

Athanasius Kircher, S.J. [1602-1680]

Jesuit Scientist and Historian

A study by John W. DeTar



I first became interested in the life of Athanasius Kircher, S.J. when I was researching the topic of science and the Jesuits.¹ From shortly after the time of their formation in 1540 until their suppression in 1773, the Jesuits had the greatest scientists in the world.² The art of science was exploding with new discoveries in all the various fields. The new discoveries were being used with great frequency against the teachings of the Church. With certain Protestant factions, and continuing with the illuminists, false astronomy was being used as a science to attack the authenticity of the Bible. All Jesuits mastered astronomy so as to be able to disprove with ease the theories of Copernicus and Galileo. According to Pastor, in his *Lives of the Popes*, the popular acceptance of Galileo didn't occur until after the suppression of the Jesuits and not until Newton's theories became the vogue. The Church was in good scientific hands (led by the teachings of the Jesuits) until the time of their suppression.

One of the most important Jesuit scientists was Father Athanasius Kircher. He had the good fortune of being assigned to the *Collegio Romano* because he was a language expert. He was proficient in 28 languages and was able to take international correspondence and bring it together in a "world view". His research and collections became the first museum, later known as the Kircher Museum, housed in the *Collegio Romano*. Artifacts of it are still available to be seen in various museums throughout Rome.

¹ <http://www.luc.edu/libraries/science/jesuits/index.html>

² Bougeant, Guillame-Hyacinthe / 1690-1743, Ciermans, Jean / 1602-1648, Clavius, Christoph / 1538-1612, Del Rio, Martin Antoininem / 1551-1608, Grandami, Jaques / 1588-1672, Kircher, Athanasius / 1602-1680, Malapert, Charles / 1581-1630, Mascolo, Giovanni Battista / 1582 or 83-1656, Nieremberg, Juan Eusebio / 1595-1658, Pardies, Ignace Gaston / 1636-1673, Scheiner, Christoph / 1575-1650, Schott, Gaspar / 1608-1666, Terzi, Francesco Lana / 1631-1687

In his youth, Athanasius Kircher's young life was filled with miraculous incidents that foretold of a special talent. At least four times he escaped an early death. A swimming accident in a mill-pond is one such incident. Accidentally caught by the current and swept under the mill-wheel, his companions thought he was dead, but Athanasius passed through unharmed. He also fell under the feet of the oncoming horses at a horse race. But he crouched motionless and emerged untouched. Once, after catching chilblains, his skin turned gangrenous and his life was despaired of. But he "prayed earnestly to the Blessed Virgin, and the next morning he was cured." He disguised his intelligence in his early years, but only after entering the Jesuit seminary did he astonish his teachers with his true genius.

In 1628 he was ordained priest and entered his Tertianship at Speier. Shortly after, in 1631, while he was teaching in Wurzburg, he had a dream one night – or rather, a premonition. He looked out of the window and saw armed men in the courtyard. Fr. Kircher woke up and warned his colleagues. Almost immediately the Protestant Gustavus Adolphus invaded the College. Kircher and his disciple Caspar Schott fled to Mainz, leaving behind all his manuscripts.

In 1633 Fr. Kircher was summoned to Vienna, where he was to succeed Johannes Kepler as Mathematician to the Habsburg Court. Because of the Thirty Years War, it was unsafe for Jesuits to travel across the country. Fr. Kircher had to take a route through northern Italy. After reaching Genoa by land, he arranged to take a boat to Leghorn, ninety miles to the south. But the winds would not have Fr. Kircher land in Leghorn, and a sudden storm forced the ship to Corsica, and then and a second attempt, to Civitavecchia, the main port of Rome.

Fr. Kircher could not miss the opportunity to visit the Eternal City, so he set out on foot for the forty mile journey. When he reached the Jesuit House in Rome, he found to his amazement that he was expected there; his petition to change his assignment had succeeded. "He was to be assigned to the Jesuit College, the hub of the whole Jesuit Order, with a special commission to study hieroglyphs. This was to be his home until his death."³

Fr. Kircher had a personality that rivaled Galileo. He was a great presenter of museum shows and demonstrations.⁴ He was a great language expert. He was the first to successfully translate the hieroglyphs of Egypt, using his knowledge of the Coptic language. He was also the great translator of the obelisks that had remained buried for nearly a thousand years in Rome from the time of the Sack of Rome in the 400's until the 16th and 17th centuries.

³ Athanasius Kircher, *A Renaissance Man and the Quest for Lost Knowledge*, pg. 13, by Joscelyn Godwin, 1979.

⁴ (a) Some have accused Fr. Kircher of dabbling in alchemy, and using alchemical elements in his expositions. Actually, Fr. Kircher was a strong condemner of alchemy. "He [Fr. Kircher] grouped alchemists into four classes: (1) those who believe transmutation impossible ... but conduct chemical experiments for other purposes; (2) the metallurgists; (3) sellers of imitation gold and silver; (4) those who for personal gain fraudulently pretend to achieve transformation. He himself was of the first category..." (*Athanasius Kircher, A Renaissance Man and the Quest for Lost Knowledge*, pg. 85 by Joscelyn Godwin, 1979.)

