, in my opinion, necessary that there should be some more or less strong, others more or less slender, in order to meet the requirements of the organic working. Nor can this be fairly objected to on the ground of the slenderness of the bodies themselves; for the strength or thickness of the organic parts alluded to would not be absolute, but merely in comparison with the more slender ones. That, moreover, may be observed in all natural fluids, such as wine, oil, milk, etc., however homogeneous and similar to each other their component parts may look, yet they are not so, for some are clayish, others aqueous. There are fixed salts, volatile salts, all of which are made obvious by a chemical analysis. So it would be in our case, for, supposing the bodies of those animals to be as subtile and slender as the natural fluids, air, water, etc., there would nevertheless be discrepancies in the quality of their constitutive parts, some of which would be strong when compared with others more slender, although the whole body which they compose might be called slender.

The Elementals are formed like the human form, except that their bodies are far more perfect. They are composed of only the pure elements, no gross material entering their make-up, consequently they can be as perfect as they wish. On the oth-

er hand, there being no material or gross matter in their make-up, they may appear in different forms in different people.



It is with pleasure that we here give the picture of one of the Elementals of Fire, the Salamanderine. This is from that beautiful work, "The Salamanderine," which we hope to issue at an early date.

The student should carefully note the statement: "That we must leave to themselves, and to such as have the privilege of *intuitive* acquaintance with immaterial substances." This, from a holy Father, is of vast importance. It is really through the Intuitive faculty that one can first become acquainted with the Elementals. This can come only through Soul development.

28. Question: Would these animals be subject to diseases, infirmities, sleep, food, drink, etc.?

29. Their bodies, though subtle, being material, they would, of course, be liable to decay. They might, therefore, suffer from adverse agencies, and consequently, be diseased; that is, their organs might not perform, or painfully and imperfectly perform the office assigned to them, for therein consist all diseases whatever with certain animals, as has been distinctly explained by the illustrious Michael Ettmullat, "Physiology," C. V. thesis I. In sooth, their bodies being less gross than the human frame, comprising less elements mixed together, they would not so easily suffer from adverse influences, and would, therefore, be less liable to disease than man. Their life would also exceed his, for the more perfect an animal, as a species, the longer it's days. Thus mankind whose existence extends beyond that of other animals. For I do not believe in the centenary existence of crows, stags, ravens, and the like, of which Pliny tells his customary stories; and although his dreams have been re-echoed by others without previous inquiry, it is no less clear that before writing thus, not one has faithfully noted the birth or death of those animals. They have been content with taking up the strange fable, as has been the case with the Phenix, whose longevity is discarded as a story by Tacitus, "Annals," B. 6. It were, therefore, to be inferred that the animals we are speaking of would live longer still than man, for, as shall be said hereafter, they would be more *noble* than he. Consequently, also, would be subject to the other bodily affections, and require rest and food. Now, as rational beings, amenable to discipline, they might also continue ignorant, if their minds did not receive the culture of study and instruction, and some amongst them would be more or less versed in science, more or less clever, according as their intelligence had been more or less trained. However, generally speaking, and considering the whole of the species, they would be more learned than men, not from the subtlety of their bodies, but perhaps because of the greater activity of their minds or the longer space of their life, which would enable them to learn more things than men. Such are, indeed, the motives assigned by St. Austin ("Divin. Demon." Ch. 3, and "Spirit and Soul," Ch. 37), to the prescience of the future in

Demons. They might indeed suffer from natural agencies, but they could hardly be killed, on account of the speed with which they can escape from danger.

In the main, the holy Father is right in his conclusions. However, these Elementals do not suffer from diseases, for the reason that a single Element cannot suffer. Before man fell into the material form, he felt neither sorrow or joy. Consequently he *desired* to know. Through this desire he fell into the material form with all its sorrows and joys. The Elemental does not suffer from disease. Its death is a natural death from old age, as should be the death of man. However, immediately that an Elemental has been married with the human, it will know both sorrow and joy, and be subject to nearly all the sorrows and pains of the human. This is the Law.

