

THE OCCULT SCIENCES IN THE TEMPLES OF ANCIENT EGYPT.

No one who impartially examines the mass of evidence derived from Egyptian and classic sources, can fail to be impressed with the belief that the Egyptian priests were perfectly familiar with all classes of psychic phenomena, characterized as modern, and that they were also in possession of secrets pertaining to the so-called exact sciences, as well as of the occult, of which we to-day have no knowledge or conception. We know of a surety that many of their arts are lost—perhaps beyond recovery. When shall we equal them in metallurgy? When learn how to impart elasticity to a copper blade? or to make bronze chisels capable of hewing granite? Wilkinson says, "We know of no means of tempering copper, under any form or united with any alloys, for such a purpose;" and adds, "We must confess that the Egyptians appear to have possessed certain secrets for hardening or tempering bronze with which we are totally unacquainted."

After five millenniums the brilliancy of the colors used by the Egyptian artists remains undimmed. After seven milleniums we wonder at the durability of their paper, and the lasting qualities of their water-like cement. We disinter the mummies which have rested undisturbed since the pyramids were built—and examine the still perfect features, and the long hair; and the very teeth filled with gold, ages ago by Egyptian dentists—and we view with amazement the bandages 1,000 yards in length in which these forms are swathed—and then we are obliged to confess that modern surgery can not equal the bandaging, and modern medical art, and modern chemistry are masters of no means by which a human body may be preserved for 5,000 years.

It has been asserted that the Egyptian priests were frauds and charlatans—deceivers of the people,

wily tricksters, and the vicious worshippers of many Gods. In the first place, none were admitted to the priesthood save such as were especially fitted by their purity of life and holiness of aspiration. The ordeals through which candidates were obliged to pass were very severe, their lives sometimes being exposed to great danger. The priests were humble and self-denying and remarkable for simplicity and abstinence. Plutarch speaks of them as "giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature." They took great care to preserve from profanation their secret rites, and excluded all who were considered unfit to participate in solemn ceremonies. Clement says they were confined to those "who from their worth, learning and station were deemed worthy of so great a privilege." Nor was there motive, either for gain or reputation. All the great priests, scholars and sages could be, if they so desired, supported by the State—ample accommodation being provided for them within the temple precincts, where in quiet, ease and retirement, they could pursue their researches and subtle experiments.

They were worshippers of one only God, whose very name was so sacred it was—according to Herodotus—unlawful to utter; and their various divinities but personified some form of the divine attributes. Inter-blended and inter-dependent we find Egyptian science and religion. To understand the one we cannot remain ignorant of the other. To the Egyptian his religion was everything. He regarded his abode upon earth as but a short journey upon the pathway of eternal life. To the future which stretched before him he turned with hope and longing. He did not believe that when his short life closed, physical existence was ended. Again and again, his religion taught, he would return to the earth,