(b) "In theory such a transmutation is possible but in practice I [Kircher] think it could only be accomplished with the help of angels or devils." (*The Great Art of Knowing*, pg. 44, ed. Daniel Stoltzenberg, 2001.)

(c) "His rejection of alchemy brought him hostility on the part of alchemists and believers in the science which rather darkened his last years: never before had he met real opposition to his ideas." (*The Great Art of Knowing*, pg. 44, ed. Daniel Stoltzenberg, 2001.)



Amazingly, Father Kircher discovered that the hieroglyphs of these obelisks referred to a Trinitarian God and acknowledged the “Pre-lapsarian” wisdom handed down from Adam.⁵ The obelisks recorded the ancient Egyptian longing to return to that religious wisdom of the contrite Adam, belief in the Trinitarian God and the waiting for the virgin birth of the Messiah. Until Fr. Kircher solved the riddle of the hieroglyphs, more than two thousand years had slipped away. When Caesar Augustus conquered Egypt, even the Egyptians had lost their knowledge of the secret priestly language.

“Thus the hieroglyphic legacy that Kircher attempted to unravel was a mixed one. It contained the pure Adamic wisdom, rediscovered by Hermes Trismegistus, but that wisdom was contaminated by later Egyptian priests who mixed it with superstition. Trismegistus’ work was not in vain, however, for he left behind the obelisks on which future wise men would be able to read the ancient truths. The sages of ancient Greece, for example, beginning with Orpheus, the founder of Greek religion, and followed by luminaries such as Pythagoras, journeyed to Egypt, imbibed the wisdom of the hieroglyphs and carried it back to their homeland.”⁶

The Church embraced these prophetic obelisks. Father Kircher influenced the installation of the Colonnade surrounding the obelisk at St. Peter’s Square.⁷ He advised Bernini and translated

⁵ “Identifying parallels between Judeo-Christian teachings and the supposedly ancient pagan documents, they argued that whatever seemed wise or virtuous in pagan philosophy had been borrowed from Moses (or, less commonly, earlier Hebrew patriarchs). For the Church Fathers, the concept of the *prisca sapientia* was an apologetic strategy to commend Christianity to adherents of pagan philosophy.” (*The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, pg. 130, Ed. Daniel Stoltzenberg, 2001.)

⁶ *The Great Art of Knowing*, pg. 128, ed. Daniel Stoltzenberg, 2001 (Reference: *Oedipus Aegyptiacus*, tom. 2, vol. 1, 151-66.)

⁷ (a) Fr. Kircher influenced Bernini’s art especially in the use of anthropomorphic proportions of his buildings and squares. St. Peter’s Colonnade and San Andrea al Quirinale’s façade are similar to the example of Fr. Kircher’s anthropomorphic proportion of Noah’s Ark drawings. (see *Arca Noe*, Fr. A. Kircher, 1675.)

(b) “Bernini’s synthesis of theological and anthropomorphic symbols rests on Jesuit ideas. He follows Bellarmino’s recommendations as well as other more subtle hermetic principles.” (For an excellent paper on the anthropomorphic elements of Bernini’s art, see the web site: <http://www.arthistory.su.se/bernini.htm> , page 11 of 15.)

(c) Bernini’s design of St. Peter’s Colonnade and San Andrea, while primarily anthropomorphic, are also geocentric symbolisms, though patterned on Tycho de Brahe’s putative elliptic movements of planets circling the sun

the elephantine obelisk in front of Santa Maria Sopra Minerva Church. He also translated the obelisk of the Plaza Navona. This Bernini designed fountain (surrounding the obelisk) has a plaque dedicated to Father Kircher. The theme of the Bernini fountain is taken from Fr. Kircher's book on the world's water / weather systems.⁸

Father Kircher's language skills helped him revive one of Italy's most important shrines. When exploring in the mountains outside of Rome he came to a small village of Mentorella.⁹ Outside of the village, in the hills, was an ancient church that had fallen into ruins. He was able to decipher the writings and saw that here was the place where St. Eustace had his miraculous conversion. This is the very spot where Eustace had hunted down a magnificent elk. At the moment he was ready to release his arrow, an image of the crucifix appeared between the antlers. The voice of God told him that he must become a Christian – the one true Faith. St. Eustace, the most famous and powerful Roman general (formerly known as Placidus), converted immediately. St. Eustace and his wife and children became martyrs and are among the most important saints of ancient Rome.¹⁰

For many centuries the Mentorella shrine belonged to the Benedictine Order. “In that solitude the religious became the angelic consolers of the multitudes of pilgrims who fled to the sanctuary of Our Lady for protection from the enemies of the Faith in times of persecution in Rome.”¹¹

As the centuries of devotion passed by, we read “other historians make mention of the wonderful devotion manifested in olden times by all classes, who flocked there from every part of the globe to pay homage to the Mother of the world's Redeemer”. Mentorella was perhaps the best-known sanctuary of Our Lady in all Italy, and it was visited every year by many pilgrims and pilgrimages. Then tragedy struck in the 14th or early part of the 15th century. The Benedictines abandoned the sanctuary, perhaps because of the continual discord and war between the lords of those lands.” It remained abandoned for 200 years until rediscovered by Fr. Kircher.¹²

which in turn circles the earth. They are also patterned on the Jesuit's teachings that the human body has similar proportions as witnessed in the heavens. (See also the visions of St. Hildegard in her 12th century writings: *Scivias*, and *The Book of Divine Works*.)

