

# SUB-MUNDANES;

OR,

## *The Elementaries of the Cabala:*

BEING

### THE HISTORY OF SPIRITS,

Reprinted from the Text of the Abbe de Villars,

*Physio-Astro-Mystic,*

Wherein is asserted that there are in existence on earth rational  
creatures besides man.

With an illustrative Appendix from the Work "Demoniality,"  
or "Incubi and Succubi," by the Rev. Father Sinistrari,  
of Ameno.

*"Honi soit qui mal y pense."*

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Privately Printed only for Subscribers.

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BATH.

1886.

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"Gnomes earth inhabit,  
And Salamanders flame ;  
Sylphs rule the air,  
Undines in water reign ;  
Destined by Nature,  
She causes Man to rise ;  
Ruler of Elementals,  
Triumph of the skies."

ANON.





THE  
*Count of Gabalis;*  
OR, THE  
*Extravagant Mysteries*  
OF THE  
*Cabalists*  
*EXPOSED,*  
In Five Pleasant Discourses  
ON THE  
*Secret Sciences.*

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*"Quod tanto impendio absconditur etiam solummodo  
demonstrare, destruere est."*—TERTULLIAN.

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DONE INTO ENGLISH BY P. A. GENT.

LONDON:

Printed for B. M., Printer to the Royal Society of the  
Sage, at the Signe of the Rosy-Crusian.



## Preface.



“**M**ONSIEUR BAYLE informs us that this [double *entente*] Work was publish'd at Paris by the celebrated Abbot de Villars (nephew of De Montfaucon), in the Year 1670 ; and adds that some have been of opinion, that Le Comte de Gabalis was originally founded upon two Italian Chymical Letters written by Borri\* (Joseph Francis, a famous Chymist, Quack, and Heretick, in the 17th Century, was a Milanese : He Dy'd in the Castle of St. Angelo, 1695, being 79 years old). Others affirm that Borri took the chief Hints in his Letters from this work ; but the Discussion of this Point, Monsieur Bayle leaves to those who are more critically curious.

The present Revival of it, was occasion'd by 'The Rape of the Lock ;' in the Dedication of which Poem Mr. Pope has given us his Opinion, That the best account he knew of the Rosicrucian System, is in this Tract : which we doubt not will be a sufficient Recommendation of it to the Publick."

The following is a Reprinted Translation of 1680 from the Paris Edition, which is now very difficult to be met with, and there are some Notes incidentally interspers'd, which, although designed only as exoteric and not *esoteric* interpretations of the Text, may tend indirectly (and thus judiciously) as suggestive in *that direction*. "*Verbum sat sapienti.*"

\* "HERMETIS, Egyptiorum, et Chemicorum Sapientia . . . vindicata per Olaus Borrichium. Hafniz, 1674, 4to, Vellum ; and which is considered by all competent people who have examined the deepest into these very mysterious subjects—in companionship with the true edition of the allegory entitled the 'Comte de Gabalis' of the Abbe de Villars—as supplying an outline, veiled in the proper mysterious terms, of the profound system of the *true* Rosicrucians."—See Introduction to the "Divine Pyramider," Bath Occult Reprint Series Edition, 1884.

## Errata, etc.



Page 17, last line.—“Philosopher’s Stone.” Of which one of the ancient forms was the Magic Glass, or Crystal Ball (see pages 52 and 68), but spiritually significant in the words of Alipili, who says—“If that which thou seekest thou findest not within thee, *thou wilt never find it without thee.*”

Page 34, line 2—“Follies” he was going to say.

Page 64.—Exhalation; analogous in nature and effects to those produced by the now well-known nitrous oxide (laughing) gas.

Page 70, footnote, line 3—“contemplation,” and animal magnetism or mesmerism, might have been added; the application of which, in the “Ancient Mysteries,” insured psychologically not only fidelity, but also developed lucidity, or Clairvoyance, in the susceptible neophyte.

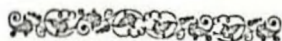
Page 88, footnote, line 5 (expressive of the characteristic of the present work).

Page 92, line 23; read, *of* a religious woman.

Page 104, last line; read *sont* for *font*.



## A Letter to My Lord.



"MY LORD,—

**Y**OU have always shown yourself so Generous to your Friends, that I cannot believe, but you will pardon the Liberty I take, in behalf of one of the best of Mine; which is, to beseech you, to be so kind to him, as to take the pains to read over his Book. I go not about to engage you in the following Part, which my Friend, the *Author*, promises to publish hereafter; since I know, these *Authors* are apt to give us large Hopes, of what they intend, but often fail. I told him plainly, That you esteem it a great Point of Honor, never to say anything, but what you think; and that he should not flatter himself to imagine, you would put off a Quality so rare, and so new in the Court, to say his Book is Good, if you find it otherwise. But that which I now desire of your Lordship, and which I humbly beg, you will not deny me, is, to decide a Difference we have had betwixt us. You should not, *my Lord*, have engrossed to your self, such a prodigious Stock of Knowledge and Learning, if you have not a mind to be Consulted, before the greatest Doctors. This, Sir, is the Dispute, which I have had with my Friend.

I would have perswaded him, to have changed the whole Frame of his Work; for this Drolling way, of carrying it thus on, does not to me, seem proper to his Subject. These Mysteries of the *Cabal* (said I to  
(him)

him) are serious Matters, which many of my Friends do seriously study: They should therefore be Refuted by the Strength of solid Arguments. And as their Errors are generally on things Divine; the which (besides the difficulty we have, to make a Wise Man laugh indeed at any Subject whatsoever) are certainly most dangerous to jest with: And we may very well fear, lest it should cast a Scandal on our Religion. 'Tis true, he must make a *Cabalist* speak like a Saint, or else he improperly manages the Character; and if he does so speak like a Saint, he imposes on weak Judgments, by this appearance of Sanctity: and probably shall induce Men to entertain a belief of these Extravagancies, more than all his Drolling shall be able to Refute.

To this, my Friend answer'd, with the same Presumption, which Authors are accustomed to do, when they vindicate their Works: That though these *Cabalistick Mysteries* be so serious; yet are there none but Melancholly Persons, who addict themselves to the Study of them. That should he fall point blank on this Subject, in a Dogmatick Method, he himself would become Ridiculous, for treating seriously on such Fooleries: And that he judged it more to the purpose, to turn all this Ridicule on the *Count of Gabalis*. The *Secret Sciences* of the *Cabal*, are of the number of those *Chymaras*; to which we give most Authority, when we dispute against them soberly: and that we should not therefore undertake to baffle and destroy them, but by jeering. And he being read in the *Fathers*, alledged to me *Tertullian*. Your *Lordship*, that understands them better than either He, or I do, may judge whether he has quoted him true or no: *Multa sunt risu digna revinci, ne gravitate odorentur*. He said, That *Tertullian* us'd that Excellent Saying, against the *Valentinians*, who were a kind of very Fanatick *Rosy-Crusians*, in his *Dayes*.

As to the Devotion, which is almost in every part of this Work: It is an inevitable Necessity (said he) that a *Cabalist* should speak of *God*. But then again, it is observable in this Piece, That there is a more inevitable Necessity, for the keeping up this *Cabalistick Character*, that

[*God*



*God* is never spoken of, but with Extream Respect : So that Religion cannot receive any Blemish by it ; and weak Judgments shall be more infatuated with it, than the *Lord Gabalis*, when they suffer themselves to be Bewitched by this Extravagant Devotion ; if the Rallery used herein, obstruct not the Charm.

By these his Reasons (*my Lord*) and many others, which I shall forbear to repeat to you (because I am very Ambitious, to make you of my Party). My Friend pretends, he ought to have writ against the *Cabal*, in this pleasant Manner. Your *Lordship*, I hope, will be pleased to decide this Controversy. I affirm, it would be most proper, to proceed against the *Cabalists*, or *Rosy-Crusians*, and against all their *Secret Sciences*, by serious and vigorous Arguments. He says, That Truth is naturally Brisk and Gay ; and that she is most powerful, when she Laughs : because one of the Antients, whom without doubt, you know, says, in a certain place (which you cannot chuse, but call to mind, being endued with so Faithful a Memory) *Convenit veritati ridere, quia letans*.

He added, That the *Secret Sciences* are dangerous, if we meddle not with them in such a manner, as may inspire us with Contempt against them ; by pointing out their Ridiculous Mysteries, and preventing the Worlds losing time in search after them ; by shewing the Vanity and End of them, and displaying their Extravagancy. Pray (*my Lord*), declare your Sentence, having heard our Reasons. I shall receive your Decision, with that Respect, with which you know I am always obliged to acknowledg my self,

MY LORD,

Your Lordship's

SERVITORISSIMO.\*







## COUNT GABALIS;\*

OR, THE

### *Extravagant Mysteries of the Cabalists, or Rosy-Crusians :*

EXPOSED IN FIVE PLEASANT DISCOURSES ON THE SECRET SCIENCES.

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#### Discourse the First.

**G**OD rest the Soul of Monsieur the *Count of Gabalis*, who, as they Write me news, is lately dead of an *Apoplexy*. Now, the *Cabalists* will not fail to say, That this kind of Death is ordinary to those, who imprudently manage the Secrets of the *Sages*; and that, since

\* "A very curious book upon the subject of the peculiar and fanciful *attributed* notions of the Rosicrucians, and which drew a large amount of surprised and 'left-handed' attention when it first appeared, was that which bore the title (in its improved edition, published without a date), *Comte de Gabalis, ou Entretiens sur les Sciences Secrètes, Renouvelé et Augmenté d'une Lettre sur ce sujet.*" This book was brought out

[the

the Blessed *Ramundus Lullius* has Pronounced the Sentence in his Last Will and Testament, a *Destroying-Angel* has ever been ready to *strangle* in a Moment, all those who have indiscreetly Revealed the *Phylosophick-Mysteries*.

But let them not so rashly condemn this Wise Man, without having better Information of his Conduct. 'Tis true, He has discovered all to me; but not without all the *Cabalistick* Circumspections requisite. I must do him the right, in giving this Testimony to his Memory, That he was a great Zealot for the *Religion* of his Fathers, the *Philosophers*; and that he would have suffered the Flames, rather than have Prophaned the Sanctity of it, by disclosing it to any Unworthy Prince,

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at Cologne; the printer's name was Pierre Marteau. Bound up with the copy in the possession of the present authors of the Rosicrucians is another volume bearing the following title:—" *La Suite du Comte de Gabalis, ou Nouveaux Entretiens sur les Sciences Secretes, touchant la Nouvelle Philosophie.*" This latter work was published at Amsterdam, with no year mentioned of its publication, by Pierre Mortier. Upon the title-page of the first-mentioned of these books appears the "rescript":—" *Tuod tanto impendio abicon ditur etiam solummodò demonstrare, destruere est.*"—TERTULL. These works were considered—although written from the questioning and cautiously satirical point—as unwelcome, and even obnoxious, even among those who freely commented on religion; nevertheless, they provoked (and still provoke) extraordinary curiosity.—Hargrave Jennings. (See "The Rosicrucians," p. 372.)

[to

to any Ambitious Person, or to one that was Incontinent; three sorts of People, Excommunicated in all Ages by the Wise. By good Fortune, I am no Prince; I have little Ambition; and by the Sequel of this Discourse, it may be seen, that I have a little more Chastity, than a *Sage* needs have. I am endued with a Docible Wit, curious of Knowledge, and Bold enough: I want but a little Melancholly, to make all those who would blame the *Count of Gabalis* confess, that he needed not have concealed any thing from me, in regard I was a Subject proper enough for the Secret Sciences. It is true, that without Melancholly, no great Progress can be made therein: But this little stock of it that I have, was enough to make me not to be rejected by them. You (as he said a hundred times to me) have *Saturn* in an Angle, in his House, and Retrograde; you cannot fail, one of these days, of being as Melancholly as a *Sage* ought to be: For the Wisest of all Men (as we know in the *Cabal*) had, as you have, *Jupiter* in the Ascendant. And yet, it was never observed, that he ever so much as once Laughed, in all his Life-time; so powerful was his *Saturn* in him, though it was certainly weaker than yours.

'Tis then my *Saturn*, and not Monsieur the Count of *Gabalis*, that the *Virtuosi* must Quarrel with, if I affect more the Divulging of their Secrets, than the Practising of them. If the *Stars* do not their Duty, the *Count* is

[not

not in the Fault : And if I have not a *Soul* Great enough to attempt, to become Master of Nature, to turn the Elements up-side down, to entertain the Supreme Intelligences, to command the *Demons*, to beget *Gyants*, to create New Worlds, to speak to *God* in his High Throne, and to oblige the *Cherubin*, which defends the Entrance of *Paradise*, to let me come in, and take two or three Turns in his Walks ; 'Tis Me, that they must blame more or less : They must not for this, insult over the Memory of this Rare Man ; and say that he is Dead, for having blabbed all things to me. Is it impossible, that amongst the wandering Spirits, he may not have been worsted in a Conflict with some Indocible *Hobgoblin* ? Perchance he is not Dead, but in Appearance ; following the Custom of the *Philosophers*, who seem to Dye in one place, and transport themselves to another. Be it how it will, I can never believe that the Manner where-with he entrusted his Treasures to me, merited any Punishment. You shall see, how all things passed.

Common Sense having always made me suspect, that there was a great deal of Emptiness in all that which they call *Secret Sciences* ; I was never tempted to lose so much time as to turn over the leaves of these Books, which Treat of them : But yet, not finding it reasonable to Condemn, without knowing why, all those addicting  
[themselves

themselves thereto, who otherwise are Wise Persons, very Learned for the most part, and Eminent both for the *Gown* and *Sword*. I took up a Resolution (that I might avoyd being Unjust, and wearying myself with tedious Reading) of feigning my self a great Devoto to these Sciences, amongst all those, whom I could learn were of that Gang. I had quickly better Success than I could possibly hope for. Since all these Gentlemen, how Mysterious, and how Reserved so-ever they may seem to be, desire nothing more, than to vent their Imaginations, and the New Discoveries, which they pretend to have made in Nature. In a few Dayes, I was the Confident of the most Considerable amongst them, and had every Day one or other of them in my Study ; which I had on purpose garnished with their most Phantastick Authors. There was never a learned *Virtuoso* of this Kind, but I had Correspondence with him. In a word, For my Zeal to this Science, I quickly found, that I was well Approved by all. I had for my Companions, Princes, Great Lords, Gown-Men, Handsom Ladies, and Unhandsom too ; Doctors, Prelates, Fryars, Nuns : In fine, People of all Ranks and Qualities. Some of them were for Converse with *Angels*, others with *Devils*, others with their *Genius*, others with *Incubus's* : Some addicted themselves to the Cure of Diseases, some to Star-gazing, some to the Secrets of Divinity ; and almost All, to the *Philosopher's Stone*. [They



They All agreed, that these Grand Secrets, and especially, the *Phylosopher's Stone*, were hardly to be found out; and that but very few do attain to them: But they had all in particular, a very good Opinion of themselves, to believe, that they were of the Number of the *Elect*. By good Luck, with infinite Impatiency, the most Considerable of them expected at this time, the Arrival of a German Lord, who was a great *Cabalist*, and whose Estate lyes upon the Frontiers of *Poland*. He had promised, by Letters to the Children of *Phylosophy* in *Paris*, to come and Visit them; and so to pass from *France* into *England*. I had a Commission, to write an Answer to this Great Man: I sent him the Scheme of my Nativity, that he might judge, if I were capable of aspiring to the Supream Wisdom. My Scheme and my Letter were so happy, to oblige him to do me the Honor of Answering me; That I should be one of the first, that he would see at *Paris*; and that, if *Heaven* did not oppose, there should be nothing wanting in him, to introduce me into the Society of the Wise.

For the well-management of my Good Fortune, I entertain a Regular Correspondence with the Illustrious *German*: I propose to him, from time to time, great Doubts, as well grounded as I could, concerning the Harmony of the World, the Numbers of *Pythagoras*, the Revelations of *St. John*, and the First Chapter of  
[*Genesis*.

*Genesis.* The Greatness of the Matter ravisht him ! He writ to me unheard-of Wonders ; and I plainly saw, that I had to deal with a Man of a most vigorous, and most Copious Imagination. I had Threescore or Fourscore Letters from him, of so Extraordinary a Style, that I could not think of Reading any other thing, even when I was alone in my Study.

I was Astonished one Remarkable Day, when I saw a Man come in of a most Excellent Mien : who, Saluting me gravely, said to me in the *French Tongue*, but in the Accent of a Forreigner : *Adore, my Son ; Adore the most Glorious and Great God of the Sages : And let not thy self be puffed up with Pride, that he sends to thee one of the Children of Wisdom, to Constitute thee a Fellow of their Society, and make thee Partaker of the Wonders of his Omnipotency.*

This strange Manner of Salutation, did upon the suddain, surprize me : and I began, at first, to question, whether or no it might not be some Apparition : Nevertheless, recovering my Spirits the best I could, and looking upon him as Civilly as the little Fear I was seized with could permit me. What ever you be (said I to him) whose Complement savours not of this World, you do me a great Honor, in making me this Visit. But I beseech you, if you please, before I Worship this *God of the Sages*, let me know, of what *God*, and what

[*Sages*

*Sages* you speak ? Do me the Favour, to sit down on this Chair, and give your self the Trouble to tell me, what this *God* is, what these *Sages*, this Company, these Wonders of Omnipotency ? and after or before all this, What kind of Creature, I have the honor to speak to ?

Sir, You receive me most *Sage*-like (said he, smiling, and taking the Chair which I Presented him), you desire me on a suddain, to Explain things to you ; which, if you please, I shall not Resolve to Day. The Complement, which I made you, are the Words which the *Sages* use at first, to those to whom they purpose to open their Hearts, and to discover their Mysteries. I had thought, that being so Wise as you seemed to me in your Letters, this Salutation would not have been unknown to you ; and that it would be the most pleasing Complement, that could be made you by the Count of *Gabalís*.

Ah ! Sir (cryed I, remembring that I had a Ticklish Game to Play), How shall I render my self Worthy of so much Goodness ? Is it possible, that the Excellentest of all Men, should be in my Study ? that the Great *Gabalís*, should honor me with his Visit ?

I am the least of the *Sages* (reply'd he, with a serious look), and *God*, who dispenses the Beams of his Wisdom, by Weight and Measure, as his Sovereignty pleases, has given me but a small Talent, in Comparison of that which I admire with Astonishment, in my Fellows. I  
[hope;



hope, that you may equal them, one Day ; if I durst judge of it by the Scheam of your Nativity, which you did me the Honor to send me : But you give me cause to Complain of you, Sir (added he, Smiling), in taking me even now for a Spirit.

Not for a Spirit, (said I to him) but I protest to you, Sir, that calling to my Remembrance on a suddain, what *Cardan* relates of his Father ; That being one day in his Study, he was visited by unknown Persons, cloathed in divers Colours ; who entertained him in a pleasant Discourse, concerning their Nature and Imployment. —I understand you (interrupted the Count,) they were *Sylphes*, of which I shall talk to you here-after : They are a kind of Aerial Substances ; who sometimes come to Consult the *Sages*, concerning the Books of *Averroes*, which they do not well understand. *Cardan* was but a Coxcomb, for Publishing that amongst his Subtilties : He had found those Memories amongst his Father's Papers, who was one of Us ; and who, seeing that his Son was Naturally a Babbler, would Teach him nothing of what was most Considerable ; but let him Puzzle his Brains in Astrology, by which he was not cunning enough, to prevent his Sons being Hanged. This Ass, was the Cause of your doing me the Injury, to take me for a *Sylphe*. Injury. (replied I!) Why Sir, should I be so Unfortunate to—— I am not Angry at it,  
 [(interrupted

(interrupted he) since you are not obliged to know before-hand, that all these Elementary Spirits are our Disciples; for they are most happy, when we will stoop so low, as to Instruct them; and the least of our *Sages* is more knowing, than all those Little Gentlemen. But we shall talk more at large of this, some more convenient time; It is sufficient for me to day, that I have had the Satisfaction to see you. Endeavor, my Son, to make your self Worthy of Receiving the *Cabalistical* Illuminations: The Hour of your Regeneration is come; The Fault is your own, if you become not a New Creature. Pray fervently to him, who only has the Power to Create new Hearts, to give you one, that may be Capable of the great Things, which I have to Teach you; and to Inspire me, not to conceal any thing from you, of our Mysteries. He then rose up; and Embracing me, without giving me the Leasure to Answer him: Farewel, my Son, (pursued he) I must go see our Companions, which are at *Paris*; after which, I shall Communicate my News to you. In the mean time, *Watch, Pray, Hope, and be Silent.*

He went out of my Study, in saying that; and I complained of his short Visit, as I waited on him back, that he had the Cruelty to leave me so quickly, after he had let me be so Happy, as to have a Glimpse of his Light. But having assured me with a good Grace, that

[I should

I should lose nothing by this suddain Departure; he got up into his Coach, and left me in a Surprize, which I am not able to Express. I could no. believe my own Eyes, nor my own Ears: I'm sure, (said I) that this is a Man of Great Quality; that he hath an Estate of Five Thousand Pounds a Year: Besides, he appears very Accomplished. Is it possible, that he can thus suffer himself to be filled with these Fooleries? He has talked to me of these *Sylphes*, with great Earnestness: Should he prove a Sorcerer in the Upshot? And, Should I have been Deceived till now, in believing, that there were no such Things? But, suppose he be a Sorcerer, Are there also some of them so Devout, as this Man appears to be?