30. Would these animals be born in original sin, and have been redeemed by the Lord Christ? Would the grace have been conferred upon them, and through what sacrament? Under what law would they live, and would they be capable of beatitude and damnation?

31. It is an article of belief that Christ has merited grace and glory for all rational creatures without exception. It is also an article of belief that glory is not conferred on a rational creature until such creature has been previously endowed with grace, which is the disposition of glory. According to a like article, glory is conferred by merits. Now, these merits are grounded on the perfect observance of the commands of God, which is accomplished through grace. The above questions are thus solved. Whether those creatures did or did not sin originally is uncertain. It is clear, however, that if their first parent had sinned as Adam sinned, his descent would be born in original sin, as men are born. And, as God never leaves a rational creature without a remedy, so long as it treads the way, if these creatures were infected with original or actual sin, God would have provided them with a remedy; but whether it is the case, and of what kind is the remedy, is a secret between God and them. Surely, if they had sacraments identical with or different from those in use in the human Church militant, for the

institution and efficacy thereof they would be indebted to the merits of Jesus Christ, the Redeemer and Universal Atoner of rational creatures. It would likewise be highly proper, nay necessary, that they should live under some law given them by God, and through the observance of which they might merit beatitude. But what would be that law, whether merely natural or written, Mosaic or Evangelical, or different from all these and specially instituted by God, that we are ignorant of.

The author came near to the solution of the problem, and especially concerning the original sin.

The Elementals were *not* born in original sin, for if they had been then they would be mortal like man. This in itself is the strong proof that they were *not* born in original sin. Why they are Elementals instead of men is clearly given in "The Irreconcilable Gnome."

They cannot be redeemed through Christ, but must be redeemed through the agency of man. Man must be their redeemer. This has already been fully explained. The Laws of God as given to man cannot affect them, nor the sacraments. Man alone, as already explained, must be their Savior. There is no damnation for them. They must either become immortal through man or they die.

32. The only argument, and that a rather lame one, which long meditations have suggested to me against the possibility of such creatures, is that, if they really existed in the world, we should find them mentioned somewhere by Philosophers, Holy Scriptures, Ecclesiastical Tradition, or the Holy Fathers. Such not being the case, their utter impossibility should be inferred.

33. But that argument which, in fact, calls in question their existence rather than their possibility, is easily disposed of by our premises, for no argument can stand in virtue of a negative authority. Besides, it is not correct to assert that neither the Philosophers, nor the Scriptures, nor the Fathers have handed down any notion of them. Plato, as is reported by Apuleius, "The Demon of Socrates;" and Plutarch, "Isis and Osiris," de-

clared that Demons were beings of animal kind, passive souls, rational intelligences, aerial bodies, everlasting; and they gave them the name of Demons, which of itself is nowise offensive, since it means

REPLETE WITH WISDOM.

So that when authors allude to the Devil (or Evil Angel) they do not merely call him Demon, but Cacodemon; and say likewise Eudemon, when speaking of a good Angel. Those creatures are also mentioned in Scripture and by the Fathers.

34. Now, that we have proved that those creatures are possible, let us go a step further, and show that they exist. Taking for granted the truth of the recitals concerning the intercourse of Incubi and Succubi with mortals, recitals so numerous that it would look like impudence to deny the fact, as is stated by St. Austin, whose testimony is given, I argue: Where the peculiar passion of the sense is found, there, also, of necessity, is the sense itself; for, according to the principles of philosophy, the peculiar passion flows from nature, that is to say, where the acts and operations of the sense are found, there also is the sense, operations and acts being but its external form. Now, those Incubi and Succubi present acts, operations, peculiar passions, which spring from the senses. They are, therefore, endowed with senses. But senses cannot exist without concomitant composite organs, without a combinations of soul and body. Incubi and Succubi have, therefore, soul and body, and, consequently, are animals: but their acts and operations are, also, those of a rational soul. Their soul is, therefore, rational, and thus, from first to last, they are rational animals.

The student must read "Spirits" for "Soul," for if these Elementals had a soul they would be Immortal. They have body and spirit, but the soul, the immortal part, can only come through marriage with the human, or that which already is Immortal.