⁸ “Kircher, for his part, translated its hieroglyphic inscriptions and summarized them for engraving on the four granite plaques that still decorate the obelisk's base. He probably did a great deal more, for it was his interpretation of the ancient Egyptian texts that guided Bernini's design for the fountain, and the hollow mountain from which the fountain's four rivers gush follow Kircher's ideas about the structure of continents – he believed that all mountains stood dome-like above huge underground reservoir (he called them *hydrophylacia*) that fed the rivers of the world.” Fr. A. Kircher, *The Ecstatic Journey, Athanasius Kircher in Baroque Rome*, Ingrid D. Rowland, U. of Chicago Library, 2000

⁸ *Arca Noe*, Fr. A. Kircher, 1675

⁹ Mentorella is site of the first pilgrimage (Oct. 29, 1978) that Pope John Paul II visited after his election (Oct. 16, 1978).

¹⁰ See his marvelous story in *Martyrs of the Coliseum*, “The Roman General”

¹¹ *Our Lady of Mentorella*, by the Late Rev. Robert Belaney, *The Ave Maria*, Vol. LI., Notre Dame, Indiana, Sept. 29, 1900, No. 13; reprinted on the web site: <http://www.marysyellowstone.com> ; click directly: <http://www.marysyellowstone.com/hope/Our%20Lady%20of%20Mentorella.htm>

¹² *Marian Shrines of Italy*, Ed. Bro. Francis Mary, F.I., Academy of the Immaculate, P.O. Box 667, Valatie NY 12184; Imprimatur: Most Rev. Sean P. O'Malley, OFM Cap., Bishop of Fall River, Mass., USA



Egypt: Fatherland of Paganism and Hieroglyphs

Lactantius, the great “summarizing” Father, who collected from the earlier Fathers, wrote: “But they who occupied Egypt were the first of all who began to look up to and adore the heavenly bodies. And because they did not shelter themselves in houses on account of the quality of the atmosphere, and the heaven is not overspread with any clouds in that country, they observed the courses of the stars, and their obscurations, while in their frequent adorations they more carefully and freely beheld them. Then afterwards, induced by certain prodigies, they invented monstrous figures of animals, that they might worship them; the authors of which we will presently disclose.”¹³

In his Chapter on Paganism, Fr. Kircher presents the title “*The Idolatry Which Came from the West First to Persia and India, Then Later Spread to Tartary, China and Japan*”. He introduces the subject with “There is no cult of the ancient Egyptians and their descendants which isn’t followed today by our modern barbarians, who have changed the worship of sun and moon, or Isis and Osiris, into that of Foto and Chamis. You can find Bacchus, Venus, Hercules, Aesculapius, Serapides, Anubides, and other similar Egyptian gods, whom they worship under various other names.”¹⁴ Describing China, Fr. Kircher continues: [Quoting a book by Fr. Jarric] “ ‘The hamlets, taverns, and forums are full of these astrologers, oreomants, geomants, augurers, conjurers – in short, impostors’. Who could fail to see this place, so full of fortune tellers, as just another face of Egypt?”¹⁵

The history of paganism, and actually a history of the world, was combined by the Jesuits with Biblical history. This is known as “Universal history”¹⁶ which is the method of utilizing first the Bible and then other valid historical sources such as Zoroastrian, Egyptian, Greek,

¹³ *The Divine Institutes, Book II, The Origin of Error, Chapter XIV — Of Noah the Inventor of Wine, Who First Had Knowledge of the Stars, and of the Origin of False Religions*; Lactantius, Fathers of the Church, Logos Library CD; also CUA Press, Vol. 49.

¹⁴ *China Illustrata*, Pg. 121, Fr. Kircher

¹⁵ *China Illustrata*, Pg. 125, Fr. Kircher

¹⁶ “The task of universal history, as described by the ancient Greek practitioner Diodorus, is to record ‘the common affairs of the inhabited world as though they were those of a single state;’ that is, to place the known histories of different civilizations in a single, coherent chronological narrative.” (Quoting Diodorus of Sicily, trans. C.H. Oldfather, vol. 1. *The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, Pg. 131, Ed. Daniel Stoltzenberg, 2001.)