I could not Comprehend any thing of all this: Nevertheless, I resolved to see the End of it; though I well enough fore-saw, that he had some set Discourses to handle; and that the *Demon*, which agitated him, was a great Moralist, and a Preacher.





## Discourse the Second.

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**T**HE *Count* was pleased to allow me all the Night in Prayer : And in the Morning, by Break of Day, he acquainted me by a Note, that he would come to my House by Eight of the Clock ; and that, if I pleased, we might go and take the Air together. I waited for him ; he came ; and after Reciprocal Civilities ; Let us go (said he to me) to some Place, where we may be free together, and where no Body may interrupt our Discourse. *Ruel* (said I to him) seems to be a Place very Pleasant, and very Solitary. Let us thither then, (reply'd he :) So up we get into the Coach ; and all the way, I observ'd my New Master. I never saw in any Person, so great Marks of Satisfaction, as appeared in all his Gestures. He had a Spirit more mild, calm, and free, than methought a Sorcerer could have. All his Countenance, and Behaviour, was not as of a Man, whose Conscience could reproach him with any thing that was Black ; and I was in a marvellous  
[Impatience

Impatience, till I should see him enter upon the Matter : Not being able to comprehend, how a Man, who seemed to me so Judicious, and so Accomplisht in all things else, should employ his Wits in these Ridiculous Speculations, with which I knew him the Day before, to be infected. He discoursed to me of Policy most Divinely ; and was infinitely pleased, to hear that I had read what *Plato* has writ of it. You will have need enough of all that, one Day, (said he to me), a little more, than you think you shall : And if we agree together to day, it is not impossible, but that in a small time, you may put in Practice these *Sage* Maxims. By this time, we were got to *Ruel*, and went into the Garden ; the *Count* vouchsafing to Admire the Beauty of it, and walked straight to the Labyrinth.

He seeing, that we were as free from Company, as he could desire : I beseech, (cry'd he, lifting up his Eyes and Hands towards Heaven) I beseech the Eternal Wisdom, that I may be Inspired in such a manner, as that I may not conceal any of these inexpressible Truths from you : How Happy shall you be, my Son, if Heaven has the Kindness to put those Dispositions into your Soul, which the High Mysteries require of you ! You are about to Learn, how to command Nature ; *God* alone, shall be your Master ; and the *Sages* only, shall be your Equals : The Supream Intelligences shall esteem it a  
[Glory,



Glory, to obey your Desires: The *Devils* shall not dare to approach, where you are; Your Voice shall make them tremble, in the most profound Caves of their Abyss. And all the Invisible People, who inhabit the Four Elements, shall account themselves Happy, to be the Ministers of your Pleasures. I Adore thee, O Great *God!* for having Crowned *Man* with so much Glory, and for having Established *him* the Sovereign Monarch over all the Works of thy Hands! Do you feel, my Son, (added he, turning himself towards me) Do you feel this Heroick Ambition, which is the certain Character of the Children of *Wisdom*? Dare you desire, to Serve nothing but *God* only; and to Rule over all Things, which is not of *God*? Have you comprehended, what it is to be a Man? And, Do you not detest the being of a Slave, since you were Born to be a Sovereign? And if you have these Noble Thoughts, as the Figure of your Nativity, suffers me not to doubt; consider *soberly*, if you can have the Courage, and Strength, to Renounce all Things, which may be an Obstacle to you, in the attaining that Greatness, to which you were Born? He stopt there, and beheld me stedfastly; as attending my Answer, or as if he were reading my Heart.

How much soever the beginning of this Discourse had made me hope, that we should enter presently upon  
[the

the Matter ; so much the more was I become desperate at what he had last said. The word *RENOUNCE*, so affrighted me, that I questioned, whether or no he was not about to propose to me, the Renouncing of my *Baptism*, or *Paradise*. So that, not knowing how to get out of these Streights : Renounce, (said I to him!) Why, Sir, need I Renounce any thing ? Truly, (reply'd he) there is need enough ; and so much need, that we must begin with that Point first : I know not whether or no you can resolve upon it ; but I know very well, that *Wisdom* does not inhabit a Body subject to Sin, no more, than it enters into a Soul, prepossessed with Error or Malice. The *Sages* will never admit you into their Society, if you do not Renounce from this very present, a Thing which cannot stand in Competition with Wisdom. You must (added he, stooping down, and whispering in my Ear) *You must Renounce all Carnal Commerce with Women.*

I could not forbear breaking out into a fit of Laughter at this pleasant Proposition. Well Sir, (cried I!) you have quitted me for a very small Matter : I had thought, that you would have proposed to me some strange Renunciation ; but since it is only *Women*, I assure you, that Work is long since done. I am very Chast (*God be thanked!*) Nevertheless, Sir, in regard that *Solomon* was Wiser than I, it may be, shall ever be,

[and

and that all his Wisdom could not hinder him from being Corrupted by them. I beseech you tell me, what Expedient you Gentlemen take, to keep you from this Sex ? And, what Inconvenience there would be, if in the *Philosophers Paradise*, every *Adam* had his *Eve*.

There you ask great Matters, (reply'd he, consulting with himself, if he should Answer my Question or not,) but yet since I see, that you desert *Women* without any Trouble, I shall tell you one of the Reasons, which have obliged the *Sages* to impose this Condition on their Disciples ; and from thence you will know in what Ignorance all those Live, who are not of our Number.

When you shall be enrolled amongst the Children of *Philosophy*, and that your Eyes shall be Fortified by the use of our Sacred Medicine ; you shall immediatly discover, that the *Elements* are inhabited by most Perfect Creatures ; from the Knowledge and Commerce of whom, the Sin of the Unfortunate *Adam*, has excluded all his too Unhappy Posterity. This immense Space, which is between the Earth, and the *Heavens*, has more Noble Inhabitants, than *Birdes* and *Flyes* : This vast Ocean has also other Troops, besides *Dolphins* and *Whales* : The Profoundity of the Earth, is not only for *Moles* ; And the *Element* of *Fire*, (more Noble than the other Three) was not made to be Unprofitable and Voyd.

The *Air* is full of an innumerable Multitude of  
[People,



People, having Human Shape, somewhat Fierce in appearance, but Tractable upon experience: Great Lovers of the Sciences, Subtil, Officious to the *Sages*, and Enemies to Sots and Ignorants. Their Wives, and their Daughters have a kind of Masculine Beauty, such as we describe the *Amazons* to have. How Sir, (cried I!) Would you perswade me, that these Fiends you speak of, are Married.

Be not so Fierce, my Son, (reply'd he) for so small a Matter. Believe whatsoever I tell you, to be Solid and true. *I am making known nothing to you*, but the Principles of the Antient *Cabal*; and there needs nothing more to justify them, than that you should believe your own Eyes: But receive with a Meek Spirit, the Light which *God* sends you by my Interposition. Forget all that you may have heard touching these Matters, in the Schools of the Ignorants: whereat you will be displeased, when you shall be convinced by Experience, and be obliged to disown, what formerly you had a good Opinion of to no purpose.

Listen then to the End; and know, that the *Seas* and *Rivers* are Inhabited, as well as the *Air*: The Antient *Sages* have called these kind of People *Undians* or *Nymphs*. They have but few Males amongst them; but the Women are there in great Numbers; their Beauty is marvellous; and the Daughters of Men have nothing in them, comparable to these. [The

The Earth is filled almost to the Center with *Gnomes* or *Pharyes*; a People of small Stature; the Guardians of Treasures, of Mines, and of Precious Stones. They are Ingenious, Friends of Men, and easie to be commanded. They furnish the Children of the *Sages* with as much Money, as they have need of; and never ask any other Reward of their Services, than the Glory of being Com-manded. The *Gnomides* or Wives of these *Gnomes* or *Pharyes*, are Little, but very Handsom; and their Habit marvellously Curious.

As for the *Salamanders*, the Inhabitants of the Region of *Fire*: They serve the *Philosophers*, but they seek not for their Company with any great Eagerness; and their Wives and Daughters will rarely be seen. They do wisely, (interrupted I) and for my share, I shall excuse their Appearing to me. Why so, (said the Count?) Why, Sir, (reply'd I?) What Business can I have, to Converse with so ugly a Creature as a *Salamander*, be it either Male or Female? You are mistaken, (answered he) that is the *Idea*, which the ignorant Painters and Sculpters have given them: The Wives of the *Salamanders* are Fair; nay, rather more Fair, than all others, seeing they are of a purer Element. But I forbear to speak more of that, and shall give but a slight Description of these People; because you shall see them your self, at your Leasure; and that very easily too, if  
[you

you have the Curiosity for it. You shall see their Habits, their Diet, their Manners, their Policy, and their Admirable Laws. You will be Charmed more, with the Beauty of their Wit, than that of their Body: Yet you cannot choose, but be grieved for these poor Wretches, when they shall tell you, That their *Soul* is Mortal; and that they have no Hope of enjoying Eternal Happyness, and of the Supreme Being, which they acknowledge, and Religiously adore. They will tell us, That being Composed of the most pure Parts of the *Elements*, which they inhabit; and not having in them any contrary Qualities, seeing they are made but of one *Element*, they Dye not but after many Ages: But Alas! What is such a Time, in respect of Eternity? They must Eternally resolve into their Nothing. This Consideration does sorely afflict them; and we have Trouble enough, to comfort them concerning it.

Our Fathers, the *Philosophers*, speaking to *God* Face to Face, complained to him of the Unhappyness of these People; and *God*, whose Mercy is without bounds, revealed to them, that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same Means as Man, by the Alliance which he Contracted with *God*, has been made Partakers of the Divinity: The *Sylphs*, the *Gnomes*, the *Nymphs*, and the *Salamanders*, by the Alliance which they might Contract

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with Man, might be made Partakers of Immortality. So a *She-Nymph*, or a *Sylphide* becomes Immortal, and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a *Sage*; a *Gnome*, or a *Sylphe* ceases to be Mortal, from the moment that he Espouses one of our Daughters.

Hence arose the Error of the former Ages, of *Tertullian*, of *Justin Martyr*, of *Lactantius*, *Cyprian*, *Clemens Alexandrinus*, *Athenagoras* the Christian *Philosopher*; and generally, of all the Writers of that time. They had learnt, that these *Elementary Demi-men*, had endeavored a Commerce with Maids; and they have from thence imagined, that the Fall of the *Angels* had not happened, but for the Love which they were touched with after *Women*. Certain *Gnomes*, desirous of becoming Immortal, had a mind to gain the good Affections of our *Daughters*; and had brought abundance of Precious Stones, of which they are the Natural Guardians: And these Authors, relying on the Book of *Enoch*, which they mis-understood, thought that it was the Attempt which these Amorous *Angels* had offered to the Chastity of our Wives. In the Beginning, these *Children of Heaven* begat Famous *Gijants*, by making themselves beloved by the Daughters of Men: And the ill Cabalists, *Josephus* and *Philo*, (as all the *Jews* are ignorant) and after them all the other *Authors*, which I  
[have



have just now named, as well as *Origen* and *Macrobius*, have said, that they were *Angels*; and have not known, that they were the *Sylphes*, and other People of the *Elements*; that under the Name of the *Children* of *Elohim*, are distinguished from the *Children* of Men. Likewise, that which the *Sage* Saint *Augustine*, has had the Modesty to leave undetermined, touching the Pursuits which those called *Faunes* or *Satyrs*, made after the *Africans* of his time, is cleared by that which I have now alledged, of the Desire which all these *Elementary* Inhabitants have, of Allying themselves to Men; as the only means to attain to the Immortality which they have not.

No, no! Our *Sages* have never Err'd so, as to attribute the Fall of the first *Angels*, to their Love of *Women*, no more than they have put Men under the Power of the *Devil*; by imputing all the Adventures of the *Nymphs* and *Sylphs* to him, of which the *Historians* speak so largely. There was nothing Criminal in all that. They were the *Sylphs*, which endeavoured to become Immortal. Their Innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so Just to us, that we are all resolved by common Consent, utterly to Renounce *Women*; and intirely to give our selves to the Immortalizing of the *Nymphs* and *Sylphs*.

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Good Lord, (cried I!) What do I hear? Was there ever such marvellous F—— Yes, my Son, (interrupted the *Count*) Admire the marvellous Felicity of the *Sages!* Instead of *Women*, whose fading Beauty pass away in a short time, and are followed with horrible Wrinkles, Uglynness, the *Philosophers* enjoy Beauties which never wax old, and whom they have the glory to make immortal. Guess at the Love and Acknowledgment of these invisible Mistresses; and with what Ardor they strive to please the Charitable *Philosopher*, who Labours to Immortalize them.

Ah! Sir, (cried I once again) I Renounce——. Yes my Son, (pursued he without giving me the Leasure to finish) Renounce the fading Pleasures, which are to be had with *Women*; the Fairest among them all is Loathsome, in respect of the Homeliest *sylphide*: No Displeasure ever follows our *Sage* Embraces. Miserable Ignorants! How should you complain, that ye have not the Power to tast of the *Phylosophick* Pleasures!

Miserable *Count de Gabalis*, (interrupted I, in an Accent mixed with Choler and Compassion!) Will you give me leave to tell you at last, That I Renounce this senseless Wisdom; That I find this Visionary *philosophy* very Ridiculous; That I detest the Abominable Embraces, which make you affect these Phantasms; and that I tremble for you, and wonder that some one of  
[these

these pretended *Sylphides* does not hurry you to *Hell*, in the middle of your Transports and Raptures ; and for fear, lest so honest a Man as you, should not perceive the end of your foolish *Chlymerick* Zeal, and should not Repent of so great a Crime.

Oh! Oh! (answered he, Recoyling two or three Paces back, and earnestly looking upon me with an Angry Countenance) Mischief light on thy indocible Spirit! His Action, I must confess, affrighted me ; but it was yet worse, when I perceived, that going further from me, he drew out of his Pocket a Paper ; which I could easily see at that distance, to be full of Characters ; yet I could not well discern it. He read them gravely, and spake low. I guessed, that he was invoking some Spirit for my Ruin, and Repented me more than a little for my inconsiderate Zeal. If I escape this adventure, (said I) I'll never have to do with a *Cabalist* more. I fixed my eyes upon him, as upon a Judge that was ready to condemn me to Death ; When at last, I perceived, that his looks became serene. '*Tis hard* (said he, smiling, and coming towards me again) '*Tis hard for you to kick against the Pricks*. You are a Vessel of Election. *Heaven* has ordained you, to be the greatest *Cabalist* of your Age. Behold the Scheme of your Nativity, which cannot fail. If it be not now, and that too by my means, 'twill be a great wonder, as appears by this *Saturn retrograde*.

[Alas,

Alas, Sir, (said I to him) if I must become a *Sage*, it will never be but by the means of the Great *Gabalus*: But to deal freely with you, I am affraid, that you will find it a difficult matter to bend me to this *Philosophical* Mode. It seems (continued he) that you should be but ill read in *Physicks*, that cannot be perswaded of the ex-  
 istance of these People? I know not, (answered I) but I cannot Imagine that these can be any things else but Fiends disguised. Do you still (said he) rather believe your own Whimseys, than Natural Reason? than *Plato*, *Pythagorus*, *Celsus*, *Psellus*, *Proclus*, *Porphyrius*, *Jam-licus*, *Plotinus*, *Trismegistus*, *Nollius*, *Dorneus*, *Fludd*; than the great *Philipus Aureolus Theophrastus Bombast Paracelsus de Honeinheim*; and than all our Society?

I would believe you (Answered I) as soon, nay sooner, than all these: But, Dear Sir, could you not so order the business with the rest of your society, that I might not be obliged to have Carnal knowledge of these Elementary Ladies? Away, away, (reply'd he) you have your own Liberty, without doubt; for no-body loves, unless he has a mind to it. Few of the *Sages* have been able to defend themselves from their charms: But it has been observed, that some reserving themselves wholly and entirely for great things, (as you will know in time) would never do this honor to the Nymphs. I will be then of this number, (said I :) But yet neither  
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can I resolve to loose time about the ceremonies which I have heard a *Prelate* say, must be practized by those who mean to converse with their Genius's. This *Prelate* knew not what he said, (said the *Count*;) for you shall see ere long, that there are no Genius's there; and besides, that never any *Sage* employed either Ceremonies or Superstition for the familiarity of the Genius's, no more than for the People of whom we speak.

The *Cabalistes* do nothing, but by the Principles of Nature: And if there are sometimes found in our Books certain strange words, characters, or Fumigations, 'tis but to conceal the *Philosophical* Principles from the Ignorant. Admire the Simplicity of Nature, in all her most marvellous Operations! And in this Simplicity, a Harmony, and Agreement so great, so just, and so necessary, that it will make you return back, in despite of your self, from your weak Imaginations. That which I am now going about to tell you, we teach those of our Disciples, whom we will not let altogether enter into the Sanctuary of Nature; and whom we will nevertheless, not utterly deprive of the Society of the Elementary People, meerly out of the compassion which we have for these poor wretches.

The *Salamanders* (as you have already, perhaps, comprehended) are Composed of the most subtile Parts of the *Sphære of Fire*, conglobated and organiz'd by the  
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Action of the Universal *Fire*, (concerning which, I shall one day entertain you further) so called, because it is principal of all the Motions of Nature.

The *Sylphes* in like manner, are Composed of the purest Atomes of the Air: The *Nymphs*, of the most delicate parts of the Water; and the *Gnomes* of the subtiest parts of the Earth. There was a great Proportion betwixt *Adam*, and these so perfect Creatures: because they being composed of that which was most pure in the four Elements; He comprehended the perfections of these four sorts of People, and was their Natural King. But since the time that his sin precipitated him into the Excrements of the Elements, (as you shall see hereafter) the Harmony was disordered, and there was no more proportion, he being become *Impure*, and *Dull*, in respect of these substances so pure and so subtil. What remedy for this evil? How shall we remount this throne, and recover this lost Sovereignty? O Nature! Why do they study thee so little? Do you not comprehend my Son, with what simplicity nature can render to man the Goods which he has lost?

Alas, Sir! (reply'd I) I am very ignorant in all these simplicities, you speak of. And yet (pursued he) it is very easie to become knowing in them.

If we would recover that Empire over the Salamanders: we must purifie and exalt the Elements of Fire which

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is in us, and raise up the tone of this slack'ned string, we need do *no more*, but concenter the Fire of the World by Concave Mirrours in a Globe of Glass. And herein, is that great piece of Art which all the Ancients have so Religiously concealed, and which the Divine *Theophrastus* has discovered. There is formed in this Globe a Solar powder, which being purified by it self from the Mixture of other Elements; and being prepared according to art, becomes in a very little time, Soveraignly proper to exalt the Fire which is in us, and make us become (according to our Phrase) of a Fiery Nature. From that time the inhabitants of the Sphere of Fire become our inferiors, and ravisht to see our mutual Harmony re-stablisht, and that we once more approach to them: They have all the kindness for us which they have for their own *Species*, all the respect which they owe to the Image and to the Lieutenant of their Creator; and all the concern which may make evident in them, the desire of obtaining by us, the immortality which they want. 'Tis true, that as they are more subtil than those of the other Elements, they live a very long time, so they are not very forward, to importune the Sages to make them immortal. You may accommodate your self with one of these, if the aversion which you have witnessed to me last not with you to the end: perchance, she will never speak to you of that which you fear so much..