35. The Evil Spirits, the incorporeal Demons, which have to do with Black Magicians and Sorcerism, constrain them to demon worship, to the abjuration of the Orthodox Faith, to the commission of enchantments and foul crimes, as preliminary

conditions to the infamous intercourse. Now, Incubi pretend to *nothing of the kind*. These are, therefore, *no evil spirits*. Lastly, as written by Guaccius, at the mere utterance of the name of Jesus or Mary, at the sign of the Cross, the approach of holy relics or consecrated objects, at exorcisms, at adjurations or priestly injunctions, the Evil Demon either shudders or takes to flight, or is agitated and howls, as is daily seen with energumens and is shown by numerous narratives of Guaccius concerning the nightly revels of Black Magicians and unholy Mediums. The Incubi, on the contrary, stand all those ordeals without taking to flight or showing the least fear.

36. Now, if the evil Demons, subdued by our Lord Jesus Christ, are stricken by fear by his name, the cross and the holy things; if, on the other hand, the good Angels rejoice at these same things without, however, inciting men to sin nor to give offense to God, whilst the Incubi, without having any dread of the holy things, provoke to intercourse, it is clear that they are *neither evil Demons nor good Angels*. But it is also clear that *they are not men, though endowed with reason*. What, then, are they? Supposing them to have reached the goal, and to be pure spirits, they would be damned or blessed, for correct theology does not admit of pure spirits on the way to salvation. If damned, they would revere the name and the cross of Christ; if blessed, they would not incite men to intercourse. They would, therefore, be different from pure spirits, and thus have a body, and be on the way to salvation.

37. As an other principal proof of our conclusion regarding the existence of these animals, in other words, respecting the corporeity of Incubi, is adduced by the testimony of St. Hieronymus in his "Life of St. Paul, the First Hermit." St. Anthony, says he, set out on a journey to visit St. Paul. After traveling several days he met a Centaur, of whom he inquired the hermit's abode. Whereupon the Centaur, growling some uncouth and scarcely intelligible answer, shew the way with his outstretched hand, and fled with the utmost speed into a wood. The Holy Abbott kept on his way, and, in a dale, met a little man, almost a dwarf, with creeked hands, horned brow, and

his lower extremities ending with goats' feet. At the sight of him, St. Anthony stood still, and, fearing the arts of the Devil, comforted himself with a sign of the cross. But, far from running away, or even seeming frightened at it, the little fellow respectfully approached the old man, and tendered him as a peace offering dates for his journey. The blessed St. Anthony then inquired who he was. "I am a mortal," replied he, "and one of the inhabitants of the Wilderness, whom Gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi. I am on a mission from my flock. We request thee to pray for us unto the common God, whom ye know to have come for the salvation of the world, and whose praise is sounded all over the earth." Rejoicing at the glory of Christ, St. Anthony, turning his face towards Alexandria, and striking the ground with his staff, cried out: "Woe be unto thee, thou harlot city, who worshipest animals as Gods!" Such is the narrative of St. Hieronymus, who expatiates at length on the fact, explaining its import in a long discourse.

38. It were indeed rash to doubt the truth of the above recital, constantly referred to by the greatest of the Doctors of the Holy Church, of St. Hieronymus, whose authority no Catholic will ever deny. Let us, therefore, investigate the circumstances thereof which must clearly confirm our opinion.

39. We must observe that if ever a saint was assailed by the arts of the Demon, saw throw his infernal devices, and carried off victories and trophies from the contest, that saint was St. Anthony, as is shown by his life, written by St. Athanasius. Now, since in that little man St. Anthony did not recognize a devil but an animal, saying, "Woe unto thee, thou harlot city, who worshipest animals as Gods!" it is clear that it was no devil or pure spirit ejected from heaven and damned, but some kind of an animal. Still more. St. Anthony, when instructing his friars and cautioning them against the assaults of the Demon, said to them, as related in the Roman Breviary "Festival of St. Anthony, Abbot," B. 1.) "Believe me, my brethren, Satan dreads the vigils of pious men, their prayers, fasts, voluntary poverty, compassion and humility; but, above all, he dread;

their burning love of our Lord Christ, at the mere sign of whose most Holy Cross he flies disabled." As the little man, against whom St. Anthony guarded himself with a sign of the cross, neither took fright nor fled, but approached the Saint confidently and humbly, offering him some dates, it is a sure sign that he was no Devil.