Jewish, Oriental, and other ethnic histories to form a cohesive and unified history. “Universal history” was a distinct method the Jesuits¹⁷ used for two reasons: (1) to help the Jesuits develop in themselves a sympathy for the Pagan by understanding that we were all potentially in the same plight when Adam and Eve sinned in the Garden of Eden. (2) “Universal history” provides a clear, logical and historical teaching tool to convert the Pagans by explaining how they came to be living where they live, believing as they believe, worshiping as they worship and speaking and writing in their particular language.¹⁸

“Universal history” begins with Adam and Eve. Adam and Eve sinned and were cast out of the garden. From Adam and Cain descend two lines of descendents. The contrite Adam and Seth’s line tried to be sons of God. Cain’s line generally fell into witchcraft, idolatry, and magic. The descendents of Seth attempted to remain true to the wisdom of God. Gradually the descendents of Cain overwhelmed the rest of the world. When God destroyed the world by the flood, we discover that Noah’s son, Cham (Ham), had assimilated Adam’s “pre-lapsarian wisdom” to the evil wisdom of Cain. After the flood, it is Cham’s descendents who settled Egypt. Among them were Misraim¹⁹ (“Egyptus”), the founder of Egypt²⁰, Nimrod, who built the tower of Babel, and Hermes Trismegistus, the famous high priest of Egypt also known as Thoth. This pre-lapsarian wisdom, handed down by Adam through Seth’s line, became known as the ancient theology or “prisca theologica”. The misplaced, secularized research of this “prisca theologica” was the fuel of the Renaissance.²¹

¹⁷ “...Fr. Denis Petau (Petavius), early in the following [17th] century, composed his great work on Chronology, laying down the exact basis in this respect for Universal History, both sacred and profane. [*Ratio Temporum*, Paris, 1632]”. (*Loyola and the Educational System of the Jesuits*, pg. 168; Rev. T. Hughes, S.J., McCaffrey Publishing.)

¹⁸ “Kircher constructed a universal history of pagan culture and wisdom. At the heart of these works was a narrative, painstakingly constructed from many sources, about the origins of truth and superstition and their dissemination through time. This historical narrative provided Kircher with a unifying principle that enabled him to explicate the world’s diverse religions and philosophies, both true and false, within a coherent Christian framework.” (*The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, Pg. 127, Ed. Daniel Stoltzenberg, 2001.)

¹⁹ “For these and some other causes, a flood was brought upon the world, as we have said already, and shall say again; and all who were upon the earth were destroyed, except the family of Noah, who survived, with his three sons and their wives. One of these, by name Ham, unhappily discovered the magical act, and handed down the instruction of it to one of his sons, who was called Mesraim, from whom the race of the Egyptians and Babylonians and Persians are descended. Him the nations who then existed called Zoroaster, admiring him as the first author of the magic art; trader whose name also many books on this subject exist. He therefore, being much and frequently intent upon the stars, and wishing to be esteemed a god among them, began to draw forth, as it were, certain sparks from the stars, and to show them to men, in order that the rude and ignorant might be astonished, as with a miracle; and desiring to increase this estimation of him, he attempted these things again and again, until he was set on fire, and consumed by the demon himself, whom he accosted with too great importunity.” (Chapter XXVII — *Ham the First Magician*, Book Four; Clement of Rome, under: Pseudo Clementine Literature, Logos Fathers of the Church, Catholic Edition, Logos Library, 2001. Note: “Pseudo Clementine Literature”, while not sure of the precise author, the text is accepted as an authoritative sermon or writing during Pope Clement’s Pontificate.)

²⁰ “Chapter 10 of Genesis records that the East was populated by descendents of Noah’s son Ham (Cham): one son, Misraim or Aegyptus, was the ancestor of the Egyptians.” (*The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, pg. 111, Ed. Daniel Stoltzenberg, 2001.)

²¹ “But Kircher wrote from the perspective of a committed Catholic. By demonstrating the unity of sacred and profane history, he defended the accuracy of the Bible and supported the Universalist claims of the Catholic Church. In the face of mounting skepticism from Protestant scholars, he maintained the tradition of the Church Fathers with regard to the *prisca sapientia*. More specifically, Kircher was a member of a proselytizing order, and his universal history had practical implications in the missionary context. The notion that all peoples, even those mired in superstition and idolatry, preserved elements of antediluvian wisdom enabled Jesuit missionaries to form relatively

Father Kircher was the world's foremost expert on Egypt. His knowledge of "universal history", biblical history, Divine Revelation, theology, twenty-eight different languages, and various sciences gave him a tremendous advantage in translating hieroglyphs. The interesting thing about hieroglyphs is that it was a secret language developed by Hermes for the exclusive use of the high priests.

There were three Hermes.²² The original Hermes was really Henoch (Enoch). "And Henoch walked with God."²³ Centuries before the flood, Henoch built the first pyramids in what is now Egypt. His pyramids were monuments dedicated to the pre-lapsarian wisdom. Hermes attempted to memorialize in perpetuity the pre-lapsarian wisdom that Adam handed down. This is no ordinary wisdom, but is that wisdom Adam had received from God by infusion, and also given directly to him by God prior to his sin. Adam taught his children this original revelation. Henoch preached that humans should strive for this wisdom and to the return back to God. "And Henoch walked with God in Cain's city". He built the original pre-flood pyramids, and permanently inscribed Adam's pre-lapsarian wisdom onto them in hopes to lead mankind back to the original wisdom of God. But mankind did not follow. With the destruction of the world by God's flood, Hermes' pyramids of truth were lost forever. After the flood Cham's descendents settled in Egypt. Though Henoch's pyramids were gone, the foundations remained. On these very same foundations, a son of Cham named Misraim (Egyptus) and his tribe reconstructed new pyramids.²⁴

sympathetic judgments of the traditions of the Indians, Chinese, and other potential converts. For at least a generation after Kircher's death, the concept of *prisca sapientia* continued to inform the Jesuits' missionary strategy, particularly in China, until their doctrine of 'accommodation elicited charges of heresy from other Catholics, resulting in a formal condemnation in 1700." (The Great Art of Knowing, *The Baroque Encyclopedia of Athanasius Kircher*, Pg. 134, Ed. Daniel Stoltzenberg, 2001.)