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It will not be so with the *Sylphs*, the *Gnomes*, and the *Nymphs* : For they living a less time, have more need of us : and so their familiarity is more easie to obtain. You need but shut up a glass fill'd with Conglobated Air, Water, or Earth, and expose it to the Sun for a month ; Then separate the Element according to art, which is very easie to do, if it be Earth or Water. 'Tis a marvellous thing to see, what a virtue every one of these purified Elements have to attract the *Nymphes*, *Sylphs*, and *Gnomes*. In taking but never so little, everyday, for about a month together, one shall see in the Air the volant Republique of the *Sylphs* ; The *Nymphes* come in shoales up the Rivers, and the Guardians of Treasure, presenting you with their riches. Thus without Characters, without Ceremonies, without Barbarous words, you become absolute Master over all these people. They require no worship of the *Sages*, since they know well enough that he is nobler than they. Thus venerable Nature teaches her Children how to repair the Elements by the Elements. Thus is Harmony re-established. Thus man recovers his natural Empire, and can do all things in the Elements, without *Dæmon*, or unlawful art. Thus you see, my Son, that the *Sages* are more innocent than you thought. You say nothing to me——

I admire Sir (said I) and I begin to fear, that you will make me become a Chymist. Ah! God preserve thee

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from that, my Child, (cried he) 'Tis not to these fooleries that your Nativity designs you, I will warrant you on the contrary, from being troubled about that: I told you already, That the *Sages* shew not these things; but to those whom they will not admit into their Society. You shall have all these Advantages, and others infinitely more Glorious, and more Pleasant, by wayes cleerly more *Philosophical*. I had not described these Methods to you, but to let you see the Innocence of this *Philosophy*, and to take you out of these *Panick* Fears.

I thank God, Sir, (answered I) I am not at present, in any such Fear as I was even now. And although I do not yet resolve upon the Accommodation, which you propose to me with the *Salamanders*; I cannot refrain from having the Curiosity to learn how you have discovered, that these *Nymphs* and these *Sylphs* Dye? Truly (replied he) they tell us so, and we see them Dye. How, (said I) Can you see them Dye, and yet your Commerce renders them Immortal? That would be well, (pursued he) if the Number of the *Sages* equalled the Number of these *People*: Besides that, there are many amongst them who rather choose to Dye, than hazard by becoming Immortal, the being so unhappy as they see the *Devils* are. And 'tis the *Devil*, who Inspired them with these Opinons; for there is no Mischief, which he doth not do, to hinder these poor Creatures from becoming Immortal

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by our Alliance. Insomuch, that I look upon it, (and so ought you, my Son) as a most pernicious Temptation, and a Motion of very little Charity, to have this Aversion which you shew to it.

Moreover, as concerning their Death, of which you speak ; What was it that obliged the Oracle of *Apollo*, to say, That all those who speak Oracles were Mortal, as well as he ; as *Porphyrus* reports ? And, What think you, was the meaning of that Voice, which was heard on all the *Coast of Italy*, and struck so great a Terror into all those who were upon the *Sea* ? THE GREAT PAN IS DEAD ! They were the People of the Air ; who gave notice to the People of the *Water*, that the Chiefest, and most Aged of all the *Sylphs*, was newly Dead.

At that time, when this Voice was heard, (said I to him) I suppose, that the World worshipped *Pan*, and the *Nymphs* : and that these Gentlemen, whose Commerce you are Preaching of to me, were the *False Gods* of the *Heathens*.

'Tis true, my Son, (reply'd he) The *Sages* have always been of that opinion, That the *Devil* never had the Power to make himself Worshipped. He is too Unhappy ; and too Weak, ever to have had this Pleasure, and this Authority. But he has been able to persuade the *Elementary Hosts*, to shew themselves to Men, and make men erect Temples to them ; and by the Natural Dominion,  
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which every one has over the *Element* which he inhabits, they trouble the *Air*, and the *Sea*, set the *Earth* in Combustion, and dispense the *Fire* of *Heaven*, according to their Humour: Insomuch, that they had no great trouble to be taken for *Deities*, so long as the Sovereign Being differ'd the Salvation of the World. But the *Devil* never received all the Advantage of his malice, which he hoped he should: For it has happened from thence, that *Pan*, the *Nymphs*, and the rest of the *Elementary People*, having found the Means of changing this Commerce of Worship, into a Commerce of Love; (for you may remember, that amongst the Antients, *Pan* was the King of those *Gods* whom they called *Incubuses*, and who alwayes earnestly sought the Acquaintance of Maids) many *Heathens* have escaped the *Devil* and shall never Burn in *Hell*.

I do not well understand you, Sir, (said I.) You have not minded me, to understand me, (continued he, smiling, and in a jeering tone.) Behold what you pass over! and likewise, what your Doctors pass over, who know not what these Excellent *Physicks* mean! Behold the Great Mystery of all this Part of *Philosophy*, which concerns the *Elements*; and which will take away (if you have but never so little Love for your self) this Repugnance to *Philosophy*, which you have witnessed to me this Day! Know then, my Son; and go not about to divulge this great *Arcanum* to any unworthy Ignorant. Know, that

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as the *Sylphes* acquire an Immortal Soul, by the Alliance which they Contract with the Men who are Predestinated; so also, the Men who have no right to Eternal Glory: Those Miserable Wretches, whose Immortality is but a lamentable Advantage, for whom the *Messias* was not sent——

Then, you Gentlemen of the *Cabal*, are *Jansenists* likewise, (interrupted I?) We know not what that is, my Child, (proceeded he, somewhat Angryly) and we scorn to inform ourselves, wherein consists the different Sects, and divers Religions, with which the Ignorant puzzle their Heads. We keep to the Antient Religion of our Fathers, the *philosophers*; wherein 'tis very necessary, that I instruct you. But to come again to the purpose: These Men whose sad Immortality is nothing but an Eternal Misfortune; The unhappy Children, whom the Sovereign Father has neglected, have also this Recourse, that they may become Mortal, by Contracting an Alliance with these *Elementary* People. So that you see, the *Sages* hazard nothing for Eternity. If they are Predestinated, they have the pleasure to carry with them to Heaven (in quitting the Prison of this Body) the *Sylphide*, or *Nymph*, which they have Immortalized: And if they be not Predestinated, the Commerce of the *Nymph* renders their *Soul* Mortal, and delivers them from the Horrors of the Second Death. So the *Devil* saw all the

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*Pagans* escape, who Allied themselves to the *Nymphs*: And so the *Sages*, or Friends of the *Sages*, when *God* Inspires us to Communicate to any one, the Four *Elementary Secrets*, (which I have now been teaching you) free themselves from the Peril of being Damned,

Without Lying, Sir, (cried I, not daring to put him again into an ill Humour; and finding it requisite to defer the telling him plainly my Opinion, till I should have discovered all the Secrets of his *Cabal*, which I judged by this Glimps, must needs be very full of Pleasure and Divertisement :) Without Lying, You advance Wisdom to a great Height! And you had reason to tell me, That this surpassed all our Doctors: And I believe that this likewise passes all our Magistrates too: And that, if they could discover who those were, that escaped the *Devil* by this means, (as Ignorance is very Unjust) they would engage in the *Devil's* Interest, against these Fugitives, and make a strong Party for him.

Yes, It is for that, (pursued the *Count*) that I have so strictly commanded you; and do again command you, to keep Religiously this Secret. Your Judges are strange Persons! They Condemn a most innocent Action, as a dismal Crime. What a Barbarity was it, to Burn those two *Priests*, which the Prince of *Miranda* sayes he knew of, who had each of them his *Sylphide*, for the space of Forty Years! What an Inhuman  
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thing was it, to put *Joan Herviller* to Death, for having laboured Six and Forty Years, to Immortalize a *Gnome*! And, What a piece of Ignorance was that of *Bodin*, to represent her as a *Witch*; that from thence he might take advantage to Authorize popular Errors, touching pretended *Sorcerers*; in a Book as Impertinent, as his *Common-wealth* is Reasonable.

But it is late; and I do not consider, that you have not yet Dined. 'Tis your self, that you mean, Sir, (said I) for as for my part, I could listen to you till to Morrow, without Inconvenience. For me! Alas! (reply'd he, Laughing, and walking towards the Gate) 'Tis easily seen, that you understand but little, what *Phylosophy* is. The *Sages* Eat but for their Pleasure, and never for Necessity. I had a quite contrary *Idea* of Wisdom, (answered I;) I had thought, that you Wise men should never Eat but to satisfy Nature. You are abused, (said the *Count*.) How long think you, that our *Sages* can subsist without Eating? How can I tell? (answered I) *Moses* and *Elias*, you know, Fasted forty Dayes: You *Sages*, I make no doubt, may do it some few Dayes less. What a great piece of Business would that be! (Replied he) The most Wise Man that ever was, the Divine, the almost Adorable *Paracelsus*, affirms, that he has seen many of the *Sages* Fast Twenty Years, without Eating any thing whatsoever. He himself, before he attained

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to the Monarchy of Wisdom, whereof we have justly presented him the Scepter: He I say, would undertake to Live many Years, without Eating, by taking but half a Scruple of his Solar Quintessence. And if you would have the Pleasure to make any one Live without Victuals, you need do no more, but prepare the Earth, as I told you it must be prepared, for the Society of the *Gnomes*: This Earth applyed to the *Navle*, and renewed when it is too dry, will cause anyone to Live without Eating or Drinking, and that without any trouble.

And the use of this *Catholick-Cabalistical-Medicine*, frees us much better from all the importunate Necessities, to which Nature makes the Ignorant subject: We Eat not, but when it pleases us; and all the Superfluity of Food Passing away by an insensible Transpiration, we are never ashamed to be Men. Here he held his peace, perceiving that we were near our Servants. So we went to the Village, to take a short refreshment; following the Custom of the *Philosophick-Heroes*.





### Discourse the Third.

AFTER Dinner, we return to the *Labyrinth*. But I was somewhat Melancholly: and the Pity which I was Affected with, at the Extravagancy of the *Count*, whom I plainly saw incurable, hindered me from taking so much Pleasure at all things, which he had told me, as I should have done; If I had hoped to have brought him back to his right Wits. I studied for something of Antiquity, to puzzle him with, which he should not be able to Answer. For to alledge to him the Sense of the *Church*, was in vain; he having declared, that he only adhered to the Antient Religion of his Fathers, the *Philosophers*: And to have gone about to Convince a *Cabalist* by Reason, would have been an Enterprise altogether as frivolous. Besides, I cared not to venture on a Dispute with a Man, whose Principles I did not yet understand.

It came into my Mind, that what he had told me, concerning the False *Gods*, in whose place he had substituted the *Sylphs*, and the other *Elementary* People,  
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might be Refuted by the *Oracles* of the *Heathens*, which the *Scripture* mentions always as *Devils*, not as *Sylphs*. But for as much, as I did not know, if in the Sense of his *Cabal*, the *Count* would not attribute the Answers of the *Oracles* to some Natural Cause; I believed, that it would not be improper, to put him upon Explaining what was his real Opinion herein.

He gave me a good Opportunity of breaking to him the Matter. Just as we were ready to enter into the *Labyrinth*, turning himself about towards the Garden: Truly, (said he) it is very Handsom, and these Statues make a Noble Show. The *Cardinal* (reply'd I) who caused them to be set here, had an Imagination a little unworthy of his Great *Genius*: He fancied, that the greatest part of these *Images* had formerly yielded *Oracles*: And for this very Conceit, he paid a dear Rate for them. 'Tis the Infirmary of many People, (said the *Count*) that Ignorance makes them daily commit a kind of *Idolatry*, which is very Criminal; since they preserve with so much Care, and put so great an Esteem upon *Idols*, which they believe the *Devil* has heretofore made use of, to make himself Adored. O *God*! Shall it never be known in the World, that Thou, from the Birth of Times, hast precipitated thine Enemies under thy Foot-stool? And that Thou keepest the *Devils*, Prisoners under the Earth, in Tormenting Darkness? This

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Curiosity, somewhat Blame-worthy, of collecting on this manner, these pretended Organs of the *Devils*, might become Innocent, (my Son) if they would suffer themselves to be perswaded, that the *Angels* of Darkness have never been permitted to speak in *Oracles*.

I do not believe, (interrupted I) that it would be an easie Matter to Establish this Maxim amongst the Wits; but it might be done with those of solid Parts. For it has been not long since decided in a Conference, made expressly on this Subject, by the Wits of the highest Rank; That all these pretended *Oracles*, were nothing but the Subtilty of Avaricious *Priests* amongst the *Gentils*, or else a Politick Stratagem of Princes.

Were these (said the *Count*) *Mahometans*, sent on an Ambassy to your King, who held this Conference, and thus decided this Question? No, Sir, (answered I.) Of what Religion then, were these Gentlemen, (replyed he) since they reckon the Holy Scriptures as nothing; which in so many Places, make mention of so many different *Oracles*? And principally, of the *Pythons*; who made their Residence, and gave out their Answers, by those Parts designed for the Multiplication of the Image of *God*? I alledged, (replyed I) the Examples of those, who discours'd from their Bellies, and instanced to the Company, that *King Saul* had Banished them his Kingdom; where nevertheless he found one who was the Fore-teller of his Death, whose Voyce had the Admir-

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able Power to Raise up *Samuel* at his Request, and to his Ruin. Yet would not these Wise-Men decide it otherwise, than that there were never any *Oracles*.

If the Scriptures did not shew it plainly, (said the *Count*) they might be convinced by all Antiquity ; wherein it were an easie thing, to bring them a thousand marvellous Proofs. So many *Virgins*, big with the Destiny of Mortals, who were Deliver'd of the good or ill Fortune of those who consulted them. Why did you not alledge to them *Chrysostom*, *Origen*, and *Occumenius* ? who make mention of those Divine Men, whom the *Greeks* called *ENGASTRIMANDRES* ; whose Prophetick Bellies delivered out in an Articulate Voyce, so Famous *Oracles*. And if your Gentlemen loved neither the *Scriptures*, nor the *Fathers* ; those Miraculous Maids should have been instanced, of whom *Pansanias*, the *Greek* speaks ; who changed themselves into *Doves*, and in that Form delivered the Famous *Oracles* of the *Colombæ Dodonides*. Or you might have said, for the Glory of your Nation, That there were long since in *Gaule*, those Illustrious Maids, who Metamorphosed themselves into all Shapes,\* according to the Pleasure of

\* Perhaps obscurely analagous to those "classic studies," noticed by Venette, illustrating by implication that "mystic anatomy" in the philosophy of Henry Cornelius Agrippa. See the London Reprint, 1883, of the "Worship of Priapus," relating to and around which esoteric subject, much in the present work occultly revolves (see Frontispiece and Gen. 3, 6).—ED., *pro. tem.*

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those who Consulted them; and who, besides (the Famous *Oracles* which they gave out) had a marvellous Command over the Ships at *Sea*, and a Sovereign healing Authority over the most Incurable Diseases.

They would have rejected all these Excellent Proofs, as *Apocryphal*, (said I to him,) Is it (continued he) because Antiquity renders them suspicious? You should but have alledged the *Oracles*, which are still yielded daily. In what Part of the World, (said I?) At *Paris*, (replied he). At *Paris*? (cried I) Yes, at *Paris*, (continued he). Are you a Master in *Israel*, and do you not know that? Do they not daily Consult the *Aquatick Oracles*, in Glasses of Water, or in Basins? The *Aerial Oracles*, in Looking-Glasses, and on Maidens' Hands? Do they not by this means, recover lost Necklaces or Bracelets, and stolen Watches? Do they not hereby learn News from far Countries? and can they not see those that are Absent? What is this, Sir, (said I) that you tell me? I tell you, (reply'd he) what I am sure, happens every Day, and of which it will be no difficult Matter, to find a thousand Ocular Witnesses. I do not believe that, Sir, (answered I :) The Magistrates would make a severe Example of any one, who should be found culpable of so punishable an Action; and they would never suffer such *Idolatry*.——Alas! How discreet you are, (interrupted the *Count*!) There is not so much

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Harm in all this, as you think: And Providence will never permit these Remains of *Phylosophy*, to be wholly Extirpated, that have escaped the miserable Shipwrack, which Truth has suffered. If there be still left among the People any Footsteps of the Illustrious Power of the Divine Names; Would you give your Vote for their Effacing? And that they should lose the Respect and Acknowledgment due to the great Name *AGLA*; which operates all these Marvels, even then when it is invoked by Ignorants, and by Sinners; and which would work far different Miracles, in the Mouth of a *Cabalist*. If you would have Convinced these *Gentlemen* of the Truth of *Oracles*, you needed but have Exalted your Imagination, and your Faith; and turning your Face towards the *East*, have cried with a loud Voyce, *Ag*——. Hold, Sir (interrupted I!) I durst not have put in Execution this kind of Argument to such civil Persons, as those were with me; for they would have taken me for a Mad-man: Certainly, they would have had no Faith in all this. And if I had known, how to have wrought this *Cabalistick* Operation, of which you are speaking to me, it would never have come out of my Mouth; because I have still less Faith than they. Well, well, (said the *Count*) if you have none, we shall make it come to you. But further; If you had thought, that your Gentlemen had not given Credit to what they might have seen daily

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at *Paris*; you might have recited to them a History of a very fresh Date. The *Oracle* which *Cælius Rodiginus* said, that he himself had seen given forth, about the latter End of the past Age, by that extraordinary Man, who spake and fore-told Things to come, by the same *Organ* which the *Eurides*, mentioned by *Plutark*, did. I would not (answered I) have cited *Rodiginus*; That Citation had been *Pedantick*: Besides, 'tis ten to one, if some of them had not told me, that this Man was certainly Possessed with a *Devil*.

That had been said most *Fryar*-like, (replied he.) Sir, (interrupted I) in despite of that *Cabalistic* Aversion, which I perceive you have for the *Fryars*; I cannot but be on their sides, in this Point. I believe, that there is not so great Harm, in denying utterly, that ever there were any such things as *Oracles*, as in saying, That it was not the *Devil* who spake in them. For in a word. The *Fathers*, and the *Divines*.—— For in a word, (interrupted he) The *Divines*, Do they not agree, that the Wife *Sambetha*, who was the Antientest of all the *Sybil*s, was the Daughter of *Noah*? Well, Sir, (said I) And what of that? Did not *Plutarch* (pursued he) say, That the Antientest *Sybil* was the First who delivered out *Oracles* at *Delphos*? This Spirit which *Sambetha* lodged in her Bosom, was not then a *Devil*, nor her *Apollo* a False God; seeing that *Idolatry* did not  
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begin till a long time after the Division of *Languages*: And it would be very absurd, to attribute to the *Father of Lies*, those sacred Books of the *Sybil*s, and all the Proofs of the True *Religion*, which the *Fathers* have drawn from them. Neither, my Child, (continued he, smiling) is it for you to break the Marriage, which a great *Cardinal* has made of *David*, and the *Sybil*; nor accuse this knowing Person, for having put a great *Prophet*, and a miserable *Energumena* in one Parallel. For either *David* strengthens the Testimony of the *Sybil*, or the *Sybil* weakens the Authority of *David*. I beseech you, Sir, (interrupted I) fall to your Seriousness again.

I will, I will (said he) upon Condition, that you will not accuse me too much for it. Is the *Devil*, in your Opinion, ever divided against himself? And is he any time against his own Interests? Why not? (said I to him) Why not? (said he) Because that which *Tertullian* hath so Happily, and so Magnificently called the *Reason of God*, finds it not convenient. *Satan* is never divided against himself. It then follows, that either the *Devil* never spake in *Oracles*, or that he never spake against his own Interest. And then it follows; That if the *Oracles* have spoken against the Interests of the *Devil*, it was not the *Devil* that spake in the *Oracles*. But (said I to him) could not *God* force the *Devil* to bear

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Witness to the Truth, and speak against himself? But (reply'd he) If *God* did not force him? Nay, in that Case (answered I) you have less reason than the *Fryers*!

Let us see then, (pursued he) Let us proceed Invincibly, and like good *Christians*. I will not produce the Testimonies of those *Oracles*, of which the *Fathers* of the *Church* made relation; although I am perswaded of the Veneration which you have for these Great Men. *Religion*, and *Interest*, which was their Business, might have over-swayed them; and their Zeal for the Truth, might have induced them; seeing it was cold enough, and naked enough in their Age, to have borrowed for the cloathing it some Habit, and some Ornament, even from Falshood it self. They were Men; and by Consequence following the Maxim of the *Poet* of the *Synagogue* may have been Unfaithful Witnesses.

I am therefore about to produce a Man, who cannot be suspected in this cause; a *Pagan*: and another kind of *Pagan* than *Lucretius*, *Lucian*, or the *Epicureans*: A *Pagan* possest with a Real Belief, that there are *Gods* and *Devils*, without number. He was a Man superstitious above measure; and a Great *Magician*, or I am much mistaken in saying it; and by Consequence, a great Friend of the *Devil*: 'Tis *Porphyrius*. Behold some of the *Oracles* which he relates, word for word,

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## AN ORACLE.