40. We must observe that the little man said "I am a mortal," whence it follows that he was an animal subject to death, and, consequently, called into being through generation. For an immaterial spirit is immortal, because simple, and, consequently, is not called into being through generation from pre-existent matter, but through creation, and, consequently, also, cannot lose it through the corruption called death. Its existence can only come to an end through annihilation. Therefore, when saying he was mortal, he professed himself an animal.

41. We must observe that he said he knew that the common God had suffered in human flesh. Those words show him to have been a rational animal, for brutes know nothing but what is sensible and present, and can, therefore, have no knowledge of God. If that little man said that he and his fellows were aware of God having suffered in human flesh, it shows that, by means of some revelation, he had acquired the notion of God as we have ourselves the revealed faith. That God assumed human flesh, and suffered in it, is the essence of the two principal articles of our Faith—the existence of God, one and three-fold; His Incarnation, Passion, and Resurrection. All that shows, as I said, that it was a rational animal, capable of the knowledge of God through revelation, like ourselves, and endowed with a rational and, consequently, immortal soul.

42. We must observe that, in the name of his whole flock, whose delegate he professed to be, he besought St. Anthony to pray for them to the common God. Whereupon I infer that that little man was capable of beatitude and damnation, and that he was not *in termino*, but *in via*.

Here is the proof of one thing which I have always contended for. If these Elementals could become Immortal through their own efforts, it would not be necessary for them to appeal

to the human beings for such prayer. They would then go direct to the Godhead for their salvation, or Regeneration. This is not possible. Consequently there is but one way. They must appeal to mankind, and man must help them to Immortality. It is the only way for them.

43. We must observe that the little man professed to be delegated by others of his kind, when saying, "I am on a mission from my flock," words from which many inferences may be deduced. One is, that the little man was not alone of his kind, an exceptional and solitary monster, but that there were many of the same species, since congregating they made up a flock, and that he came in the name of all; which could not have been, had not the will of the many centered in him. Another is, that those animals held a social life, since one of them was sent in the name of the many. Another is, that, although living in the Wilderness, it is not assigned to them as a permanent abode; for St. Anthony having never previously been in that desert, which was far distant from his hermitage, they could not have known whom he was, nor what his degree of sanctity. It was, therefore, necessary that they should become acquainted with him elsewhere, and, consequently, that they should have travelled beyond that Wilderness.

44. We must observe that the little man said he was one of those whom "the Gentiles, blinded by error, called Fauns, Satyrs and Incubi;" and by these words is shown the truth of our principal proposition, that Incubi are rational animals, capable of beatitude and damnation.

45. The apparition of such little men is of frequent occurrence in metallic mines, as is written by Gregorius Agsicola, in his book "De Animal-Subterranean." They appear to the miners clothed like themselves, play and caper together, laugh and titter, and throw stones at them for the sake of amusement. A sign, says the above named author, of excellent success, and of the finding of some branch or body of a mineral tree.

This is true, but only one kind of Elementals can ever be found in the mines. These are the "Gnomes," or Elementals of the earth.

46. The only question which remains to be answered is this: Whence do those little men, or Incubi, dwell? To that I reply: Some are earthly, some aqueous, some aerial, some igneous; that is to say, that their bodies are made of the most subtile parts of the elements. Their dwellings will, consequently, be found in that element which corresponds to their bodies. Igneous Incubi, for instance, will only stay forcibly, may be will not stay at all, in water or marshes, which are adverse to them, Thus with the others also. We see the like happen to men, who, accustomed to thicker air, cannot reach certain lofty ridges of the Alps, where the air is too subtile for their lungs.