²² Though Fr. Kircher writes that there were only three Hermes, Lactantius claims there were five. Trismegistus was the fifth according to Lactantius – "Now let us pass to divine testimonies; but I will previously bring forward one which resembles a divine testimony, both on account of its very great antiquity, and because he whom I shall name was taken from men and placed among the gods. According to Cicero, Caius Cotta the pontiff, while disputing against the Stoics concerning superstitions, and the variety of opinions which prevail respecting the gods, in order that he might, after the custom of the Academics, make everything uncertain, says that there were five Mercuries; and having enumerated four in order, says that the fifth was he by whom Argus was slain, and that on this account he fled into Egypt, and gave laws and letters to the Egyptians. The Egyptians call him Thoth; and from him the first month of their year, that is, September, received its name among them. He also built a town, which is even now called in Greek Hermopolis (the town of Mercury), and the inhabitants of Phenae honour him with religious worship. And although he was a man, yet he was of great antiquity, and most fully imbued with every kind of learning, so that the knowledge of many subjects and arts acquired for him the name of Trismegistus. He wrote books, and those in great numbers, relating to the knowledge of divine things, in which he asserts the majesty of the supreme and only God, and makes mention of Him by the same names which we use – God and Father. (Chapter VI. – *Of Divine Testimonies, and of the Sibyls and Their Predictions*, Lactantius, Father of the Church.)

²³ Genesis 5.22

²⁴ "Following Arabic sources, he [Kircher] reported that the original pyramids were erected by the first Hermes – who was none other than the biblical Enoch – and their inscriptions recorded the primordial wisdom of Adam. The Flood lay waste to the original pyramids, and on their foundations Ham and his followers erected new ones, this time engraved with corrupt teachings. In time, a reformer appeared in Egypt, the second Hermes, called Trismegistus (known to the Latins as Mercurius, the Egyptians as Thoth, and the Arabs as Idris), who attempted to return his people to the true wisdom and religion of the patriarchs. To preserve the pure teachings that he had recovered, Hermes Trismegistus invented a new medium, the obelisk; to protect the sacred teachings from the profane masses, he invented a new form of writing intelligible only to the priests, the hieroglyphs. In fact, the obelisk was both medium and message: the stone on which hieroglyphs were carved was itself a hieroglyph,



Most of Cham's descendents began practicing anew the same pre-flood paganism of astrology and animal worship. (Note the human / animal combinations of Egyptian gods.) The notable exception, Hermes Trismegistus, strove for a return to the original wisdom of Adam. He is the second Hermes. Hermes Trismegistus turned away from Cham's old lies. Surrounded with idolatry, and perversion, Hermes (Hormuz)²⁵ developed a secret language (hieroglyphs) for his high priests who would recover and hopefully preserve the tradition of original wisdom, and would pray and work to prepare mankind for the Messiah, born of a Virgin, the Son of the Triune God. Hermes directed the carving of obelisks in this secret language. Only the priesthood would be able to decipher the true meaning of the obelisks. Surrounded with idolaters, it would be too dangerous to directly reveal what the obelisks meant; they would surely be destroyed.

Hermes created the obelisk upon which he had engraved a hieroglyphic language that had four levels of meanings. The first level was for the unlettered people who could just look at it symbolically and understand a basic and unlettered meaning. There is a second level of understanding of hieroglyphs that dealt with natural theology or philosophy; then there was a third level equivalent to a moral theological understanding of hieroglyphs. Finally the highest level of hieroglyphs is the sublime or anagogic understanding which is highest spiritual understanding. This is the sublime secret symbolism meant for only the priests to understand. Hermes (2nd) had erected his obelisks around the time of Abraham.²⁶

encoding in its geometry divine mysteries about the relation of the one and the many: Its apex, Kircher explains, represents the primal Unity from which proceeds, first, duality (the two pairs of lateral lines that radiate from the apex), then the ternary (the triangle faces of the top) and the quaternary (the four-sided base)." ([Referring to Kircher's *Obeliscus Pamphilius*] *The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, pg. 128, Ed. Daniel Stoltzenberg, 2001.)

²⁵ The "Straits of Hormuz" means "Straits of Hermes".

²⁶ "One of his [Ham's / Cham's] descendants was the wise Hermes Trismegistus, second of that name and a contemporary of Abraham." (Pg. 27, *Athanasius Kircher, A Renaissance Man and the Quest for Lost Knowledge*, Joscelyn N. Godwin, 1979.)