**T**HERE is above the Celestial Fire, an Incorruptible Flame, always sparkling; the Spring of Life, the Fountain of all Being, the Original of all Things! This Flame produceth all Things; and Nothing perisheth, but what it consumes. It makes it Self known by it Self. This Fire cannot be contained in any Place: 'Tis without Body, and without Matter. It encompasses the Heavens: And there goes out from it a little Spark, which makes all the Fire of the SUN, of the MOON, and of the STARS. Behold! what I know of GOD! Strive not to Know more of him; for that is beyond thy Capacity, how wise soever thou art. As to the rest; Know, that unjust and wicked Man, cannot hide himself from the Presence of God! No Subtilty, nor Excuse, can disguise any thing from his piercing Eyes. All is full of God, and God is in All!

You see here, (my Son) that this *Oracle*, savours not very much of the *Devil*. At least, (answered I) the *Devil* in this, is very wide from the Character which is given of him. Here is another (answered he) which is rather better.

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## AN ORACLE.

**T**HERE is in God an Immense Profoundity of Flame! Nevertheless, the Heart should not fear to touch this Adorable Fire, or to be touched by it: It will never be consumed by this so sweet Fire; whose Mild and Tranquil Heat, makes the Binding, the Harmony, and the Duration of the World. Nothing subsists but by this Fire, which is God Himself. No Person begot Him: He is without Mother: He knows all Things, and can be taught Nothing. He is infallible in His designs, and His Name is unspeakable. Behold now, what God is! As for Us, who are His Messengers; *WE ARE BUT A LITTLE PART OF GOD.*

Well, Sir! What say you now to this? I would say to both these, (reply'd I) That *God* can force the *Father of Lyes*, to bear Witness to the Truth. Pray then observe another, (continued the *Count*) which will clear *you* of this Scruple.

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## AN ORACLE.

**A**LAS, O ye TRIPODES! Lament, and make the Funeral Oration of your APOLLO: *HE IS MORTAL! HE IS GOING TO DYE! HE IS EXTINGUISH!* Because the Light of the Heavenly Flame makes him extinguish.

You see plainly, (my Son) that he, whatsoever he be, that speaks, in these *Oracles*, and who so well explains to the *Pagans*, the Essence, the Unity, the Immensity, and the Eternity of *God*; He declares, that he is Mortal, and that he is but a Spark of *God*. It is not therefore the *Devil* who Speaks, since he is Immortal; and that *God* would not force him to say. that he was not so. It is concluded, that *Satan* is never divided against himself. For, Would it be the way to make him Adored, to say, that there is but one *God*? He says, That he is Mortal. Since when, has the *Devil* been so Humble, as to take away from his Natural Qualities? You may see then, (my Son) that if the Being of Him who is called by way of Excellence, the *God of Knowledge*, subsists, it cannot be the *Devil*, who spake in the *Oracles*.

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But if it be not the *Devil*, (said I to him) either Lying out of the Wantonness of his Heart, or telling Truth by Constraint, when he speaks of *God*; To what then will your *Cabal* attribute all these *Oracles*, which you maintain, have been really given forth? Is it to an Exhalation of the Earth, as *Aristotle*, *Cicero*, and *Plutarch* suppose? No such thing, my Child (said the *Count*). Thanks to the Sacred *Cabal*, I have not my Imagination clouded to such a Degree. How? (replied I) Do you Esteem this Opinion so Phanatick? The Favourers of it, are Persons of clear Sense: They are not, my Child, I can assure you, in this point, (continued he). It is impossible, to attribute to this Exhalation, all what has passed in these *Oracles*. As for Example; That Man (spoken of by *Tacitus*) who appeared in a Dream to the *Priests* of *Hercules's* Temple in *Armenia*, and commanded them to get them Horses ready for Hunting. Thus far might it have been an Exhalation: But when these *Couriers* returned at Night quite tyred, and their Quivers emptied of all their Arrows; and that the next Morning, there were found as many Beasts kil'd in the Forrest, as they had put Arrows into their Quivers: You must confess, that it could not be an Exhalation, that could work this Effect. It could less be the *Devil*; for that would be to have a Notion not at all Reasonable, nor *Cabalistick*, of the Misery of the

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Enemy of *God*, to think, that he were permitted to divert himself with Coursing of *Hares*, and *Wild-Beasts*.

To what then (said I to him) does the Sacred *Cabal* attribute all this? Hold (answered he) before I discover this Mystery to you, I must cure your Spirits of this Fancy, with which they may be prepossessed, concerning this pretended Exhalation; for methought, that you cited with an Emphasis, *Aristotle*, *Plutarch*, and *Cicero*: You might likewise have cited *Jamblicus*, who, as great a Wit as he was, was some time in this Error; which nevertheless, he soon quitted, after he had better examined the Matter in the Book of *Mysteries*.

*Petrus Aponius*, *Pomponacius*, *Levinus*, *Sirenus*, and *Lucilius Vaninus*, are infinitely pleased to have found this Defect in any of the *Antients*. All these pretended great Wits, who when they speak of Divine things, rather say what they desire, than what they know; they will not allow any thing Supernatural to be in *Oracles*, for fear of acknowledging something above man. They are so afraid, to have a Ladder made them to Climb up to God; that they dare not acknowledge by degrees, these Spiritual Creatures: they rather choose to build one, to Descend by it into nothing. Instead of raising themselves up towards Heaven, they creep down into the Earth: and instead of man's searching among the Superior Beings, for the Cause of these Transports,  
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which carry him above himself, and make him in a manner a Divinity, they weakly Attribute to unpowerful Exhalation. This force of penetrating into what is to come, of discovering things conceal'd, and Advancing himself up, even to the highest Secrets of the Divine Essence.

Such is the misery of Man, when the Spirit of Contradiction, and Humor of thinking contrary to others, does possess him! Far off from attaining his Ends, he runs himself into a mist, and loses himself. These *Libertines* will not subject man to Substances, less material than himself, and yet, subject him to an Exhalation : And without considering that there is no parallel between this *Chymerick Smoke*, and the Soul of man, between this Vapour and future things, between this frivolous Cause, and these miraculous Effects. It suffices them to be singular, to believe, that they are reasonable ; 'Tis enough for them to deny Spirits, and also to uphold the power of them.

Then does singularity so much displease you, Sir ? (interrupted I). Ah, my Son ! (said he to me) 'Tis the Pest of good sense, and the stumbling-block of the greatest Wits. *Aristotle*, as great a *Logician* as he was, knew not how to avoid this infection, or phantasy of singularity, much less those whom it works upon as violently as him ; He could not avoid (I say) puzzling  
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himself, nor knew he how to get clear again. He says in his Book of *The Generation of Animals*, and in his *Morals*, That the Wit and Understanding of a man comes to him from without, and that it cannot come to us from our Father, and by the spirituality of the operations of our Soul, he concludes, that it is of another nature, than this material composition which it Animates, and whereof the grossness does but cloud the speculations, not at all contributing to their production. Blind *Aristotle!* since that according to your sense our material Composition cannot be the source of our spiritual Thoughts, what do you mean, that a weak Exhalation, can be the cause of most sublime Thoughts, and of the Raptures where-with the *Phythians* were seized, when they thus gave out their *Oracles*. You may easily see (my Child) that this great Wit Came short; and that his Singularity was the Cause of it. You reason very justly, Sir, (said I to him, being infinitely pleased to hear at last, that he spake very good Sense; and hoping his Folly was not an incurable evil). I would to *God* that——

*Plutarch*, though otherwise solid, (continued he, interrupting me) in his Dialogue, is sorry, that the *Oracles* were Ceas'd. He Objects convincing reasons, which he leaves unresolved, Why does he not answer, to what is said? That if it be an Exhalation, which is cause of this Transport, all those who approach the  
[*Prophetick*]

*Prophetick Tripes*, would be seized with an *Enthusiasme*; and not one Maid only, and she also must be a Virgin. But how could this Voice make an Articulate Sound, through the Belly? Moreover, this Exhalation is a Natural Cause, and of necessity, must work its Effect regularly, and always; Why then is not this Maid inspir'd, but then when she is consulted? And what is more to the Purpose? Why has the Earth ceased to vent those Divine Vapors? Is it less Earth, than it was? Has it received other Influences? Hath it other *Rivers*, and other *Seas*? Who else has thus open'd its Pores, or chang'd its Nature?

I admire *Pomponacius*, *Lucilius*, and other *Libertines*, for having taken the Idea of *Plutarch*, and left the manner whereby he explains it. He spake more Judiciously, than *Cicero* and *Aristotle*, as being a Man of good Reason: But not knowing what to conclude of all these *Oracles*, after a tedious irresolution, he gives his Opinion, that this Exhalation which he believed came out of the Earth, was a most *Divine Spirit*. So he Attributed to the *Divinity* these Motions, and these extraordinary Lights of the *Priestesses* of *Apollo*. This *Divining Vapour* (says he) is a most *Divine Breath*, and a most *Holy Spirit*. *Pomponacius*, *Lucilius*, and the Modern *Athists*, do not conclude it in this phrase of Speech, which supposes a *Divinity*. These Exhalations (say  
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they) were of the nature of those Vapours which infested the *Hypocondriacks*, who spake Languages which they understood not. But *Fernelius* refutes these Impious *Wretches* very well, by proving, that the Bile, which is a smarting humour, cannot cause this diversity of Languages, which is one of the most marvellous Effects of consideration, and an Artificial Expression of our thoughts. Nevertheless he has decided the point but imperfectly ; when he was subscribed to *Psellius*, and all those who have not penetrated deep enough into our holy Phylosophy. Not knowing where to find the causes of these so unapprehensible Effects, He has imitated the Women and *Nunns*, and attributed them to the Devil. To what then must they be attributed, (said I to him) for I have been long expecting this Cabalisticque secret.

*Plutarch* also has very well observed (said he to me) and he had done well, if he had stopped there. This irregular manner of explaining it self by an indecent Organ, not being grave enough, nor befitting the Majesty of the Gods (said this *Pagan*) and that which the *Oracles* did say, surpassing also the power of the Soul of Man ; Those have rendred a great service to Phylosophy, who have established mortal creatures between the Gods and Men, to whom might be imputed all that which surpasses humane weakness, and which approaches not to the Divine Grandeur.

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This is the opinion of all the Antient Phylosophy. The *Platonists* and *Pythagorians* took it from the *Egyptians*, and they from *Joseph the Patriarch*, and from the *Hebrews*, who dwelt in *Egypt* before their passage through the *Red-Sea*. The *Hebrews* called these substances which are between an Angel and a Man, *Saa'im*; and the *Greeks* transposing the Sillables, and adding two Letters, called them *Daimonas*. These *Demons* according to the antient Phylosophers, were an Aerial People, bearing rule over the Elements, Mortal, ingendring and multiplying; unknown in this Age, by those who make but little search after Truth in her ancient Dwelling, that is to say, in the *Cabal*, and in the *Theology* of the *Hebrews*, who had *found out* amongst them the particular art of entertaining this Aerial Nation, and of conversing with all the inhabitants of the Air.—

Why, Look ye here, Sir; you are come again to your *Sylphes* (interrupted I). Yes my Son (continued he) The *Teraphim* of the *Jews*, was nothing but the ceremony which was to be observed for this commerce; and the *Jew Micha*\* who complained in the Book of *Judges*, that

\* The learned Gaffarel, who was librarian to Cardinal Richelieu, does not doubt that the Theraphim of the Hebrews, by means of which they consulted the oracles of Urim and Thumim, were the symbols of the four animals of the Cabala. But he cites with  
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they had taken away his Gods, crys not but for the loss of a little Statue in which the *Sylphes* entertained him. The Gods which *Rachel* stole from her Father was also a *Teraphim*. *Micha* and *Laban* were neither reprov'd of Idolatry, and *Jacob* would never have been perswaded to live forty Years with an Idolater, nor have espoused his Daughter, it was but a Commerce with the *Sylphes*; and we know by tradition, that the *Synagoge* was permitted this commerce, and the Idolatry of *David's* Wife was but a *Teraphim*, by favour of which she entertained the Elementary People. For you may well imagine that the Prophet, after God's own Heart, would not have suffered Idolatry in his House.

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regard to the usurped Theraphim of Micha's, a curious passage of Philo the Jew, which is a full and highly important revelation upon the ancient and sacerdotal origin of our  $\circ + \text{A}$

The following is how Gaffarel expresses himself: "He says then (Philo the Jew), speaking of the sacred history in Judges xvii: 5, that Michas (or Micah) made of fine gold and silver, three figures of youths, and three young calves, as well as a lion, an eagle, a dragon, and a dove, in such manner that if any one went to consult it to know any secret touching his wife, he interrogated the dove; if touching his children, by the youths; if for riches, by the eagle; if for force or power, by the lion; if for fecundity, by the cherub or calf; if for length of days and years, by the dragon."—Ed. *pro tem*.

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These Elementary Nations, so long as God deferred the Salvation of the World, by punishment of the first Sin, took pleasure to explain to men through the *Oracles*, what they knew of God; to teach them to live morally, to give them most sage and profitable counsels, such as those which we find in *Plutarch*, and in all the Historians. But since that God took pity of the World, and would himself become its Doctor, these little Masters retired themselves, and hence proceeded the Silence of the *Oracles*.

The result then of all your discourse, Sir (said I) is, that there have certainly been *Oracles*, and that it was the *Sylphs* who delivered them, and who still do yield them daily in *Drinking Glasses*, or *Looking Glasses*.\* The *Sylphs*, or the *Salamanders*, the *Gnomes* or the *Undians* (replied the Count). If it be so, (said I) All the *Elementary* People are very dishonest. Why so (said he?) Why, was there ever such knavery heard of (pursued I) as all those answers in a double sence, which they always gave out? Always, (replied he?) No no, not always. That *Sylphide* who appeared to *Q. Curtius*, *Rufus* the Roman in *Africa*, at the Town of *Adrimetum*, who fore-told to him that he should one day attain to the dignity of *Proconsul*: Did she speak obscurely? And

\* "When the mind is surrendered up, as a clear glass (or in and to it), SHOWS of the Magical World roll in."—*Chief Rosicrucian of all England*.

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does not *Tacitus*, and *Plinius Secundus* relate, how those things came to pass, which she fore-told? That inscription, and the Famous *Pictures*, mentioned in the History of *Spain*, which were seen by the unfortunate King *Don Rodrigo* the Second, that his curiosity in opening the Enchanted Cave, and his Incontinence, in deflouring the Daughter \* of the Count *Don Julian*, should be punished by men Habited and Armed after the same manner as those Pictures were, and that these swarthy men, being the Arabians or Moores should Conquer *Spain*, and Raign a long time therein. Could all this be more clear, and did not the fulfilling thereof that same year, Justify it sufficiently? Came not the *Moores* to Dethrone this Effeminate King? as you know the History: And you may plainly see, that the Devil, who since the Reign of the *Messias*, does not dispose of Empires, could not be the Author of this *Oracle*, and that it was certainly some great *Cabalist*, who had learnt it of some of the most knowing *Salamanders*. For as the *Salamanders* do very much love Chastity, they willingly forewarn us of the Mischiefs which must happen in the World by the Defect of this Virtue.

But, with your Pardon Sir, (said I to him) do you esteem that *Heteroclite Organ*, becoming the *Cabalistical*-Modesty, out of which they use to Preach their Morality? Alas! (said the Count, smiling) now have you again

\* Elvira.

your Imagination clouded ; and you see not the *Physical* Reason for this, that the enflamed *Salamander* is naturally delighted to be in the most Fiery Places, and is attracted by the——I understand, I understand you, (interrupted I) you need not give your self the trouble to explain it further. \*

And as to the Obscurity of some *Oracles*, (proceeded he, seriously) which you call an Imposture ; Is not Darkness the ordinary Habit of Truth ? Is not *God* pleased to conceal himself in their dark Shadows ? And the continual *Oracle*, which he has left to his Children, the *Holy Scriptures*, were not they clouded with an Adorable Obscurity, which confounds and distracts the Proud, as much as his Light guides the Humble ?

If you have but this Difficulty, my Son, I would advise you, not to defer your entering into a Commerce with the *Elementary People*. You shall find them very Honest, full of Understanding, Lovers to do good, and fearing *God*. And I should counsel you, to begin with a *Salamander* : For you have *Mars* in the Height of *Heaven*, in your Figure ; which is an infallible Signe, that there is a great deal of Fire in your Actions. And as for your Marriage,\* I am of opinion, that if you take a *Sylphide*,

\* Indicative of the Rosicrucian marriage, with the elementary or Spirit-life, esteemed a duty by the sages, and cultivated with fasting, watching, prayer, and contemplation, and acquiring thereby that condition

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you would be Happier with her, than any of the others ; as having *Jupiter*. at the Angle of your Ascendant, which *VENUS* looks upon from a *Sextile*. Now *Jupiter* Rules over the Air, and the people of the Air. Nevertheless, you must consult your Heart above all ; for as you will one day see, 'tis by the Interior Stars, which the *Sage* is Governed by : And the Stars of the Exterior Heaven, serve but to make him known more certainly, the Aspects of the Stars of the Interior Heaven, which is in every Creature. So therefore, 'tis you now, that must tell me what your Inclination is ; to the end, that we may proceed to your Alliance with these *Elementary People*, which you shall like best. Sir, (answered I) This Affair, in my Opinion, requires a little Consideration. I like

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of spiritual repose, only in which inspired visions occurred ; concerning which Thos. Taylor, quoting Plato in the *Phædrus*, writes :—" Likewise, in consequence of this divine initiation, we became spectators of entire, simple, immoveable, and blessed visions, resident in a pure light ; and were ourselves pure and immaculate, and liberated from this surrounding vestment, which we denominate body, and to which we are now bound as an oyster to its shell." Upon this, Proclus observes in *Theol. Plat.*, lib. 4, p. 193 :—" Initiation and inspection are symbols of ineffable silence, and of union with mystical natures, through intelligible visions." See Notes on "The Mysteries of Antiquities," Yarker, 1872.

ED. *pro. tem.*

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you for this Answer, (said he to me, laying his Hand upon my Shoulder.) Consult this Affair seriously with him, who for Excellency we call, *The Angel of the great Council*. Go kneel down to Prayer, and I shall come to you to Morrow at Two a Clock in the Afternoon.

We came back for *Paris*; and I, as we were upon our way, put him again upon the Discourse against *Atheists* and *Libertines*: But I never heard one argue, nor speak so well, such high, and such solid Things, for the Existence of *God*, and against the Blindness of those, who spend their Lives, without giving up themselves intirely to a serious and continual Worship of him; from whom we have, and who likewise preserves our Being. I was amazed at the Character of this Man; and was not able to comprehend how it could be, that he should at the same time, be so Strong, and so Weak; so Admirable, and so Ridiculous.





## Discourse the Fourth.

I EXPECTED at my House, my Lord the *Count* of *Gabalıs*, as we had agreed upon it, at our Parting. He came at the prefixed Hour: And accosting me with a smiling Look; Well now, my Son, (said he to me) which sort of the Invisible People, has *God* given you the greatest Appetite to? And, What Alliance do you like best; that of the *Salamanders*, of the *Gnomes*, of the *Sylphes*, or of the *Nymphs*? Sir, (answer'd I) I have not yet fully resolved upon this Marriage. Why? where sticks it now? (demanded he.) To deal freely and plainly with you, Sir, (replied I to him) I cannot yet cure my Imagination; that still represents to me, all these Hosts of the *Elements*, as *Legions* of *Devils*. O Lord! (cried he) thou *God* of Light, I beseech thee, dissipate the Clouds, which Ignorance, and perverse Education, have thrust into the Spirit of this incredulous Man; whom Thou hast made me know, is one designed for so great Things! And you, my Son, Do not shut up the Passage to this Truth, which might enter into you. Be docible: But now, I dispence with your being so; for I might thus be Injurious to Truth, to  
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prepare its ways : She knows how to force open Gates of Iron, and can enter where she lists, in despite of all the Resistance of Falshood. What can induce you to oppose it ? Is it because you think, that *God* could not create these Substances, in the Elements, such as I have been painting out to you ?

I am not well satisfied, (said I to him) whether or no there be a Possibility in the Thing it self ; if one Element can furnish Blood, Flesh, and Bones ; if there can be a Temperament without Mixture, and Actions without Contrariety. But suppose *God* could make it, What solid Proof is there, that he did make it ?