47. St. Austin, then, in his "Commentary on Genesis," book 2, chapter 17, writes as follows concerning Demons: "They have the knowledge of some truths, partly through the more subtile acumen of their senses, partly through the greater subtilty of their bodies," and book 3, chapter 1, "Demons are aerial animals, because they partake of the nature of aerial bodies." In his Epistle 115 to Hebradius he affirms that they are "aerial or ethereal animals, endowed with very sharp senses." In the "City of God," book 11, chapter 13, he says that "The worst Demon has an aerial body." Book 21, chapter 10, he writes: The bodies of certain Demons, as has been believed by some learned men, are even made of the thick and damp air which we breathe." Book 15, chapter 23: "He dares not define whether Angels, with an aerial body, could feel the lust which would incite them to communicate with women." Psalm 14, he observes that "the body of Angels is inferior to the soul." And in his book "De Divinit Daemonum" he everywhere, and especially chapter 23, teaches that "Demons have subtile bodies."

Regarding the food of the Elementals, or Incubi, let us see to this, also.

48. I deduce that, being animals, consequently reproducible through generation and liable to corruption, they require food for the restoration of their corporal substance wasted by effluvia. For the life of every sensible being consists in nothing else but the motion of the corporal elements which flow and

ebb, are acquired, lost and recruited by means of substances spirituous, yet material, assimilated by the living things, either through inhalation of air or by the fermentation of food which spiritualizes its substance.

49. But their bodies being subtile, equally subtile and delicate must be its food. And, just as perfumes and other vaporous and volatile substances, when adverse to their nature, offend and put them to flight, in the like manner, when agreeable, they delight in and feed upon them. Now, as is written by Cornelius, "Manna is nothing but an emanation of water and earth, refined and baked by the heat of the sun, and then coagulated and condensed by the cold of the following night." Of course, I am speaking of the manna sent down from Heaven for the nourishment of the Hebrews, and which differs, all in all, from nostrate or medicinal manna. The latter, in fact, according to Etmuller, "is merely the juice or transudation of certain trees which, during the night, gets mixed up with dew, and, the next morning, coagulates and thickens in the heat of the sun." The manna of the Hebrews, on the contrary, derived from other principles, far from coagulating, liquified in the heat of the sun, as is shown in Scripture. The manna of the Hebrews was, therefore, undoubtedly of the most subtile substance, consisting as it did of emanations of earth and water, and being dissolved by the sun and made to disappear. Consequently, it may well have been the food of the animals we are speaking of, and thus have been truly called by David "Bread of Angels."

50. We have another authority in the Gospel according to St. John, chapter 10, verse 16, where it is said: "And other sheep I have, which are not of this fold. Them I must bring, and they shall hear my voice, and they shall have one fold and one shepherd." If we inquire what are those sheep which are of that fold, and what the fold of which the Lord Christ speaketh, we are answered by all commentators that the only fold of Christ is the Church to which the preaching of the Gospel was to bring the Gentiles, sheep of another fold than that of the Hebrews. They are, in fact, of opinion that the fold of Christ was the Synagogue, because David had said, Psalm 95, verse 7:

"We are the people of his pasture, and the sheep of his hand." And, also, because Abraham and David had been promised that the Messiah should be born of their race, because he was expected by the Hebrew people, foretold by the Prophets who were Hebrews, and his advent, his acts, his passion, death and resurrection were prefigured in the sacrifice, worship and ceremonials of the Hebrew law.

51. But, saving always the reverence due to the Holy Fathers and other Doctors, that explanation does not seem quite satisfactory. For it is an article of belief that the Church of the Faithful has been the only one in existence from the beginning of the world, and will thus endure to the end of time. The head of that Church is Jesus Christ, the mediator between God and men, by whose contemplation all things were made and created. Indeed, the faith in the Divine Trinity, though less explicitly, and the Incarnation of Word were revealed to the first man, and by him taught his children, who, in their turn, taught them their descendants. And thus, although most men have strayed into idolatry and deserted the true faith, many kept the faith they have received from their fathers, and observing the law of nature, stayed in the true Church of the Faithful, as is noticed by Cardinal Tolet in reference to Job, who was a saint among idolatrous Gentiles. And, although God had conferred special favors upon the Hebrew people, prescribed for them peculiar laws and ceremonials, and separated them from the Gentiles, yet those laws were not obligatory on the Gentiles, and the faithful Hebrews did not constitute a Church different from that of the Gentiles who professed their faith in one God and the coming of the Messiah.