But unfortunately over time, no one remained true to the original wisdom, and all memory of the hidden mysteries of the hieroglyphs had faded away.²⁷ Now the third²⁸ Hermes appears. (He may have been the grandson of Hermes Trismegistus.) To him is credited the “hermetic arts” or diabolical magic. The satanic priests who opposed Moses actually knew this diabolic magic to cause their staffs to change into snakes. They learned these diabolic arts from the occult knowledge that came directly from Cham, who combined the pre-lapsarian wisdom of Adam with the magic of Cain. Hermes (3rd) codified this magic on his own obelisks and priest’s chambers.

When the Romans came to conquer Egypt it was more than a thousand years later and no one, not even the Egyptians, knew what the hieroglyphs meant anymore, not even the high priests.

The conquerors of Egypt (30 BC) would bring obelisks back to Rome. They remained a mysterious ancient collectible until Fr. Kircher translated them in the 1600’s.

In the 1820’s, Jean François Champollion translated the Rosetta stone. Though dated from the 2nd century BC, and not from the era of the obelisks, Champollion claimed a “newer, improved” method of interpreting. Studying Father Kircher’s Egyptian alphabet book, he then translated the Rosetta stone but claimed that it had no further meaning than the basic and fundamental one that would work for the peasants.²⁹ Supposedly a more sophisticated rendering, it was in fact a removal of the three upper levels of translation that Fr. Kircher clearly proved as valid. This is now the level to which hieroglyphic translation has descended. Modern Egyptologists tend to gloat that Fr. Kircher was woefully incorrect in his interpretations. Nevertheless, they are still willing to admit they don’t know how deep the meanings of the obelisks are.³⁰

The Rosetta stone is still championed by the British Museum and is a standing subtle discredit to Father Kircher. Father Kircher had the advantage of knowing the theology and the spiritual errors of the Egyptians so that it was very clear what the sublime hieroglyphs really meant. On one occasion in Rome, Father Kircher translated an obelisk that had been broken and was lying in the mud. Three sides were visible. With his theological background, and a thorough understanding of universal history, combined with his knowledge of the Coptic language, Father

²⁷ “Alas, relates Kircher, Hermes Trismegistus’ reforms did not take root, and ‘with the passage of time, as is accustomed to happen, [the hieroglyphic doctrine] was corrupted by the priests and turned into the nursery of every superstition. [*Obeliscus Pamphilius*] Thus the hieroglyphic legacy that Kircher attempted to unravel was a mixed one. It contained the pure Adamic wisdom, rediscovered by Hermes Trismegistus, but that wisdom was contaminated by later Egyptian priests who mixed it with superstition.” (*The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, pg. 128, Ed. Daniel Stoltzenberg, 2001.)

²⁸ Lactantius shows five Hermes, another reference showed three Hermes, with Henoch (Enoch) being the first. Most of the articles refer to only two Egyptian Hermes.

²⁹ “Appropriately, when Jean-Louis Champollion finally began to read the Rosetta Stone’s Egyptian inscriptions, his annotated copy of Kircher’s *Coptic Forerunner (Prodromus Coptus)* (now in the Bibliotheque Nationale in Paris) was at his side.” (*The Ecstatic Journey, Athanasius Kircher in Baroque Rome*, pg. 87, Ingrid D. Rowland, U. of Chicago Library, 2000.)

³⁰ Note how Jocelyn Godwin sums up the current state of hieroglyphic translation: “Who knows but that the hieroglyphs, like the Book of Genesis [sic], do contain other levels of meaning as yet undeciphered, and that these will prove to correspond more closely to Kircher’s lofty interpretations? (*Athanasius Kircher, A Renaissance Man and the Quest for Lost Knowledge*, pg. 6, by Joscelyn Godwin, 1979.)

Kircher was able to accurately predict what the buried side would look like prior to it being raised out of the mud.³¹

Today the understanding of hieroglyphs is obscured by the modern secular Egyptologists who have rejected Father Kircher's Catholic and Jesuit method of translating.

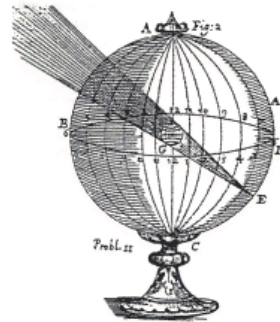


Fig. 5: Sfera di vetro.