Shall I convince you now presently (replyed he) without any more ado ? I will cause to come hither the *Sylphs* of *Cardan* : You may understand from their own Mouths, what they are, and what I have been teaching you of them. By no means, I beseech you, (cryed I out, affrightedly) Forbear, I conjure you, this kind of Proof, till such time as I shall be perswaded, that these same People are not Enemies to *God* : For as to that, I should rather choose to Dye, than give this trouble to my Conscience of——

Behold ! Behold the ignorant and false Piety of these unhappy Times ! (interrupted the *Count*, in a Cholerick Tone.) Why then do they not blot out of the Kalender of Saints, the greatest of all the *Anachorites* ? And,

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Why do they not burn his Statues? 'Tis a great wonder, that they insult not over his venerable Ashes! And that they scatter them not in the Wind, as they have done to those unhappy Wretches, who have been Accused for having had Commerce with the *Devils*. Are we advised to Exorcize the *Sylphs*? And have they not been treated as Men? What have you to say to that *Master Scrupulous*, you, and all your miserable Doctors? The *Sylphe*, who discoursed of his own Nature to this *Patriarch*, Was it, in your opinion, an Imp of the *Devil*? Was it with a Fiend, that this incomparable Man argued about the *Gospel*? And will you accuse him, for having profaned the adorable Mysteries in discoursing them with a Phantasme, an Enemy of *God*? *Athanasius*, and *Hierom*, are then very unworthy of the great Name, which they have amongst your Wise-Men, for having writ with so much Eloquence, the *Elogy* of a Man who treated the *Devils* so Humanly. If they took this *Sylphe* for a *Devil*, the Adventure should have been concealed, or the Preaching of a Spirit retracted, and this so pathetick Apostrophe, which the *Anachoret*, (more zealous, and more credulous than you) made at the City of *Alexandria*: And if they have taken it for a Creature, having a share, as it assured him, in the Redemption as well as we. And if this Apparition, according to their opinion, be an extraordinary Favor which *God* did the

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Saint, whose Life they writ ; Are you in your Wits, that would appear to be wiser than *Athanasius* and *Hierom* ; and more Holy than the Divine Saint *Anthony* ? What would you have said to this Man, had you been of the Number of the Ten Thousand solitary Persons, to whom he related the Conversation, which he had newly enjoy'd with the *Sylphe* ? Wiser, and more enlightened, than all these Terrestrial Angels. You had, without doubt, remonstrated to the Holy *Abbot*, that his Adventure was but a meer Illusion : And you had diswaded his Disciple *Athanasius*, from publishing to all the World, a History so little conformable to Religion, to *Phylosophy*, and to Common Sense. Is it not true ?

'Tis true (said I to him) that I should have been of opinion either to have said nothing at all, or else to have said more. *Athanasius* and *Hierom* (pursued he) cared not for saying more, for they knew no better than that ; and if they had known all, which they could not do, unless they had been of us, they would not have rashly devulged the secrets of the *Sages*.

But why (said I) did not this *Sylphe* propose to Saint *Anthony*, what you proposed to me to day ? What's that ? (said the Count, Smiling) Marriage ? alas ! Had this been to any purpose ? 'Tis true (replied I) that in all likelihood, the Good Man would not have accepted the proffer. No, certainly (said the Count), for it would have  
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been to tempt God, to have Married at that Age, and to have desired Children of him. How? (demanded I) then do they Marry with these *Sylphes*, to have Children by them? Why, (said he) who was ever permitted to be Married for any other end? I did not think, (answered I) that this had been intended for Propagation. I had supposed, that the End, and Intention of all this, had been but to Immortalize the *Sylphides*.

Ha! (pursued he) you are Waggish. The Charity of the Phylosophers proposes for its end, the immortality of the *Sylphides*: but Nature makes them desire to see them Fruitful. You shall see when you please, in the Air the Phylosophique Families. It were a happy World, were there none but these Families, and if there were none of the Children of Sin. What do you mean by the Children of Sin, Sir? (interrupted I.)

They are (my Son, continued he) They are all those Children who are born after the ordinary way; Children conceived by the Will of the Flesh, not by the Will of God; Children of Wrath, and of the Curse; In a word, Children of Man and Woman. You have a mind to interrupt me. I perceive what you would say to me. 'Tis true, (my Child) You must know that it was never the Will of God, that Man and Woman should have Children as they have. The design of the most prudent Artist was far more noble, he intended to have peopled  
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the World, after a different manner than it is. If *the* miserable *Adam*, had not foolishly disobeyed the order which he had from God, not to touch *Eve* ;\* and that he had been contented with the other Fruits of the Garden of pleasure, with all the Beautys of the *Nymphs* and *Sylphides* : The World had not suffered the shame of seeing it self peopled with Men so imperfect, that they may pass for Monsters, where the Children of Phylosophers are present.

How Sir (said I to him) you think, so far as I perceive, that the Sin of *Adam* was something else than eating of the Apple? Why, my Son (replied the Count) are you of the Number of those, who have the simplicity, to take the History of the Apple,† in the litteral sence? Alas! you must know, that the Holy Tongue uses

\* "Hevia" is equivalent to Zoe life, from the Greek, to live ; thus, what is called "the fall" ascribed to Eva, or Hevia the female, and Adam the male, becomes in reality the acts connected with generation, conception, production, and the destruction of virginity. Adam "fell" from listening to Eve, and she from the serpent tempting her—details which merely assure us that we have procreative acts in all stories regarding Hawa (in Hindustani, Lust, Wind, Air, Juno), and Chavah, or Eve, or as the Arabs call it Hayyat, life or creation.

† Eating forbidden fruit was simply a figurative mode of expressing the performance of the act necessary for the perpetuation of the human race.

Gen. Forlong's "Rivers of Life," Vol. 1, p. 142.

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innocent Metaphors, to remove from us, the unseemly Ideas of an action, which has been cause of all the miseries of mankind. For so, when *Saloman* said, *I will get upon the Palm, and I will gather the Fruits thereof*; He had another Appetite than eating Dates. This Tongue which the Angels consecrate, and whereof they make use, to sing their Hymns, to the Living God; has not a term to express that, which it names figuratively an Apple or Date. But the *Sage* unriddles these chaste figures, when he sees that the Pallat and Mouth of *Eve* escape unpunished, and that she brings forth with pain, he knew that it was not the Pallat that had been criminal; and discovering what the first Sin was, by the care which the first Sinners took to cover with leaves certain parts of their Bodies; He concluded that God would not have had men multiply thus. O *Adam*! thou shouldest not have begot men, but such as should have been like thy self, or else *Heroes* or *Gyants*.

Alas! what expedient (interrupted I) can there be for reparation of one or other of these marvellous generations? Obey God (replyed he). Touch none but the *Nymphs*, the *Gnomes*, the *Sylphides*, or the *Salamanders*. So should we see *Heroes* born, and the *Universe* fill'd with marvellous People, repleat with strength and wisdom. God would have us conjecture the difference,

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which there was between that Innocent, and this Culpable World which we see ; By permitting us from time to time, to see Children Born, after that manner which he had projected. Then has there Sir (interrupted I) been now and then seen of these, Children of the Elements ? If so, a Licenciate of *Sorbonne*, who quoted to me the other day, *St. Augustin*, *St. Jerom* and *Gregory of Nazianzen*, is mistaken, believing that there could not be any fruit produced, of these amours with Spirits for our Wives, or by the commerce that men might have with certain Devils, which he called *Hyphialtes*.

*Lactantius* has discoursed it better (replyed the Count) and the solid *Thomas Aquinas*, has wisely resolved it, that the commerces would not only be Fruitful, but that the Children which are Born from them, are of a more generous, and more heroick nature. You shall read at large, when you please, the great Atchievements of the puissant and famous men, which *Moses* writes of: born after this manner ; we have the Histories by us. In the Book of the Wars of the Lord, mentioned in the one and twentyeth Chapter of *Numbers*. In the mean time Judge what the World would be, if all its Inhabitants were, for example, like *Zoroaster*.

*Zoroaster*, (said I) who by report was the Author of *Necromancy* ? The very same (said the Count) of whom the Ignorants write this Calumny. He had the Honour

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to be son of the Salamander *Oromasis*, and *Vesta*, the Wife of *Noah*: He lived twelve Hundred Years, the most Sage Monarch of the World, and then was carried up by his Father *Oromasis*, into the Region of the *Salamanders*. I do not doubt (said I to him) but that *Zoroaster* is with the *Salamander Oromasis* in the Region of Fire: But I would not do to *Noah* that injury, which you do him.

The injury is not so great as you may believe; (answered the *Count*) all these Patriarches esteemed it a great honour to be the supposed Fathers which the Children of God had by their Wives: But still this is out of your Element. Let us come to *Oromasis*, he was beloved by *Vesta*, the Wife of *Noah*. This *Vesta* being Dead, was the Tutelar Genius of *Rome*; and the sacred Fire, which she ordained that the Virgins should preserve with so much Care, was, in honour of the *Salamander* her Gallant. Besides *Zoroaster*, there was born from their loves, a Daughter of rare Beauty, and of an excellent Wisdom; It was the divine *Egeria*, from whom *Numa Pompilius* received all his Laws. She obliged *Numa*, who loved her, to erect a Temple to her mother *Vesta*, where that sacred Fire was kept in honour of her Father *Oromasis*. Behold the verity of the Fable, which the Roman Poets and Historians have conceived of the Nymph *Egeria*. *Gulielmus Postellus*, one of the least  
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ignorant of all those who have studied the Cabal in his ordinary Books, has observ'd that *Vesta*, was the Daughter of *Noah*: But he was ignorant that *Egeria* was Daughter of that *Vesta*, and having read the secret Books of the ancient Cabal, of which the Prince of *Miranda* bought a Copy at so dear a rate. He has confounded things, believing only that *Egeria* was the good Genius of *Noah's* Wife: But we learn in these Books, that *Egeria* was Conceived upon the Waters, at that time when as *Noah* was tossed to and fro, on those revenging Waves, which drowned the Universe: The women then were reduced to that small number who were sav'd in the Cabalisque Ark, which this second Father of the world had built. This great man lamented to see the dreadful punishment, with which the Lord chastised the Crime, caused by the Love, which *Adam* had had for his *Eve*. Seeing that *Adam* had destroyed his Posterity, by preferring *Eve* before the Daughters of the *Elements*; and by taking her from the *Salumanders* or *Sylphs*, which knew how to make themselves beloved by her. *Noah*, I say, became Wise by the sad example of *Adam*, consented, that *Vesta* his Wife, should be given to the Salamander *Oromasis*, Prince of the Ignean Substances; and perswaded his three Children also, to give their three Wives, to the Princes of the three other Elements. The Universe in a little time was repeopled with Heroick Men, so Wise,

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so Beautiful, and so Admirable, that their Posterity admiring their Vertue, have adored them as Deities. One of the Children of *Noah* Rebelled against the Counsel of his Father, not being able to resist the attractions of his Wife, no more than *Adam* could the Charms of his *Eve*: But as the sin of *Adam* had left a Tincture upon the Souls of all his *Descendants*; so this want of complacency, which *Cham* had for the *Sylphs*, marked all his Posterity Black. Hence comes (say our *Cabalistes*) that Horrible Blackness of the *Æthiopians*, and all those hideous People, who are commanded to dwell under the *Torrid Zone*, as a punishment for the profane Appetite of their Father.

These are very particular Relations Sir (said I, admiring the Extravagancy of this man) and it seemes, that your *Cabal* is of marvellous use, for the giving Light to Antiquity. So marvellous (reply'd he Gravely) that without it, Scripture, History, Fable, and Nature, are obscure and unintelligible. You believe, for Example, that the injury which *Cham* did to his Father, was such, as it seemes to be by the Letter: Truly, it is clear another thing. *Noah* came out of the Ark, and seeing that *Vesta* his Wife did nothing but trick up her self, for the *Amours Libres* which she had with her Gallant *Oromasis*, becomes passionately in love with her again; *Cham* fearing that his Father would stock the Earth with  
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another Race of people as black as his *Æthiopians*, took his opportunity one day, when the good old Man was overcome with Wine, and made him *impuissant* without Mercy. Do you Laugh?

I laugh at the indiscreet Zeal of *Cham* (said I to him.) You should rather admire (replied the *Count*) the goodness of the Salamander *Oromasís*, whose jealousy did not hinder him from pitying the disgrace of his Rival. He taught his Son *Zoroaster*, otherwise called *Japhet*, the Name of the Almighty God, which expresses his Eternal Fæcundity: *Japhet* pronounced six times, alternately with his Brother *Sem*, going backward towards the Patriarch, the powerful name *JABAMIAH*; and so they restored the old man whole again. This History, ill understood by the Greeks, made them say, that the Ancientest of the Gods, had been made *impuissant* by one of his Children: But here you see the truth of the business. Where you may observe, how much in their morality, the people of the Fire are more Humane than ours, and indeed, exceeding that of the people of the Air, or of the Water; For the Jealousy of these is cruel, as the Divine *Paracelsus* has shewn us in an Adventure which he relates and which was seen by all the People of the City of *Stauffenberg*. A *Phylosopher*, with whom a *Nymph* was, entered into *Amours Libres*, was so dishonest a Man, as to fall in Love with a *Woman*: But as he-

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Dined with his new Mistress, and certain of his Friends, there was seen in the Air the Loveliest Creature of the World ; which was the invisible Lover, that had a mind to let her self be seen by the Friends of her unfaithful Gallant ; that they might Judge how little reason he could have, to prefer a *Woman* before her. After which the enraged *Nymph* struck him dead immediately.

Ha! Sir, (cried I) that might give me sufficient Disgust against these so Jealous Lovers. I confess, (pursued he) that their Jealousy is a little violent. But if amongst our *Women*, we have seen enraged Lovers kill their perjured Gallants ; we should not wonder, that these Lovers, so fair, and so faithful, are transported when they are dealt falsly with : So much the more, in regard that they require Men but to abstain from *Women*, whose Defects they cannot abide ; and that they permit us to Love amongst them, as many as we please. They prefer the Interest and Immortality of their Fellows, before their own particular Satisfaction : And they are glad, that the *Sages* give to their Republick so many Immortal Children, as they are able to give.

But pray, Sir, (demanded I) How comes it to pass, that there are so few Examples of all this which you tell me ? There are a great number, my Child (answered he). But Men make not a true Reflection, where they adjoyn not their Faith ; where (I say) they explain it ill,  
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for want of a true Knowledge of our Principles. They attribute to the *Devils*, all that which should be attributed to the People of the *Elements*. A little *Gnome* got into the Affections of the Famous *Magdalen of the Cross*, Abbess of a *Monastery* at *Cordova* in *Spain*; she made him Happy, when she was but twelve Years old; and they continued their *Amours Libres* for the space of thirty Years: until an Ignorant Director perswaded *Magdalen*, that her Lover was a Fiend; and forced her to demand Absolution of Pope *Paul* the Third. Yet it is impossible, that this could be a *Demon*: for all *Europe* knew, and *Cassidorus Renius* has made known to all Posterity, the great Miracles which dayly were wrought in Favor of this Holy Woman; which certainly had never come to pass, if her *Amours Libres* with the *Gnome* had been so Diabolick, as the Venerable Director imagined. The same Doctor would have affirmed very positively, if I am not mistaken, That the *Sylphe* who Immortalised himself with *Gertrude*, the young Religious Nun, at the *Monastery* of *Nazareth*, in the Diocess of *Cologne*, was some *Devil*. Truly, (said I to him) so do I too. Ah! my Son (pursued the Count, smiling) if that were true, the *Devil* would not be very miserable; could he have the Power to entertain with Gallantry a pritty Damsel of Thirteen Years old, and write her Amorous Letters, which were found in her Cabinet?

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No, no, (my Child). Believe that the *Devil* in his Region of Death, has Employment more sad, and more conformable to the Shame which the *God* of Purity has ordain'd for him. But so it is, that Men voluntarily shut their Eyes. We find, for example, in *Titus Livius*, that *Romulus* was the Son of *Mars*: Your great Wits say, 'Tis a Fable: Your Divines, That he was the Son of an *Incubus*: The Merry Wags, That Mistriss *Sylvia* had lost her Gloves, and for an Excuse to hide her Shame, gave out a Report, that the *God* had stoln them. We, who know Nature, and whom *God* has called from Darkness to this admirable Light; we know, that this pretended *Mars* was a *Salamander*, who enamoured with the Young *Silvia*, made her the mother of *Romulus*. This *Heroe*, who after he had founded his Magnificent City, was carried away by his Father in a Flaming Chariot, as *Zoroaster* was by *Oromasis*.

Another *Salamander* was the Father of *Servius Tullius*. *Titus Livius* says, That it was the *God of Fire*, being deceived by the Resemblance; and the Ignorants have followed the same Opinion of it, as of the Father of *Romulus*. The famous *Hercules*, the Invincible *Alexander*, were sons of some of the great *Sylphs*. The Historians, not knowing this, have said, that *Jupiter* was their Father. They said true: For as you have learnt; These *Sylphs*, *Nymphs*, and *Salamanders*, being made Deities;

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The Historians, who believe them so, call all those who were born of them, *Children of the Gods*.

Such was the Divine *Plato*, the more Divine *Apollonius Thiancus*,\* *Theseus*, *Achilles*, *Sarpedon*, the Pious *Aeneas*, and the Famous *Melchisedeck*: For, Do you know who was the Father of *Melchisedeck*? No truly, (said I to him) for *St. Paul* knew it not. Then say, that he would not tell it (continued the *Count*) and that he was not permitted to reveal the *Cabalistick Mysteries*. He knew well enough that the Father of *Melchisedeck* was a *Sylphe*; and that the King of *Salem* was Conceived in the *Ark* by the wife of *Sem*. The manner of this Priests sacrificing, was the same which his Cousin *Egeria* taught King *Numa*; as also, the Adoration of a Sovereign Divinity, without Image, and without Statue. For

\* "Apollonius, of Tyana—whose biography, as every Kabalist knows, embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmins, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their King Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature."—*Isis Unveiled*, vol. 1, page 19.

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which reason, the *Romans* becoming *Idolaters*, sometime after burnt the Holy Books of *Numa*, which *Egeria* had dictated. The first *God* of the Romans, was the True *God* ; Their Sacrifices were true : They offered Bread and Wine to the Sovereign Master of the World : But all this was afterwards perverted. Nevertheless, *God* was pleased, in reward of this first Worship, to give to this City, which had acknowledged his Sovereignty, the Empire of the Universe. The same Sacrifice, which *Melchisedeck*—

I beseech you, Sir, (interrupted I) let us leave off this of *Melchisedeck*, the *Sylphe* that begot him, his Cousin *Egeria*, and the Sacrifice of Bread and Wine. These Examples are fetcht a far off ; you would oblige me, would you produce some examples of a fresher date : For I have heard a Doctor say, being asked what was become of all the Companions of that *Satyre*, which appeared to Saint *Anthony*, and which you call a *Sylphe*, That all those kind of People now are Dead. So all the Elementary People may possibly be perished ; since you affirm them to be Mortal, and that we hear no more News of them.

Would to *God* ! (said the Count in a Fury), Would to *God*, that I knew nothing, that so I might keep this Ignorant still in his Ignorance ; who maintains so sottishly what he understands not ! May *God* confound him, and

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all such as he is ! Where has he learnt, that the *Elements* are voyd ? and that these marvellous People are reduced to their Nothing ? Would he but give himself the trouble to read a few Histories, and not attribute to the *Devil*, what is done by Nature ; as the good Old Wives do all that, which passes their *Chymerick Theory* ; There would at all times, and in all places, be found Proofs enough of what I am telling you.

What would your Doctor say to this Authentick History, which happened not long since in *Spain* ? A Beauteous *Sylphide* made her self be beloved by a *Spaniard*, lived three Years with him, had three pretty Children by him, and then dyed. Must we say, that this was a *Devil* ? What a wise answer would this be ! According to what Physicks, could the *Devil* organize the Body of a *Woman* and multiply ? What Proof is there in the Scripture, of this Extravagant Power, which your Divines are obliged, in this Rancounter, to give to the *Devil* ? And with what probable Reason could their weak Physicks furnish them ? The *Jesuit Delrio*, being of a large Faith, relates at large, many of these Adventures ; and without troubling himself for Physical Reasons, dispatches the Business in a word ; saying, That these *Sylphides* were *Demons* : So true it is, that the greatest Doctors, do for the most part, know no more of them, than simple Women ! So

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true it is, that *God* is pleased to retire into his Cloudy Throne, and thickning the darkness which encompasseth his Omnipotent Majesty, he inhabits an inaccessible Light, and lets not his Truths be seen but by the humble of Heart. Learn to be Humble, my Son, if you would penetrate the sacred Clouds, which environ Truth. Learn of the Sages not to give to the *Devils* any power over nature, since the Fatal stone has closed them in the Pits of the Abyss. Learn of the *Phylosophers*, to search always after Natural causes, in any extraordinary Accident ; and when Natural causes fail, have recourse to God and to his Holy Angels, but never to the *Devil's*, who have no power over any thing, but to suffer ; otherwise you will blaspheme, many times when you think not on't, and you will attribute to the *Devil* the Honour of the most marvellous works of nature.