52. All in all, it becomes clear that the Gentiles, also, belonged, like the Jew, to the fold of Christ, that is, to the same Church of the Faithful. It cannot, therefore, be correctly said that the words of Christ: "Other sheep I have, which are not of this fold," are applicable to the Gentiles, who had, in common with the Hebrews, the faith in God, the hope, prophecy, expectation, prodigies and preaching of the Messiah.

53. I, therefore, say that by the words *other sheep* may very

well be understood those rational creatures, or animals, of whom we have been treating hitherto. They being, as we have said, capable of beatitude, and Jesus Christ being the moderator between God and man, as also every rational creature (for rational creatures attain to beatitude in consideration of the merits of Christ, through the grace he conferred upon them, without which beatitude is impossible of attainment,) every rational creature must have cherished, at the same time as the faith in God, the hope of the advent of Christ, and have had the revelation of his nativity in the flesh and of the principles of the law of grace. Those were, therefore, the sheep which were "not of human fold," and which Christ had to bring; the sheep which were to hear his voice, that is, the announcement of his advent and of the evangelical doctrine, either directly through him or through the Apostles; the sheep which, partaking with men of heavenly beatitude, were to realize "one fold and one shepherd."

54. To this interpretation, which I hold to be in no way improper, force is added by what we related, according to St. Hieronymus, of that little man who requested St. Anthony to pray for him and his fellows, unto the common God, whom he knew to have suffered in human flesh. For it implies that they were aware of the advent and of the death of Christ, whom, as God, they were anxious to propitiate, since sought, to that effect, the intercession of St. Anthony.

What we have hitherto deduced, accordingly solves the question as to how a woman can be got with child by an Incubus (Elemental.) In fact, it cannot be brought about by the vita assumed from man, agreeably to the common opinion which we confuted. It follows, therefore, that she is directly impregnated by the vita of the Incubus, which, being an animal and capable of giving life, has the vita of his own. And thus is fully explained the begetting of Giants from the intercourse of the Sons of God with the Daughters of men; for that intercourse gave birth to Giants who, although like unto men, were of higher stature, and, though begotten of Demons, and consequently of great strength, yet equalled them neither in might

nor in power.

55. In confirmation of the above inference, we observe that animals sprung from the mixing of different kinds do not breed, but are barren, as seen in certain kinds.

Now, we do not read of Giants having been begotten of other Giants, but of their having been born of the Sons of God, that is Elemental, and the Daughters of men. Being thus begotten of the vita of the Elemental mixed with the human vita, and being, as it were, an intermediate species between them and man, they had no generative power.

56. It will be retorted that, if the generation of Giants had really come from the combined vita of Incubi and women, Giants would still be born in our time, since there is no lack of women who have intercourse with Incubi, as shown by the Acts of St. Bernard and Peter of Alcantra.

57. Now, it must be observed that, after the flood, the air, which surrounds our earthly and aqueous globe, became, from the damp of the waters, thicker than it had been heretofore; and damp being the principle of corruption, that may be the reason why men do not live as they did before the flood. It is also on account of that thickness of the air that ethereal and igneous Demons, more corpulent than the others, can no longer dwell in the thick atmosphere, and if they do descend into it occasionally, do so only by force, much as divers descend into the depths of the sea.

58. Before the flood, when the air was not yet so thick, Demons came upon the earth and had intercourse with women. Thus procreating Giants whose stature was nearly equal to that of the Demons, their fathers. But now it is not so. The Incubi who approach women are aqueous and of small stature. That is why they appear in the shape of little men, and, being aqueous, they are more lecherous. Poets have depicted Venus as born of the sea, in order to show, as explained by mythologists, that lust takes its source from damp. When, therefore, Demons of short stature impregnate women nowadays, the children that are born are not Giants, but men of ordinary size. It should, however, be known that when Demons have inter-

course with women in their own natural body, without having recourse to any disguise or artifice, the women do not see them, or, if they do, see but an almost doubtful, barely invisible, shadow. But when they want to be seen they assume a visible disguise and a palpable body. By what means this is effected is their secret, which our shortsighted philosophy is unable to discover. The only thing we know is that such disguise of body could not consist merely in concrete air, since this must take place through condensation, and, therefore, by the influence of cold. A body thus formed would feel cold like ice.