The Role of Astronomy, and How It Helped Convert China

Needless to say, Father Kircher was an astronomer and geocentricity expert. The Jesuits were able to show not only scientific proofs of traditional geo-centricity but also the theological tie-in to geo-centricity. For example, by comparing scientific research with Divine Revelation in researching the Holy of Holies, the Jesuits found that the tabernacles dimensions represented a fullness of a “four square” kind of universe. The Holy of Holies (20 cubits high, 20 cubits wide, 20 cubits long)³², and later, St. John's Apocalyptic vision of a “foursquare” New Jerusalem³³ reflected this universal fullness by square shapes. The dimensions of the universe were theologically placed in these designs. Other symbolisms in the temple also relate to a geocentric view of the world, such as the Ark of the Covenant – taken from Noah's Ark.³⁴

³¹ “For Kircher, the point of learning Coptic was simple: it descended, he claimed, from ancient Egyptian, and hence held the answer to deciphering the hieroglyphs. His book's full title made both the connection and his own progress with decipherment clear to one and all: *‘The Coptic, or Egyptian, Forerunner... in which Both the Origin, Age, Vicissitude, and Inflection of the Coptic or Egyptian, Once Pharaonic, Language, and the Restoration of Hieroglyphic Literature Through Specimens of Various Paths of Various Disciplines and Difficult Interpretations Are Exhibited According to a New and unaccustomed Method.’* (*The Ecstatic Journey, Athanasius Kircher in Baroque Rome*, Ingrid Rowland, U. of Chicago Library, 2000.)

³² *III Kings 6:20* : “The interior of the inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high; he overlaid it with pure gold.”

³³ *Apoc. 22, 16*. “foursquare, and the length thereof is as great as the breadth”.

³⁴ “And the structure's [the ark] terminating in a cubit is the symbol of the advancement of the righteous to oneness and to ‘the unity of the faith’. – And the table which was in the temple was six cubits; and its four feet were about a cubit and a half. – They add, then, the twelve cubits, agreeable to the revolution of the twelve months, in the annual circle, during which the earth produces and matures all things; adapting itself to the four seasons. And the table, in my opinion, exhibits the image of the earth, supported as it is on four feet, summer, autumn, spring, winter, by which the year travels. Wherefore also it is said that the table has ‘wavy chains’; either because the universe revolves in the circuits of the times, or perhaps it indicated the earth surrounded with ocean's tide.” (*The Mystical Meanings in the Proportions of Numbers, Geometrical Ratios, and Music. The Stromata, or Miscellanies; Book VI, Chapter XI, Clement of Alexandria.*)

By far, the most important aspect of the Jesuit's astronomy was as the Pope's loyal defenders of the Faith. The Jesuits grew to become the greatest teaching organization ever seen on the face of the earth. At the time of their suppression, over eight hundred colleges and missions were teaching the Faith, converting pagans, staving off Protestantism, and correcting the errors of the new sciences that were attacking Divine Revelation. Astronomy was being used by "free-thinkers" to challenge directly the authenticity of Holy Scripture. In order to remove all doubts that science and the Bible are perfectly compatible, and more specifically, that the Bible is without error, the Jesuits became the greatest astronomers of their time. Their observations, instruments and discoveries were unrivaled.

Most of the Jesuits followed the astronomical hypothesis of Tycho de Brahe, a contemporary of Galileo. Tycho de Brahe was Denmark's Royal Astronomer. His biblical-conforming theory held that the sun orbits the fixed, immovable earth, and the planets orbited the sun in union with its daily orbit around the earth.

I believe that if the Jesuits had the advantage of the astronomical discoveries of our day, (with the recent discoveries of more than 90 stars³⁵ orbiting "nothing" – black holes³⁶?), they would have backed away from Tycho, and continued using the other biblically-conforming Ptolemaic / Aristotelian model with its ellipses and retro-grade motions. The visible scenario of these ninety new "wandering stars" or planets (not in our "solar" system) orbiting "nothing" is another reason we should reject Newton's basis for rejecting Ptolemy.³⁷ Once again, the retrograde motions of our planets can be confirmed in geocentric terms. We could dedicate the rest of this paper to Fr. Kircher's and the Jesuit's geocentric defense of Scripture, but that is not the purpose of this paper. We will leave that subject for another paper.³⁸

³⁵ When a star is orbiting, it is classically known as a planet. The word "planet" comes from the Greek for "wandering star". "No formal definition of the word "planet" has been accepted by the astronomical community. (*What is a Planet?* Gibor Basri, UC Berkeley. <http://astron.berkeley.edu/~basri/whatsaplanet.htm>)

³⁶ Black holes are showing up everywhere! Even galaxies appear to be formed about a black hole. [From NASA....] "The research found evidence that as many as 200 million supermassive black holes and even more small, star-sized black holes existed in the early universe, which is thought to be between 12 billion and 15 billion years old. Scientists have grown to suspect that black holes exist at the centers of most or all galaxies, but it is not known when they developed or whether they have increased or decreased in number or intensity since then. The new study 'is the deepest and most comprehensive look we've had at the distribution of black holes and the variety of behavior in them,' said Harvey Tananbaum, director of the Chandra X-ray Center." (*Black Holes Abundant, Varied in Early Universe, Detailed Study Shows*, by Robert Roy Britt, Senior Science Writer, posted: 01:00 pm ET, 13 March 2001, [wysiwyg://8://www.space.com/science.../astronomy/chandra_mystery_010313-1.html](http://www.space.com/science.../astronomy/chandra_mystery_010313-1.html))

³⁷ These observations have been going on, uninterrupted for several years. "Yet cross-checks between observers bolstered the claims, as did the fact that each star has stayed faithfully on its putative orbital track for years." (*Does 51 Pegasi's Planet Really Exist?* By Joshue Roth, Adapted from *Sky & Telescope*. <http://exoplanets.org/no51pegb.html>)

³⁸ For a thorough discussion on the latest discoveries of orbiting stars see the web site: "*Archive of Webcast of the KH 15D Press Conference*" from Van Vleck Observatory, Wesleyan University, (2002), made up of an international observing campaign: Wesleyan U., Connecticut College, USNO – Flagstaff, Maidanak Observatory, MPIA-Heidelberg, Wise Observatory-Tel Aviv U., UC Berkeley, Colgate U., U. of Hawaii-Hilo, NASA-Ames. (From the internet.)