When you shall be told, for example, That the Divine *Apollonius Thianeus* was conceived Fatherless, and that one of the most illustrious *Salamanders* descended to immortalize himself with his Mother : Will you say that this *Salamander* was a *Dæmon*, and will you ascribe the Glory to the *Devil*, of generating one of the greatest Men, that ever proceeded from our Phylosophick Marriages ?

But Sir, (interrupted I) this *Apollonius*, is reputed amongst us, for a great *Sorcerer*, and that is all the good

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they say of him. Behold (proceeded the Count) one of the most admirable effects of Ignorance, and ill Education! Because we have heard our Nurses, tell us tales of Witches and Conjures; whatsoever is done by extraordinary means, must needs have the Devil for its Author. The great Doctors are at a fine pass, they shall not be believed, if they spake not as our Nurses do. *Apollonius* was not begot by a Man: He understood the Language of Birds; He was seen in two divers parts of the World in one day: He vanished from before the Emperour *Domitian*, who would have punished him; He raised a Maid from the Dead, by vertue of *Onomancy*; He told at *Ephesus* before an Assembly of all *Asia*, that at that very instant the Tyrant was kill'd at *Rome*. How lies the question to Judge of this Man? The Nurse says, that he is a *Sorcerer*; *St Jerom*, and *St. Justin the Martyr* say, that he was but a great *Philosopher*: *Jerom*, *Justin*, and our *Cabalists*, they must be Phantasticks; and the silly Woman must carry it. Ha! Let the Ignorant perish in his Ignorance: But you, my Child, save your self from the Shipwrack.

When you shall read that the famous *Merlin*, was born Fatherless,<sup>of</sup> a Religious Woman, the Daughter of the King of Great *Brittain*, and that he foretold what should come to pass, more clearly than ever *Tyresias* did; Say not with the People, that he was  
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the Son of an *Incubus*, since it was no such thing ; nor did he ever prophecy by the art of the Devil : Because the Devil is the most ignorant of all Creatures, according to the Holy *Cabal*. Say with the *Sages*, that the *British* Princess was comforted in her Solitude by a *Sylph*, who had pitty on her : that he took care to divert her, that he knew how to please her, and that *Merlin* their Son, was Educated by the *Sylph*, in all the *Secret Sciences*, and taught by him to do all the Marvels, which the story of *England* relates of him.

Nor must you do injury to the *Earls of Cleve*, to say that the *Devil* is their Father : And have a better Opinion of the *Sylphe*, of whom the History sayes, that he came to *Cleve* in a Miraculous Ship, drawn by a *Swan*,\* who was tyed to it by a Silver Chain. This *Sylphe*, after he had divers Children by the Heiress of *Cleve*, went away at Noon-day, in the sight of a World of People, in his Airy Ship. What has he done to your Doctors, that should make them rank him amongst the *Devils*?

But will you likewise handle so roughly the honour of the House of *Lusignan* ? And will you give a Diabolick Genealogy to the *Earls of Poitiers* ? what will you say to their renowned Mother ? I Believe Sir, (interrupted I) that you are going about to tell me the tale of *Melusina*.

\* The chosen companion of Leda.

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Nay, If you deny the History of *Melusina*, (replied he) I have done with you. If you deny that, I say, we must burn the Books of the great *Paracelsus*, who maintains in five or six several places, that there is nothing more certain than that this *Melusina* was a *Nymph*; and you must also give your Historians the Lye, who say, that since her Death, or to speak more properly, since she disappeared from the eyes of her Husband, she has never failed (at all times when any of her posterity have been threatened by some misfortune, or that some *King of France* should dye in any extraordinary manner) to appear in Mourning, upon the great Tower of the Castle of *Lusignan*, which she had caused to be built. You will have a quarrel with all those who are descended from this *Nymph*, or who are allied to this Family; if you are obstinate to maintain that this was a *Devil*.

Think you Sir (said I to him) that these Lords are any thing more pleased, to deduce their Pedigree from the *Sylphs*? They would be better pleased, without doubt (replied he) if they knew that which I teach you; and they would esteem for a great honour these extraordinary Births. They would know, if they had any Light of the *Cabal*, that this way of Generation, being more conformable to the manner, by which God intended in the beginning, that the world should be multiplyed; the Children which should so be born are more happy,

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more valiant, more wise, more renowned, and more blest by God. Is it not more Glorious for these Illustrious Men to descend from these Creatures so perfect, so prudent, and so powerfull, than from some foul Fiend, or some infamous *Asmodeus*?

Sir, (said I to him) our Divines will not say, That the *Devil* is the Father of all those Men, who are born without our knowing who put them into the World. They acknowledge, that the *Devil* is a Spirit, and therefore not able to beget. *Gregory of Nicene*, (continued the *Count*) sayes not so, for he is of opinion, that the *Devils* multiply amongst themselves, as Men do. We are not of his mind, (repli'd I) but it happens (say our Doctors) that—— Hold! Do not say (interrupted the *Count*) Do not say, what they say; for, you will alledge as they do, a very sottish, and very dishonest Notion. What an abominable defeat have they found out? 'Tis an astonishment to think, how they have all unanimously embraced this Conceit, and how they have ordinarily taken pleasure, to post from Whimseys to Impostures, to profit the lazy Brutality of such as devoted themselves to Solitaryness, and quickly to advance the Fame of these Miraculous Men in the World, whose illustrious Memory they Celebrate from so vile an Original. Do they call this Philosophizing? Is it worthy of *God*, to say, that he has this kindness for the  
[*Devil*,

*Devil*, to countenance these abominations, to allow them the favour of being Fruitful, which has been refused to the greatest Saints, and to recompence these Fiends, by Creating for these Embrios of iniquity, more Heroique Souls, then for those who have been formed in the Chastity of Legitimate marriage? Is it not a disparagement to say with your Doctors, that the *Devil* can by this detestable Artifice: effect a Virgin during her sleep, without any prejudice to her honour? Which is as absurd as the story which *Thomas Aquinas*, (otherwise a most Solid Author, and who knew a little of the *Cabal*) forgetting himself, relates in his Sixteenth *Quodlibet*, of a Maid's acquaintance with her Father, to whom he makes the same happen, as some of the *Heretick Rabins* say, happened to the Daughter of *Jeremiah*, whom they make the mother of the great Cabalist *Ben-Syrach*, only by going into the Bath after the Prophet. I should judge, that this impertinence was imagined by some——

Give me leave, Sir, to interrupt your declamation (said I to him). I protest, that, to appease you, I could wish our Doctors had contrived some other Solution, by which such pure Ears as yours, might be lesse offended: Or else they should have utterly denyed the matter. on which the question is founded.

What an Admirable expedient (replied the *Count*) have you thought upon, which is to deny real things!  
[with



Put the case that you were one of these great Doctors, with your Gown lined with *Ermin*, and suppose that the Blessed *Danhuzerus*, came to you as to the Oracle of his Religion——

At this moment, up came a Laquy to tell me, that a young Lord was come to visit me. I would not have him see me by any means, (said the *Count*). I beg your pardon, Sir, (said I to him.) You may guess, by this Lord's Name, that there is no shifting him off, if I should send him word that I am not to be spoken with. Be pleased therefore to give your self the trouble of going into that study. 'Tis no trouble (said he) I will make my self invisible. Ah! Sir, (cry'd I) No witchcraft, I beseech you, I do not understand that Sport. What ignorance is it, (said the *Count*, Laughing and shrugging up his shoulders) not to know, that to be invisible, is but to put before one's self, something contrary to the light! He went into my study, and the young Lord came, almost at the same instant, into my Chamber: Of whom I Craved pardon, that I did not waite upon him up.





## Discourse the Fifth.

THE great Lord being gone, and I come back from waiting on him to his Coach, found the *Count of Gabalis* in my Chamber. 'Tis a great loss to us: (said he to me) that this Lord who has now taken his leave of you, must one day come to be one of the Seventy two Princes of the *Sanhadrin* of the new Law; had it not been for that, he would have been a worthy Subject for our holy *Cabal*; He has a Wit profound, quaint, vast, sublime, and bold. Look here upon the *Figure of Geomancy*, which I have cast for him, during the time that you have been talking together. I never saw Happier Points, and such as marked out so fair a Soul. Behold this *MOTHER*,\* What Magnanimity she gives him! This *DAUGHTER*\* will procure the Purple for him. I wish ill to him, and his Fortune; for this reason, that it takes from Philosophy a Subject, which perchance may surpass you. But, where were we, when he came?

\* Terms of Geomancy.

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You speak to me, Sir, (said I) of a Blessed Person, whom I never saw in all the *Roman Callender*; I think you called him *Danhuzerus*. Tis true, (pursued he) I remember it. I was saying to you, that you should put your self in the place of one of your Doctors, and suppose, that the blessed *Danhuzerus* came to lay open to you his Conscience, and say to you :

Sir, I come from beyond the *Alps* to wait on you, at the report of your Wisdome; I have a little scruple, which gives me some trouble of Conscience. There is in a mountaine of *Italy* a *Nymph* who keeps her Court there : a thousand *Nymphs* serve her, almost as Beautiful as she ; likewise handsome Men, very wise and very honest persons. Thither they come from all the Habitable Earth ; they love these *Nymphs*, and are beloved by them : there they lead the sweetest life of the World. They have the most beautiful Children by those whom they love. They worship the living *God* : They hurt no Man ; And they hope for Immortality. I walked one day up this mountain, and pleased the Queen of the *Nymphs* . she became visible and shewed me her Charming Court. The *Sages*, who perceived that she loved me, respected me almost, as if I had been their Prince : They exhort me to listen and yield my self to the Sighs and Beauty of the *Nymph*. She relates her passion to me ; Nor forgets she any thing, that may touch my heart : And in fine,  
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declares that she shall die, if I will not Love her ; and that if I will love her, she will acknowledge her self obliged to me for her Immortality. The reasons of those Wise men, have convinced my Spirit, and the Attractions of the *Nymph* have gained my heart. I love, I have very hopefull Children by her : But in the midst of my Felicity, I am sometimes troubled, when I remember, that the Church of *Rome* does not at all approve of this. I come therefore to you, Sir, to consult you, that I may know, what this *Nymph*, these *Sages*, these *Children*, may be, and in what estate is my Conscience. Come on, now, Master Doctor, what answer will you make to the Lord *Danhuzerus* ?

I would say to him (answered I) My Lord *Danhuzerus* saving the Respect which I owe you ; You are a little mad, or else your Vision is Witchcraft ; Your Children, and your Mistresse, are Fiends ; and I am of Opinion, that your Conscience is seared to some purpose.

With this Answer, my Child, you might very well merit a Doctor's Cap : But never to be received into our Society (continued the *Count*, with a great Sigh). Behold the barbarous Disposition of all the Doctors of this Age ! A poor *Sylphe* dares not shew his Head amongst us, but he is presently taken for a Fiend. A *Nymph* cannot labour to become Immortal, without passing for an unclean Spirit : And a *Salamander* must not shew himself, lest he  
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be accounted a *Devil* ; and the pure Flames, which compose him, for Hell-Fire, which he carries along with him. They have contrived, that they may dispel these Suspicions, to make the Signe of the *Cross*, when they shall appear ; Kneel down before the Divine Names, and pronounce them too, with Reverence : And yet all these Precautions are vain. Nor can all your Tricks ever procure, that they should be reputed Enemies of *God*, whom they adore more Religiously, than those who fly from them.

Very good, Sir, (said I to him). You think, it seems, that these People are wondrous Devout likewise. Very Devout, (answered he) and very Zealous for the *Deity*. The excellent Discourses, which they make of the *Divine Essence*, and their admirable Prayers, do greatly Edify us. Have they Prayers too ? (said I to him) I should be glad to see One of their making. 'Tis easie to satisfy you, (replied he) and to the end, that I may clear you from having any suspicion, and that you may not suspect me for the Contriver of it : Listen to that, which the *Salamander*, who answered in the Temple of *Delphos*, taught the *Pagans*, and which *Porphyrius* relates. It contains sublime *Theology* : And you will see by it, that he received not from these *Sage* Creatures, any other Doctrine, than the World should Worship the onely True *God*.

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THE  
*Salamander's Prayer.*

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Immortal, Eternal, Unspeakable, and Sacred Father of all Things! who art carried upon the Chariots of the Spheres, which alwayes rowl about. Ruler over the Ethereal Armyes, where the Throne of thy Power is raised : from the high Top of which, Thine all-piercing Eyes behold All, and thy pure and holy Ears hear All. Help thy Children, whom thou hast loved from the Birth of Ages. For thy Bright, thy Great, and Eternal Majesty, shines above the Earth, the Heavens, and the Stars. Thou art raised above them, Oh thou sparkling Fire! There thou givest Light, and entertainest thy Self with thine own Splendor; and from thy Essence, flow forth Eternal Rivers of Light, which nourish thy Infinit Spirit. This Infinit Spirit produceth all things; and makes this inexhaustible Treasure of Matter, which can never fail the Generation, which always compasseth it about; by reason of the numberless Forms, with which it is pregnant, and with which thou hast fill'd it at the Beginning. From this Spirit, do these most Holy Kings, also draw their original, who are round about thy Throne, and who com-

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pose thy Court. O Father universal! O Thou Holy One! O Father of Blessed Mortals, and Immortals! Thou hast particularly created Powers, who are marvelously like to Thine eternal Thought, and to Thy adorable Essence: Thou hast established them above the Angels, who declare Thy will to the World. In fine, Thou hast created Us a third sort of Powers, in the Elements. Our continual Exercise, is to praise Thee, and to adore Thy Dispensations. We burn with the Desire of possessing Thee. O Father! O Mother, the tenderest of Mothers! O admirable example, of the Passions and Tenderness of Mothers! O Son, the Flower of all Sons! O Form of all Forms! Soul, Spirit, Harmony, and Number of all Things!

What say you to this Prayer of the Salamander's? Is it not very Wise, very Lofty, and very Devout? And likewise very Obscure (answered I). I once heard a Preacher paraphrase upon this; and he proved by it, that the *Devil*, besides the other Vices which he has, is, above all, a great Hypocrite. Alas! (cried the *Count*) Then, What Recourse have ye, to betake your selves to, O ye poor Elementary People? Ye tell Marvels of the Nature of *God*, Of the *Father*, Of the *Son*, Of the *Holy Ghost*; Of the Assistant Intelligences, Of Angels, and of the Heavens! Ye make admirable Prayers, and ye

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teach them to Men : And yet after all, ye are but Fiends and Hypocrites !

Sir (interrupted I), you do me no pleasure at all, in invoking, on this manner, this sort of People. Alas, my Son ! (continued he) Be not troubled, that I call upon them ; but that your weakness hinders you from admiring hereafter, that you saw not so many *Examples*, as you will wish you had done, of their Alliance with Men. Alas ! Where is the Women, whose Imagination your Doctors have not Corrupted ; so much, as that she thinks not but with Horror, on this Commerce ; and trembles at the very aspect of a *Sylphe* ? Where is the Man, who flies not from the Sight of them, if he pretends but never so little to be a virtuous honest Man ? How rarely do we find a Man of worth, who desires their Familiarity ? Nor are there any but Debauched Persons, or Covetous, or Ambitious, or Impostors, who seek for this Honour ; which yet they shall never attain to, I assure you : For, *The Fear of the Lord, is the Beginning of Wisdom.*

Que deviennent donc [luy dis-je] tous ces peuples volans ; maintenant que les gens de bien sont si préoccupés contr'eux ? Ha ! le bras de Dieux (dit-il) n'est point racourcy, & le Demon ne retire pas tout l'avantage qu'il eseroit de l'ignorance, & de l'erreur qu'il a répandu à leur prejudice ; car outre que les Philosophes qui sont

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en grand nombre y remedient le plus qu'ils peuvent en renonçant tout-à-fait aux femmes, Dieu a permis à tous ces peuples d'user de tous les innocens artifices dont ils peuvent s'aviser pour converse avec les hommes à leur insceu. Que me dites-vous-là, Monsieur ? (m'écriay-je.) Je vous dis vray (poursuivit-il.) Croyez-vous qu'un chien puisse avoir des enfans d'une femme ? Non (réponcis-je.) Et un Singe (ajouta-t-il.) Non plus (repliquay-je.) Et un Ours ? (continua-t-il.) Ny chien, ny ours, ny singe (luy dis-je,) cela est impossible sans doute : contre la nature, contre la raison, & le sens commun. Fort bien (dit le Comte,) mais les Rois des Goths ne sont ils pas nez d'un ours & d'une Princesse Suedoise ? Il est vray (repartis-je) que l'Histoire le dit. Et les Pegusiens & Syoniens des Indes (repliqua-t-il) ne sont-ils pas nez d'un chien & d'une femme ? J'ay encore leu cela (luy dis-je.) Et cette femme Portugaise (continua-t-il) qui estant exposée en une Isle deserte, eut des enfans d'un grand Singe ? Nos Theologiens (luy dis-je) répondent à cela, Monsieur, que le Diable prenant la figure de ces bestes. Vous m'allez encore alleger (interrompit le Comte) les fales imaginations de vos Auteurs. Comprenez donc, une fois pour toutes, que les Sylphes voyant qu'on les prend pour des Demons, quand ils apparoissent en forme humaine ; pour diminuër cette aversion qu'on a d'eux, prennent la figure de ces animaux, & s'accomodent ainsi

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à la bigearre foiblesse des femmes, qui auroient horreur d'un beau Sylphe, & qui n'en ont pas tant pour un chien, ou pour un singe. Je pourrois vous conter plusieurs historiettes de ces petits chiens de Bologne avec certaines pucelles de par le monde : mais j'ay à vous apprendre un plus grand secret.

Sçachez, mon fils, que tel croit estre fils d'un homme, qui est fils d'un Sylphe. Tel croit estre avec sa femme, qui sans y penser immortalise un Nymphe. Telle femme pense embrasser son mary, qui tient entre ses bras un Salemandre ; & telle fille jureroit à son réveil qu'elle est Vierge ; qui a eu durant son sommeil un honneur dont elle ne se doute pas. Ainsi le Demon, & les ignorans sont également abusés.

Quoy ! le Demon (luy dis-je) ne sçauroit il réveiller cette fille endormie, pour empêcher ce Salamandre de deviner immortel ? Il le pourroit (repliqua le Comte) si les Sages n'y mettoient ordre : mais nous apprenons à tous ces peuples les moyens de lier le Demon, & de s'opposer à leur éfort. Ne vous disois-je, pas l'autre jour que les Sylphes & les autres Seigneurs des Elémens sont trop heureux que nous voulions leur montrer la Cabale. Sans nous ; le Diable leur grand ennemy les inquiéteroît fort, & ils auroient de la peine à s'immortaliser à l'insçu des Filles.

I cannot (replied I) sufficiently admire the profound  
[Ignorance



Ignorance we live in : We always believed, that the Powers of the Air, do often assist Lovers, in attaining what they desired ; And it seems, the thing is clearly otherwise ; For the Powers of the Air, have need of the Assistance of Men, to serve them in their Amours. 'Tis just as you say, my Son, (pursued the *Count*.) The *Sages* give Succour to these poor people ; without them, Alas, too unhappy and too feeble, to resist the *Devil* : For, when a *Sylphe* has learnt of us to pronounce Cabalistically the powerful Name of *NEHMAHMIHAH*,\* and to joyne in form, with the most delicious Name *ELIAEL*, all the Powers of Darkness, take their Flight ; and the *Sylphe* enjoys peaceably, that which he Loves.

So was that ingenious *Sylphe* immortalized, who took

\*"It is supposed by some, writes our friend, the late Dr. T. Inman, that *Jahveh* is the proper pronunciation of this [paradoxical] word, but as the first letter may represent *i*, *ja*, *ya*, or *e*, and the third *u*, *v*, or *e*, while the second and fourth are the soft *h*, one may read the word *Jhuh*, analogous to the *fu* in *Jupiter* ; *Jehu*, the name of a King of Israel ; *Yahu*, as it is read on Assyrian inscriptions ; *Jeho*, as in *Jehoshaphat* ; *Eheh*, analogous to the *Evae*, or *Euoe*, associated with *Bacchus* ; and *Jaho*, analogous to the J.A.O. of the Gnostics. The Greek 'Fathers' give the word as if equivalent to *yave*, *yaoh*, *yeho*, and *iao*.