There is error in this, because it is *not* true that only the Elementals, that are aqueous, can have intercourse with earth people. The *one* reason why the Salamanders, or Elementals of Fire, which were really the Giants, or Sons of God, do not appear more often is because they are but few, and these few come only when some leader of the people is required. It is not the air or dampness which prevents them from reaching the earth plane, but the fact that there are few vessels properly fitted for the Great Work. All those who have truly learned the Æth Mystery can know these Salamanders, although not all can come into direct touch with them.

The world does not need Giants, and thus no Giants would be born, for the law of Hermes is: "As above so below." The demand for Giants is no longer, and, therefore, such would not be born, unless we understand it as Mental, Moral, or Spiritual Giants.

The means the Elementals use in order to become visible is now known as materialization. However, even this they need not employ, since those who want to see them, and do see them, are usually such as are Spiritually Developed, or, as the author would have it, such as have the perception of *Intuition*.

59. As for intercourse with an Incubus, wherein is to be found no element, not even the least, of an offence against Religion, it is hard to discover a reason why it should be more grievous

than any other. Beastiality is a sin, because it degrades man, both body and soul, but when with Incubus it is quite the reverse. For the Incubus, by reason of his rational and immortal spirit, is equal to man; and by reason of his body more noble, because more subtile, he is more perfect and more dignified than man. Consequently, when having intercourse with an Incubus, man does not degrade, but rather dignifies his nature.

Beloved student, you may question why the writings of a Catholic are thus brought prominently to the fore. The reasons are many. Among these is the fact that many students of the mysterious consider that only the Occultist and Mystic, who is considered slightly weak anyhow by the people, has believed in these things. Herein it is shown, without danger of contradiction, that all the Church Fathers, even the Councils, have believed in this very thing.

Another reason is that it strengthens my contention that the Immaculate Conception is not only possible but that it is an *absolute* fact.

Still another reason is, that by quoting the Church itself on these points, there is no danger of my challenge ever being accepted, for to do so would overthrow the very foundation of religion. The work has, therefore, served its purpose, and served it well.

The student will bear in mind that all the paragraphs numbered appear in the original book, known as "Demoniality; or, Incubi and Succubi," by the Rev. Father Sinistrari of Ameno, (17th century,) although many had to be changed on account of the plain language used. All other parts are original, and for which the present publisher is responsible.

A number of entirely new Laws are given, and I challenge the entire world for a successful contradiction of them.

Furthermore, it would seem that the desire of the Elementals is to come into contact with mankind for the purpose of intercourse, and Immortality through that. Let me tell you frankly that such is *not* the case. All that these Elementals desire is to

come into contact with true humanity and be *loved* by such, for they can become Immortal through this love just as well as through the intercourse, if not more easily so, since intercourse may lead to degradation. All that these Beautiful Beings desire is the *love* of those with whom they come into contact. They actually do not seek any other intercourse, but, like all women of the earth plane, they would not refuse the one whom they thus love.

It may be questioned whether, to my personal and absolute knowledge these things are facts, I answer, they *are absolutely* true in every respect. I know of those who, being Initiates of the Æth Brotherhood, have been able to save hundreds of these Beautiful Elementals. On the other hand, I know of many who have been the victims of disembodied Vampires. I have had both men and women to come to me from nearly every part of our country and plead with me to help them get rid of these deadly Vampires who were sapping their very life by sapping them of their vitality. In every case I have been successful. Thus do I know that these things are absolute facts, and, through the following of these Laws for many years, without failure in any case, I know that they are *absolute*.

The student will excuse me for making these personal remarks, but they are required in order to show that the things set forth are true.

FINIS.

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