But the question is not how the word may be pronounced, but how it was expressed in sound when used in religion by the Hebrew and other Semitic nations, amongst whom it was a sacred secret, or ineffable name, not lightly to be 'taken in vain.'—ED., *pro tem*.

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upon him the shape of the Lover of a Lady of *Sevil* ; The History is well enough known. The Young *Spanish Lady* was faire ; but as Cruel, as Fair. A *Castillian Gentleman*, who loved her to no purpose, took a Resolution, one morning, to leave her, without speaking to her ; and to Travel, till such time as he should be cured of his unprofitable passion. A *Sylphe* finding this *Fair one* to his likeing, thought it his best course to lay hold on this opportunity ; and Arming himself with all that which one of our *Sages* had taught him, to defend himself with, against the Stratagems, which the *Devil*, envious of his good fortune, might contrive for the disappointing him. He goes to see the gentlewoman, taking the shape of her absent Lover. He complains, sighs, and is repulsed : He presses, He Sollicites, he perseveres. After many Months, he works upon her, makes himself beloved ; he perswades ; and, in short, is happy. There was born from their Loves, a Son, whose Birth was kept secret ; and the Addresse of this Aeryal Lover, managed privately, from the knowledge of her Parents. The Love continues ; and she is blessed a second time. In the meantime, the Gentleman, cured by Absence, comes back to *Sevil* ; and impatient to see his inhumane Mistressse again, makes all the hast he could to tell her ; That at last, he is in a condition of Displeasing her no more, and that he is come to declare to her, that he had done Loving her.

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Imagine, if you please, the Astonishment of this young Woman ; her Tears, her Reproaches, and their Surprising Dialogue : She affirms, that she has made him happy : Which he denys, And would have reminded him that their Child was in such a place ; that he is the Father of it ; and that she is with another, which he is also Father of. He is obstinate, to disown all. She Throws her self against the ground, and Teares her Haires : The Parents come running in at her Crys, the desperate Lover continues her Complaints, and Invectives. The Gentleman produces Testimony, that he had been absent the space of two years. The first Child is sought for, and found ; and the second was born in the right Term.

And what part plaid the Airy-Lover (interrupted I) all this while ? I see well enough (answered the Count) that you are displeased, that he should forsake his Mistressse, leaving her to the Rigour of her Parents, and to the Fury of the Inquisitors. But he had reason to complain of her : She was not devout enough ; for when these Gentlemen immortalise themselves they work seriously, and live very holily ; That they loose not the Right which they came to acquire of Sovereign good : So they would have the person, to whom they are allied, live with exemplary innocence ; as may be seen, in that Famous Adventure of *A Young Lord of Bavaria*.

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He was not to be comforted for the Death of his Wife, whom he loved passionately ; A *Sylphide* was advised by one of our *Sages*, to take upon her the shape of this Woman : She was perswaded to it, and presents her self to the afflicted young Man, saying, that *God* had raised her from the dead again, to comfort him in his extream Affliction. They live together many years, and had many Lovely Children together : But the young Man was not so Honest, as he should be, to retain his discreet *Sylphide*. He swore, and spoke lewd uncivil Words : She reproved him sometimes. But seeing that her Cautions were unprofitable, she vanished one day from him, and left him nothing but her Cloaths, and the Repentance of his not having followed her Holy Counsels.\* Thus you see (my Son) that the *Sylphes*

\* " *Vincentius* reports a story to this purpose, of a certaine young man, who one evening going out to a river, to swimme and wash himselfe, as he was in the water, he caught a woman by the haire of the head : whom presently he carried home along with him to his house, without speaking a word, and afterward had a sonne by her. But the woman never speaking one word all this while, made the young man very much wonder at the strangenesse of it : and desirous to try if he could make her breake of this her long silence, which made both himselfe and all his kindred very much suspect the condition and strange production of this monstrous Child, he made her beleieve one day that he would kill her Sonne, at which she spake some few words, but instantly vanisht out of his sight. *Jacobus Ruessius* tells a story of a Butcher, that  
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have sometimes reason to vanish away : And you see that the *Devil* cannot hinder, any more than your Capricious Doctors, the People of the *Elements*, that they should not labour, with success, to their immortality, when they are assisted by some of our *Sages*.

But, in good earnest, Sir (said I), Are you perswaded, that the *Devil* is so great an Enemy, to these Suborners of Pretty *Maidens* ? A mortal Enemy, (said the *Count*) especially to *Sylphes*, *Nymphs*, and *Salamanders*. But, as for the *Gnomes* or *Pharyes*, he does not hate them so much, because they, as, I believe, you have heard say, affrighted by the terrible distraction, which the *Devils* make in the Center of the Earth, choose rather to live Mortals, than run the Risque of being so Tormented, if they should acquire Immortality. Hence it comes to pass, that the *Gnomes*, and the *Devils* their Neighbours, have a very great Commerce. They perswade these *Gnomes*, who are naturally great Friends of Man, that it is to do

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was in the like manner seduced by a *Succubus* : not much unlike that of *Machates* and *Philinion*, related by *Ælian*, *Phlegon*, *Loyer*, and *Le sieur de l'Ancre*. If any desire to see more concerning this particular, he may have recourse to *Ruersius*, in his discourse of Melancholy : where he plainly proves that of St. *Chrysostome* to be true, that *Quocumque Diabolus superat, per Melancholiam superat.*"

See "Erotomania," by Dr. J. Ferrand, 1640.—ED., *pro tem.*

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him great service, and to deliver him from great perril, in obliging him to renounce this Immortality. By this, they ingage them to furnish him, whom they can perswade to this Renunciation, with all the mony which he shall demand ; To prevent the dangers, which might threaten his life, during a certain time, or some such other Condition, as shall best please the Man or Woman, with whom they make this unhappy Compact. So the *Devil*, wicked as he is, by his Treaty with this *Gnome*, makes the Soul of a man become Mortal, and deprives it of the right of Eternal Life.

How Sir ! (cried I) These compacts, in your opinion, of which the *Demonographs* relate so many examples, are they not with the *Devil* ? No surely (continued the *Count*), has not the Prince of the World, been chased out of it ? Is he not shut up ? Is he not bound ? Is he not cursed and damned from off the earth, and Throne down to remain at the bottom of the work of the Supreme Architect ; can he mount up into the Region of Light, and there make his concentrated darkness resplendant ? No, He can do nothing against man. He can only inspire the *Gnomes*, who are his Neighbours, to make these propositions to such men whom he most fears may be saved, to the end that their Soul may die with their Body.

Then do you believe, (added I) that the souls dye ?  
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They dye, My Child (answered he). And those who make these compacts (pursued I), are not they damned ? They cannot be (said he) for their Soul dies with their body. They are quitted then at an easie rate (continued I), and are but slightly punished for having committed so Enormous a Crime, as renouncing their Baptisme and the death of Christ.

Do you esteem it (replied the *Count*) a slight punishment to re-enter into the Black Abyss of Nothing ? Know that it is a far greater pain, than to be damned ; for there is still a remainder of Mercy, in the Justice which God exercises against sinners in Hell. Since it is a great favour not to consume them in the Fire which burns them. To be Nothing, is a greater Misery, than to be in *Hell* : This is the Doctrine, which the *Sages* Preach to the *Gnomes*, when they call them together, to make then understand, what an Injury they do themselves, to prefer Death before Immortality ; and Nothing, before the Hope of Eternal Happiness ; which they justly might lay claim to, if they would ally themselves with men, and not Solicite these Criminal Renunciations. Some of them who believe, we marry to our Daughters.

Do you preach the Gospel then to these Subterranean people ? Sir (said I to him). Why should we not (replied he). We are their Doctors, as well as of the other People of the *Fire*, of the *Air*, and of the *Water* :

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For the *Philosophick Charity*, is extended indifferently to all the Children of *God*. For, as they are now subtil, and more clear, than commonly the Children of Men; so are they more Docible, and more capable of Discipline, and listen to the Divine Truths, with an Attention and Respect which astonishes us.

It must needs be a Ravishing Sight, (said I, smiling) to see a *Rosy-Crucian*\* *Philosopher*, in a Chair preaching to all these little Gentle-Folke. You shall have the Pleasure of it, my Son, when you please, (said the

\* "This Sect is of German Extraction, and were originally stil'd Rose-Croix, or Rosicrucians, call'd also the Inlightened, Immortal, and Invisible. This Name was given to a certain Fraternity, or Cabal, which appear'd in Germany in the Beginning of the XVIIth. Age. Those that are admitted thereunto, called the Brethren, or Rosicrucians, swear Fidelity, promise Secrecy, write Enigmatically, or in Characters, and oblige themselves to observe the Laws of that Society, which hath for its End the re-establishing of all Disciplines and Sciences, and especially Physick, which, according to their Notion, is not understood, and but ill practised. They boast they have excellent Secrets, whereof the Philosopher's Stone is the least, and they hold, that the ancient Philosophers of Egypt, the Chaldæans, Magi of Persia, and Gymnosophists of the Indies, have taught nothing but what they themselves teach. These Brothers had their Successors till 1604, when one of the Cabal found the Tomb of the first of them, with divers Devices, Characters, and Inscriptions thereon; the principal of which contained these four Letters in Gold: A.C.R.E., and a Parchment-Book written in Golden Letters. John Bringeret Printed, in 1615, a Book in Germany,

[*Count.*]

*Count.*) And if you desire it, I will assemble them this very Evening, and Preach to them at Midnight. At Midnight (cried I!) I have heard say that That is the Hour of their *Sabbath*. At this the *Count* fell a Laughing: You put me in mind (said he) of all the Fooleries which *Demonographers* relate, concerning this Business of their imaginary *Sabbath*. I could wish, for the rarity of the Concept that you would believe them too.

Alas! For those Tales of the *Sabbath* (replied I) I do not believe one of them. You do well, my Son, (said

which comprehends two Treatises, Entituled, The Manifesto and Con-  
 session of Faith of the Fraternity of the Rosicrucians in Germany. It  
 was dedicated to Monarchs, States, and the Learned. These Persons  
 boasted themselves to be the Library of Ptolemy Philadelphus, the  
 Academy of Plato, the Lycæum, &c., and bragg'd of extraordinary  
 Qualifications, whereof the least was, That they could speak all  
 Languages; and after, in 1622, they gave this Advertisement to the  
 Curious: We, deputed by our College, the Principal of the Brethren of  
 the Rosicrucians, to make our visible and invisible Abode in this City,  
 thro' the Grace of the Most High, towards whom are turned the Hearts  
 of the Just: We teach without Books or Notes, and speak the Lan-  
 guages of the Countries where-ever we are, to draw Men, like our  
 selves, from the Error of Death. This Bill was Matter of Merriment;  
 in the mean Time, the Brethren of the Rosicrucians have disappear'd,  
 tho' it be not the Sentiment of that German Chymist, the Author of a  
 Book, entituled, *De Volucris Arbored*; and of another, who hath com-  
 pos'd a Treatise stil'd, *Dé Philosophiâ Purâ*."—Ed., *pro tem*.

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he) for (once more I must tell you) the *Devil* has not the Power to sport himself so with Mankind, nor to treat or correspond with them; much less, to make himself Adored, as the *Inquisitors* believe. That which has given Rise to this Popular Report, is That the *Sages* (as I have been telling you) assembling the Inhabitants of the *Elements*, to Preach to them the *Mysteries* of the *Secret Sciences*, and their *Morality*: And as it ordinarily happens, that some *Gnome*, being convinced of his gross Error, and apprehending the Horror of being reduced to Nothing, consents to his Immortalization: Then has he a pritty Maid given him, is Married; and the Wedding Celebrated with all the Rejoycing, which so great a Conquest, as has then newly been made, requires. These are those Revellings, and Tokens of Joy, which *Aristotle* says, were heard in certain *Islands*: where nevertheless, they could not see any Body. The great *Orpheus* was the first, who convocated the *Subterranean People*: At his first Sermon, *Subasius*, the Antientest of the *Gnomes*, was Immortalized; And it was from this *Subasius*, that this Assembly took its Name; in which the *Sages* addressed their Discourses to him, so long as he Lived: As it appears in the *Hymns* of the Divine *Orpheus*. The Ignorant have confounded these Things; and taken occasion to make a thousand Impertinent Stories, and to describe an Assembly, which we convoke not, but to the Glory of the *Sovereign Being*.

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I did never imagine, that this *Sabbath* (said I to him) had been an Assembly for *Devotion* : Yet it is (continued he) a most Holy and most *Cabalistick* one : Which the World will not easily be perswaded to. But such is the Deplorable Blindness of this unjust Age, that Men still do besot themselves with a vulgar Report, & will not suffer themselves to be undeceived. The *Sages* have a fine time of it, that the *Sots* are believed before them. A *Philosopher* would have a worthy Task to take a Survey of all the absurd Falsities, and *Chymeras*, which have been forged ; and to give manifest Proofs against them. For, whatsoever Experience, or whatsoever solid Reason he might imploy; Should there but come a Man in a Square Cap, and write underneath, *This is false* ; Experience and Demonstration have no more Force ; and it is no more in the Power of Truth, to Re-establish its Empire : Men will believe this Square Cap, before their own Eyes.

The Famous Cabalist *Zedechias*, was moved in his Spirit, in the Reign of your King *Pepin*, to Convince the World, that the *Elements* are Inhabited by all these People, whose Nature I have been describing to you. The Expedient to bring all this about, was in this manner ; He advised the *Sylphs*, to shew themselves in the Air to all the World. They did it with great Magnificence : These Creatures appearing in the Air, in  
[Human

Human Shape ; Sometimes ranged in Battle, Marching in good Order, or standing to their Arms, or Encamped under most Majestick Pavillions ; At other times, on Airy Ships of an Admirable Structure, whose Flying Navy was tost about at the Will of the *Zephirus's*. Well, and what was the Issue of all this ? Do you think that this Ignorant Age fell into a Consultation, about the Nature of these Marvellous Spectacles ? The People presently believed, that they were *Sorcerers*, who had gotten a Power in the Air, there to exercise their Conjurations, and to make it Hail upon their Cornfields. The Learned Men, the Divines, and the Lawyers, were presently of the same Opinion with the Rabble. The Emperors also believed ; and this Ridiculous *Chymæra* got such Credit amongst All, that the Wise *Charlemaine*, and after him *Lewis* the *Debonaire* inflicted grievous Torments on all those pretended *Tyrants* of the *Air*. See this in the *First Chapter of the Capitularies* of these two Emperors.

The *Sylphs*, seeing the People, the *Pedants*, and the Crowned Heads also, thus taking up Arms against them, resolved to make them lose this Evil Opinion, which they had of their Innocent Fleet ; and to manifest themselves wholly and clearly to Men in all places ; to let them see their beautiful Wives, their Common-Wealth, and their Government ; and then to come down into the Earth, in  
[divers

divers Parts of the World. They did, as they had projected ; and the People who saw these Men descend, remove thither from all Places, already possessed with an Opinion, that they were *Sorcerers*, who had left their Companions, to throw Poyson upon their Fruits, and into their Wells : Being transported with the Fury which Inspired them with such Imaginations, they dragged these *Innocents* to Punishment. It is incredible, what a great Number of them were made to suffer by Fire, and Water, over all this Kingdom.

It chanced one Day amongst others, that at *Lyons*, there was seen to descend from one of these Airy Ships, Three Men, and a Woman : All the City gathered together about them ; crying that they are *Magicians*, and that *Grimoaldus, the Duke of Bennevent*, the Enemy of *Charlemaine*, sent them to destroy the Harvest of the *French*. The four *Innocents* said what they could, for their Justification ; that they were of that Country ; that they had but a little while since, been carryed up into the Air by Miraculous Men, who had caused them to see unheard-of Wonders ; and had intreated them to give a Relation of them. The enraged People would not hear their Defence, but went about to Burn them ; when it happened that the good Man, *Agobard*, afterwards Bishop of *Lyons*, who was a *Monk* in this City, and having acquired a great Authority amongst them, passing by,

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came to appease the Tumult ; And after hearing the People's Accusation and the Defence of the Accused, gravely declared that both one, and the other were False : That these People had not descended down out of the Air ; and that, what the others affirmed to have seen, was impossible.

The People believing more what their good Father, *Agobard*, had said, than their own Eyes, were Appeased, set at Liberty the Four Ambassadors of the *Sylphs*, and received with Admiration, the Book which *Agobard* \* writ, for Confirmation of the Sentence, which he had given ; So the Testimony of the Four Witnesses, became invalid.

In the mean time, they having escaped the Punishment, were at Liberty to relate what they had seen ; the which was not altogether without Fruit : For, if you well remember, that Age of *Charlemaine* was very fruitful in *Heroick* Men : For it may be conjectured, that the Woman, who had been amongst the *Sylphs*, found Belief amongst the Ladies of that Time. So that, by the Grace of God, many *Sylphes* were Immortalized ; Many *Sylphides* also became Immortal, by the Relation which these Three Men gave of their Beauty ; which thing induced the People of those Times, to apply themselves to *philosophy*, more than before. And hence proceeded

\* See Foot-note, page 115.

all those Stories of *Fees* or *Fairies*, which you find in the Amorous Legends of that Age of *Charlemaine*, and his *Court*. All those pretended *Fees*, were *Sylphides* and *Nymphs*. Have you read these Stories of *Heroes* and *Fees*? No, Sir, (said I to him.)

I am sorry for it (continued he), for they would have given you some *Idea* of the State, to which the *Sages* have resolved one day to reduce the World. Those Heroick Men, those Amours of the *Nymphs*, those journeys to the Terrestrial Paradise, those enchanted Pallaces and Groves, and all those charming adventures which there we read of, are but a little *Idea* of the life which the *Sages* lead, and of what the World shall be, when they shall make Wisdom reign therein. None shall be seen there but *Heroes*; the meanest of our Children shall have the force of *Zoroaster*, *Apollonius*, or *Melchisedeck*, and the greatest part of them shall be accomplished as the Children which *Adam* had had by *Eve* if he had not sinned with her.

Did you not tell me Sir (interrupted I) that God would not that *Adam* and *Eve* should have had Children; that *Adam* should only have meddled with the *Sylphides*, and that *Eve* should not so much as think on any but the *Sylphs*, or the *Salamanders*? 'Tis true (said the Count) they ought not to have parented Children, by that way which they did. Does your *Cabal* then Sir (continued

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I) teach some invention for Man and Woman to parent Children otherwise than by the ordinary Method? Yes, believe me, it does (Answered he). I beseech you Sir (pursued I) do me the favour to teach it me. Hold, Sir, you shall not know that to-day, an't please you (Said he to me smiling). I will revenge the People of the Elements, on you, for having had so great trouble to undeceive you, of their being thought Devils. I doubt not but you are now come out of your Panick fears. I leave you therefore, to give you leasure to meditate, and deliberate before God, which species of Elementary substances, it will be properest for his Glory, and for yours, to make sharer of your Immortality.

I shall go, in the mean time, to recollect my self a little, in order to the discourse which you have put me upon making to the *Gnomes*, to-night. Do you go (said I) do expound to them, some Chapter of *Averroes*. I believe (said the Count) that from thence might be drawn a very good subject; for I have a design to preach to them of the excellence of Man, to induce them to seek out for an alliance with us. And *Averroes* after *Aristotle* has held two things, which it would be well that I should clear. The one is of the nature of the understanding, & the other is of the *Sovereign Good*. He says, that there is but one sole Understanding Created, which is the Image of the Uncreated, and that this only  
[Understanding

Understanding suffices for all men : This requires explanation. And concerning the Sovereign good, *Averroes* says, that it consists in the conversation of Angels ; which is not *Cabalistic* enough. For Man during this life, may, and is Created to enjoy God, as you will ere long perceive ; and as you will make tryal of, when you shall be in the Rank of the *Sages*.

So ended the Discourse with the Count of *Gabalís*. He came again the next morning, and brought me the Sermon which he had made to the *Subterranean* People : 'Tis very marvellous ! I would give it you, with the remainder of the entertainment which a *Viscountess* and I had with this great Man, if I were sure that all my Readers had a right understanding, and would not take it ill, that I should divertise my self at the expence of Fools. If I see that they will oblige my book, as much as it will do others ; and that they do not do me the injustice to suspect me, as though I would give credit to the secret Sciences under pretence of making them Ridiculous ; I may continue to make my self merry with the Count of *Gabalís*, and suddainly give you another Tome.\*

\* Preparing for the Press.—ED., *pro tem.*

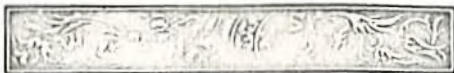
End of "The Count of Gabalís."



*Appendix.*







## Appendix.\*

**A**BOUT twenty five years ago, when I was a lecturer on Sacred Theology in the convent of the Holy Cross, in Pavia, there was living in that city a married woman of unimpeachable morality, and who was most highly spoken of by all such as knew her, especially by the Friars; her name was Hieronyma, and she lived in the parish of S. Michael. One day, this woman had kneaded bread at home and given it out to bake. The oven-man brought her back her loaves when baked, and with them a large cake of a peculiar shape, and made of butter and Venetian paste, as is usual in that city. She declined to take it in, saying she had not made any thing of the kind. "But," said the oven-man, "I had no other bread but yours to bake to-day, therefore this cake also must have come from your house; your memory is at fault." The good lady allowed herself to be persuaded, and partook of the cake with her husband, her little girl three years old, and the house servant. The next night, whilst in bed with her husband, and both asleep, she suddenly woke up at the sound of a very slender voice, something like a shrill hissing, whispering in her ears, yet with great distinctness, and inquiring whether "the cake had been to her taste?" The good lady, frightened, set about guarding herself with a sign of the cross and repeatedly calling the names of Jesus and Mary. "Be not afraid," said the voice, "I mean you no harm; quite the reverse: I am prepared to do any thing to please you; I am captivated by your beauty, and desire nothing more than to enjoy your society." And she felt somebody kissing her cheeks, so lightly, so softly, that she might have fancied being grazed by the finest down. She resisted without giving any answer, merely repeating over and over again the names of Jesus and Mary, and crossing herself; the tempter kept on thus for nearly half an hour, when he withdrew.

\* From "Demoniality."—Sinistrari (Father), *Demoniality, or Incubi and Succubi, a Treatise published from the original Latin MS. (Sæc. XVII.), now first translated into English, with the Latin Text, 12mo, vellum paper, Paris, 1870.*

The next morning the dame called on her Confessor, a discreet and learned man, who confirmed her in her faith, exhorted her to maintain her energetic resistance and to provide herself with some holy relics. On the ensuing nights, like temptation with the same language and kisses, like constancy also on the part of the woman. Weary, however, of such painful and persistent molestation, taking the advice of her Confessor and other grave men, she had herself exorcised by experienced Exorcists, in order to ascertain whether perchance she was not possessed. Having found in her no trace of the evil Spirit, they blessed the house, the bed-room, the bed, and enjoined on the Incubus to discontinue his molestations. All to no purpose: he kept on worse than ever, pretending to be love-sick, weeping and moaning in order to melt the heart of the lady, who however, by the grace of God, remained unconquered. The Incubus then went another way to work: he appeared in the shape of a lad or little man of great beauty, with golden locks, a flaxen beard that shone like gold, sea-green eyes calling to mind the flax-flower, and arrayed in a fancy Spanish dress. Besides, he appeared to her even when in company, whimpering, after the fashion of lovers, kissing his hand to her, and endeavouring by every means to obtain her society. She alone saw and heard him; for every body else, he was not to be seen.

The good lady kept persevering in her admirable constancy till, at last, after some months of courting, the Incubus, incensed at her disdain, had recourse to a new kind of persecution. First, he took away from her a silver cross filled with holy relics, and a holy wax or papal lamb of the blessed Pontiff Pius V., which she always carried on her person; then, leaving the locks untouched, he purloined her rings and other gold and silver jewelry from the casket wherein they were put away. Next, he began to strike her cruelly, and after each beating bruises and marks were to be seen on her face, her arms, or other parts of her body, which lasted a day or two, then suddenly disappeared, the reverse of natural bruises, which decrease slowly and by degrees. Sometimes, while she was nursing her little girl, he would snatch the child away from on her breast and lay it upon the roof, on the edge of the gutter, or hide it, but without ever harming it. Sometimes he would upset all the furniture, or smash to pieces sauce-pans, plates, and other earthenware which, in the twinkling of an eye, he restored to their former state. One night that she was lying with her husband, the Incubus, appearing in his customary shape, vehemently urged his demand, which she resisted as usual. The Incubus withdrew

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in a rage, and shortly came back with a large load of those flag-stones which the Genoese, and the inhabitants of Liguria in general, use for roofing their houses. With those stones he built around the bed a wall so high that it reached the tester, and that the couple could not leave their bed without using a ladder. This wall, however, was built up without lime; when pulled down, the flags were laid by in a corner, where, during two days, they were seen by many who came to look at them; they then disappeared.

On S. Stephen's day, the husband had asked some military friends to dinner, and to do honour to his guests, had provided a substantial repast. Whilst they were, as customary, washing their hands before taking their seats, suddenly vanished the table dressed in the dining-room; all the dishes, saucepans, kettles, plates, and crockery in the kitchen vanished likewise, as well as the jugs, bottles, and glasses. You may imagine the surprise, the stupor of the guests, eight in number; amongst them was a Spanish Captain of infantry, who, addressing the company, said to them: "Do not be frightened, it is but a trick: the table is certainly still where it stood, and I shall soon find it by feeling for it." Having thus spoken, he paced round the room with outstretched arms, endeavouring to lay hold of the table; but when, after many circuitous perambulations, it was apparent that he laboured in vain and grasped at nought but thin air, he was laughed at by his friends; and it being already high time for having dinner, each guest took up his cloak and set about to return home. They had already reached the street-door with the husband, who, out of politeness, was attending them, when they heard a great noise in the dining-room: they stood to ascertain the cause thereof, and presently the servant came up to announce that the kitchen was stocked with new vessels filled with food, and that the table was standing again in its former place. Having gone back to the dining-room, they were stupefied to see the table was laid, with cloths, napkins, salt-cellars, and trays that did not belong to the house, and with food which had not been cooked there. On a large sideboard all were arrayed in perfect order, crystal, silver and gold chalices, with all kind of amphoras, decanters and cups filled with foreign wines, from the Isle of Crete, Campanix, the Canaries, the Rhine, etc. In the kitchen there was also an abundant variety of meats in saucepans and dishes that had never been seen there before. At first, some of the guests hesitated whether they should taste of that food; however, encouraged by others, they sat down, and soon partook of the meal, which was found exquisite. Immediately afterwards, as they

were sitting before a seasonable fire, everything vanished at once, the dishes and the leavings, and in their stead reappeared the cloth of the house and the victual which had been previously cooked ; but, for a wonder, all the guests were satisfied, so that no one thought of supper after such a magnificent dinner. A clear proof that the substituted viands were real and nowise fictitious.

This kind of persecution had been going on some months, when the lady betook herself to the blessed Bernardine of Feltri, whose body is worshipped in the church of S. James, a short distance from the walls of the city. She made a vow to him that she would wear, during a whole twelve-month, a grey frock, tied round her waist with a piece of cord, and such as is worn by the Minor Brethren, the order to which had belonged the blessed Bernardine ; this she vowed, in the hope of being, through his intercession, at last rid of the persecution of the Incubus. And accordingly, on the 28th of September, the vigil of the Dedication of the Archangel S. Michael, and the festival of the blessed Bernardine, she assumed the votive robe. The next morning, which was S. Michael's festival, the afflicted woman proceeded to the church of S. Michael, her own parish, already mentioned ; it was about ten o'clock, a time when a crowd of people were going to mass. She had no sooner set foot on the threshold of the church, than her clothes and ornaments fell off to the ground, and disappeared in a gust of wind, leaving her clothesless. There happened fortunately to be among the crowd two cavaliers of mature age, who, seeing what had taken place, hastened to divest themselves of their cloaks, with which they concealed, as well as they could, the woman's nudity, and having put her into a vehicle, accompanied her home. The clothes and trinkets taken by the Incubus were not restored by him before six months had elapsed.

I might relate many other most surprising tricks which that Incubus played on her, were it not wearisome. Suffice it to say that, for a number of years he persevered in his temptation of her, but that finding at last that he was losing his pains, he desisted from his vexatious importunities.

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To illustrate this subject, I give two stories, the first of which I have from a Confessor of Nuns, a man of weight, and most worthy of credit ; the second I was eye-witness to.

In a certain monastery of holy Nuns there lived, as a boarder, a young maiden of noble birth, who was tempted by an Incubus that appeared to her by day and by night, and with the most earnest

[entreaties



entreaties, the manners of a most passionate lover, incessantly incited her to sin; but she, supported by the grace of God and the frequent use of the sacraments, stoutly resisted the temptation. But, all her devotions, fasts and vows notwithstanding, despite the exorcisms, the blessings, the injunctions showered by exorcists on the Incubus that he should desist from molesting her; in spite of the crowd of relics and other holy objects collected in the maiden's room, of the lighted candles kept burning there all night, the Incubus none the less persisted in appearing to her as usual, in the shape of a very handsome young man. At last, among other learned men, whose advice had been taken on the subject, was a very erudite Theologian, who, observing that the maiden was of a thoroughly phlegmatic temperament, surmised that that Incubus was an aqueous Demon (there are, in fact, as is testified, by Guaccius, igneous, aerial, phlegmatic, earthly, subterranean demons who avoid the light of day), and prescribed an uninterrupted fumigation in the room. A new vessel, made of glass-like earth, was accordingly brought in, and filled with sweet cane, cubeb seed, roots of both aristolochies, great and small cardamon, ginger, long-pepper, caryophyllæ, cinnamon, cloves, mace, nutmegs, calamite storax, benzoin, aloes-wood and roots, one ounce of triasandalis, and three pounds of half brandy and water; the vessel was then set on hot ashes in order to force up the fumigating vapour, and the cell was kept closed. As soon as the fumigation was done, the Incubus came, but never dared enter the cell; only, if the maiden left it for a walk in the garden or the cloister, he appeared to her, though invisible to others, and throwing his arms round her neck, stole or rather snatched kisses from her, to her intense disgust. At last, after a new consultation, the Theologian prescribed that she should carry about her person pills made of the most exquisite perfumes, such as musk, amber, chive, Peruvian balsam, and others. Thus provided, she went for a walk in the garden, where the Incubus suddenly appeared with a threatening face, and in a rage. He did not approach her, however, but, after biting his finger as if meditating revenge, disappeared and was never more seen by her.

Here is the other story. In the great Carthusian Friary of Pavia there lived a Deacon, Austin by name, who was subjected by a certain Demon to excessive, unheard-of, and scarcely credible vexations; although many exorcists had made repeated endeavours to secure his riddance, all spiritual remedies had proved unavailing. I was consulted by the Vicar of the convent, who had the cure of the poor clerk. Seeing the inefficacy of all customary exorcisms, and remembering the above-

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related instance, I advised a fumigation like unto the one that has been detailed, and prescribed that the Deacon should carry about his person fragrant pills of the same kind ; moreover, as he was in the habit of using tobacco, and was very fond of brandy, I advised tobacco and brandy perfumed with musk. The Demon appeared to him by day and by night, under various shapes, as a skeleton, a pig, an ass, an Angel, a bird ; with the figure of one or other of the Friars, once even with that of his own Abbot or Prior, exhorting him to keep his conscience clean, to trust in God, to confess frequently ; he persuaded him to let him hear his sacramental confession, recited with him the psalms *Exsurget Deus* and *Qui habitat*, and the Gospel according to St. John : and when they came to the words *Verbum caro factum est*, he bent his knee, and taking hold of a stole which was in the cell, and of the Holy-water sprinkle, he blessed the cell and the bed, and, as if he had really been the Prior, enjoined on the Demon not to venture in future to molest his subordinate ; he then disappeared, thus betraying what he was, for otherwise the young deacon had taken him for his Prior. Now, notwithstanding the fumigations and perfumes I had prescribed, the Demon did not desist from his wonted apparitions ; more than that, assuming the features of his victim, he went to the Vicar's room, and asked for some tobacco and brandy perfumed with musk, of which, said he, he was extremely fond. Having received both, he disappeared in the twinkling of an eye, thus showing the Vicar that he had been played with by the Demon ; and this was amply confirmed by the Deacon, who affirmed upon his oath that he had not gone that day to the Vicar's cell. All that having been related to me, I inferred that, far from being aqueous like the Incubus who was in love with the maiden above spoken of, this Demon was igneous, or at the very least, aerial, since he delighted in hot substances, such as vapours, perfumes, tobacco and brandy. Force was added to my surmises by the temperament of the young deacon, which was choleric and sanguine, choler predominating however ; for, those Demons never approach but those whose temperament tallies with their own : another confirmation of my sentiment regarding their corporeity. I therefore advised the Vicar to let his penitent take herbs that are cold by nature, such as water-lily, liver-wort, spurge, mandrake, house-leek, plantain, henbane, and others similar, make two little bundles of them and hang them up, one at his window, the other at the door of his cell, taking care to strow some also on the floor and on the bed. Marvellous to say ! The Demon appeared again, but remained outside the room, which he would not enter ; and, on the

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Deacon inquiring of him his motives for such unwonted reserve, he burst out into invectives against me for giving such advice, disappeared, and never came again.

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A THIRD principal proof of our conclusion regarding the existence of those 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, said he, set on a journey to visit St. Paul. After travelling 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 Abbot kept on his way, and, in a dale, met a little man, almost a dwarf, with crooked hands, horned brow, and his lower extremities ending with goat's 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 having 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 we know to have come for the salvation of the world, and whose praises are 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.

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*Quantum vero ad probationem congressus cum Incubo, par est difficultas; non minus enim Incubus, ac alii Diaboli effugiunt, quando volunt, risum aliorum, ut videri se faciunt a sola amasia. Tamen non raro accidit, quod etiam visi sint Incubi modo sub una, modo sub alia specie in actu carnali cum mulieribus.*

*In quodam Monasterio (nomen ejus et urbis taceo, ne veterem ignominiam*

*miniam memorie refricem*) quedam fuit Monialis, quæ cum alia Moniali, quæ cellam habebat suæ contiguam, simultatem ex levibus causis, ut assolet inter mulieres, maxime Religiosas, habebat. Hæc sagax in observando quascumque actiones Monialis sibi adversæ, per plures dies vidit, quod ista in diebus æstivis, statim a prandio non spatiabatur per viridarium cum aliis, sed ab iis sequestra, se retrahebat in cellam, quam sera obscurabat. Observatrix igitur æmula curiositate investigans, quid tali tempore illa facere posset, etiam ipsa in propriam cellam se recipiebat; cœpit autem audire submissam quasi duorum insimul colloquentium vocem (quod facile erat, nam cella parvo simplicis, scilicet lateris unius, disteminio dividebatur), mox sonitum poppysmatum,\* concussionis lecti, gannitus, ac anhelitus, quasi duorum concubentium; unde aucta in æmula curiositate stetit in observatione, ut sciret, quinam in illa cella essent. Postquam autem per tres vices vidit, nullam aliam Monialem egressam e cella illa, præter æmulam, dominam cellæ, suspicata est Monialem in camera absconditum aliquem virum, clanculum, introductum, retinere; unde et rem detulit ad Abatissam, quæ consilio habito cum discretis, voluit audire sonitus, et observare indicia relata ab accusatrice, ne precipitanter et inconsiderate ageret. Abbatissa

\* POPPYSMATUM.—Oris pressi sonus, similis illi quo permulcentur equi et canes. Obscene vero de susutro cunni labiorem, quum frictu maledescunt.

Father Sinistrari, well versed in classical literature, had turned to account the following epigram of Martial (Book VII., 18):—

“ IN GALLAM.

Quum tibi sit facies, de qua nec femina possit  
Dicere, quum corpus nulla litura notet;  
Cur te tam rarus cupiat, repetatque fututor,  
Miraris? Vitium est non leve, Galla, tibi.  
Accessi quoties ad opus, mixtisque movemur  
Inguinibus, cunnus non tacet, ipsa taces.  
Di facerent, ut tu loquereris, et ipse taceret!  
Offendor cunni garrulitate tui.  
Feslere te mallem: namque hoc nec inutile dicit  
Symmachus, et risum res movet ista simul.  
Quis ridere potest fatui poppysmata cunni?  
Quum sonat hic, cui non mentula mensque cadit  
Dic aliquid saltem, clamosoque obstrepe cunno:  
Et si adeo muta es, discere vel inde loqui.”

(EDITORIAL NOTE.)

[igitur

igitur cum discretis se receperunt in cellam observatricis, et audierunt strepitus, et voces, quas accusatrix detulerat. Facta igitur inquisitione, an ulla Monialium potuisset secum in illa cella clausa esse, et reposito quod non, Abbatissa cum discretis fuit ad ostium cellæ clausa; et pulsato frustra pluries ostio, cum Monialis nec respondere, nec aperire vellet, Abbatissa minata est, se velle ostium prosterni facere, et vecte aggredi opus fecit a quadam conversa. Tunc aperruit ostium Monialis, et facta perquisitione, nullus inventus est in camera. Interrogata Monialis eum quonam loqueretur, et de causa concussionis lecti, anhelituum, etc., omnia negavit.

Cum vero res perseveraret, accuratior, ac curiosior reddita Monialis æmula perforavit tabulas lacunaris, ut posset cellam introspicere; et vidit elegantem quemdam juvenem cum Moniali concubentem, quem etiam eodem modo ab aliis Monialibus videndum curavit. Delata mox accusatione ad Episcopum, ipsaque Moniali omnia negante, tandem metu tormentorum comminatorum adacta, confessa est se cum Incubo consuetudinem habuisse.

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*In hoc casu, et similibus qui passim audiuntur et leguntur, Incubus ad nullum actum contra Religionem tentat, sed solum contra castitatem. Hinc fit quod ipsi consentiens non peccat irreligiositate, sed incontinentia.*

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*In confesso autem est apud Theologos et Philosophos, quod ex commixtione hominis cum Dæmone aliquoties nascuntur homines, et tali modo nasciturum esse Antichristum opinantur nonnulli Doctores: Bellarm., lib. 1, de Rom. Pont., cap. 12; Suarez, tom. 2, disp. 54, sec. 1.; Maluend., de Antichr., l. 2., c. 8. Immo observant, quod, qui gignuntur ab hujusmodi Incubis, naturali causa etiam eveniunt, ut nascantur grandes, robustissimi, ferocissimi, superbissimi, ac nequissimi, ut scripsit Maluenda, loc. cit., § Ad illud; et hujus rationem recitat ex Vallesio Archia. Reggio. Sac. Philosoph., c. 8., dicente quod Incubi summittant in uteros non qualecumque, neque quantumcumque semen, sed plurimum, crassissimum, calidissimum, spiritibus affluens et seri experts. Id vero est eis facile*  
[conquirere,

conquirere, deligendo homines calidos, robustos, et abundantes multo semine, quibus succumbant, deinde et mulieres tales, quibus incumbant, atque utrisque voluptatem solito majorem asserendo, tanto enim abundantius emittitur semen, quanto cum majori voluptate excernitur. *Hæc Vallesius. Confirmat vero Maluenda supradicta, probando, ex variis et classicis Auctoribus, ex hujusmodi concubitu natos: Romulum ac Remum, Liv. decad. 1: Plutarch., in Vit. Romul. et Parallel.; Servium Tullium, sextum regem Romanorum, Dionys. Halicar., lib. 4, Plin., lib. 36., c. 27; Platonem Philosophum. Laër., l. 9. de Vit. Philos.; D. Hyeron., l. 1. Controvers. Jovinian.; Alexandrum Magnum, Plutarch., in Vit. Alex. M.; Quint. Curt., l. 4, de Gest. Alex. M.; Seleucum, regem Syriæ, Just. Hist., l. 15; Appian., in Syriac.; Scipionem Africanum Majorem, Liv., decad. 3, lib. 6; Cæsarem Augustum Imperatorem, Sueton., in Octa., c. 94; Aristomenem Messenium, strenuissimum ducem Græcorum, Strabo, de Sit Orb., lib. 8; Pausan., de Rebus Græcor., lib. 3; et Murlinum, seu Melchimum Anglicum ex Incubo et Filia Caroli Magni Moniali, Hauller, volum. 2, Generat 7, quod etiam de Martino Luthero, perditissimo Heresiarcha scribit Cochleus apud Malluendam, de Antich., lib. 2, c. 6, § Cæterum.*

[NOTE.—The foregoing has been so arranged that the body of the work can be bound in a separate but complete form if desired.—ED., *pro tem.*]