Before leaving this subject, we should recall that the suppression of the Jesuits was prompted by the “rights of man” illuminists and Masons. When the Jesuits were suppressed in 1773 the Church lost her first line of defense in the “war of science against the Church”. The crime of their suppression is one of the worst in the world. Within one generation, the new “scientifically” educated youth embarked on wholesale revolution. The Reign of Terror in France, in 1796, was led by the first generation of non-Jesuit educated men. Every monarchy in Europe fell to revolution. Replaced with Republican, anti-Catholic governments, Europe was changed forever. South America and Central America followed suit. By the end of 1850, the Masons had revolutionized every Catholic country in Europe and the America’s. Science was “enthroned” as the state religion. Heliocentricity became “fact”; and the Galileo Award became the highest Masonic award for outstanding “citizenship”. In order to understand the depths of our modern malaise, it is necessary to peel off the layers of fabrication. The early Jesuits knew what they were up against. They knew the truth. Let us learn from them.



China: Its Four Conversions, and Its Connection to Egypt

Father Kircher’s knowledge of China is most interesting. Did you know that China³⁹ has had four Catholic conversions? But before the conversions, the question of how paganism spread

³⁹ I referred to China in the same manner that the Jesuits referred to it. China is not limited to just Cathay. If we were to limit our discussion to Cathay proper, we would only refer to its three conversions. But when referring to China in the broad sense, it includes Tartary also, and other smaller conquered countries. This is explained in a letter from Fr. Nicolas Trigaut, S.J., when he summarizes the Chinese explorations of Fr. Benedict Goes, S.J. (1605). “I will briefly explain how so much confusion has arisen about the genuine location of Cathay. Marco Polo, Haythou the Armenian, and the Chinese records themselves say that in 1256 A.D., the Great Cham of the Tartars, variously called Cublai, Ulcam, or Uncam, broke through the Chinese walls and seized the whole Chinese Empire, which at that time was divided into two kingdoms. The northern was called Cathai, and the southern was Mangi. At that time the Northern Kingdom and the regions beyond the Great Wall were called Cathay. Therefore, when the Tartars and Saracens conquered the Chinese Empire and created a universal empire called Cathay, the names of the adjacent kingdoms outside the wall were forgotten.”

into China needs to be answered. Fr. Kircher covers this subject in his book “*Eodipus*”. He writes: “In the first book of my *Eodipus* it is told how Cham first came from Egypt to Persia and then planted colonies in Bactria. We understand that he was the same as Zoroaster, the king of the Bactrians. Bactria is the farthest kingdom of the Persians and it borders on the Mogor or Indian empire. It is opportunely situated for the colonization of China, which was the last place on earth to be colonized. At the same time the elements of writing were instituted by Father Cham and Mercury Trismegistos, the son of Nasraimus [Misraim?]. Although they learned them imperfectly, they were able to carry them to China. The old Chinese characters are a very strong argument for this, for they completely imitate the hieroglyphic writings. First the Chinese constructed the characters from things of the world. Then the chronicles teach, and the form of the characters amply demonstrate, that like the Egyptians, they formed their writing from pictures of animals, birds, reptiles, fishes, herbs, branches of trees, ropes, threads, points, then later developed a more abbreviated system, which they use right down to the present date.”⁴⁰

China experienced its first conversion when the apostles St. Thomas, Phillip and Bartholomew introduced the Faith to the East.⁴¹

Christianity had continued from the time of the apostles even though it had been infected and suppressed in the 400’s by an influx of Arianism and Nestorianism. The Moslems came to western China in the 600’s. In the 700’s Chinese Catholics had been practicing their Faith in secret for over a century.⁴²

Father Kircher writes about a famous marble tablet discovered in 1625 in the City of Siganfu. It had been buried for many centuries. This monument was carved in 782; it describes China’s history showing that in the year 636 Catholic missionaries from Syria converted China. This Syrian branch of the Church had great success in converting the royal family of the Tam (Tan) dynasty.⁴³ The Siganfu stone recalls that there were numerous crosses and Catholic churches and shrines throughout China.

[Excerpt from *The Road to Cathay or China*, by Fr. Benedict Goes, S.J. according to Fr. Nicolas Trigaut. See map of Journeys] (*China Illustrata*, Fr. A. Kircher, S.J. pg. 57.)

⁴⁰ *China Illustrata*, A. Kircher, S.J., pg. 214.

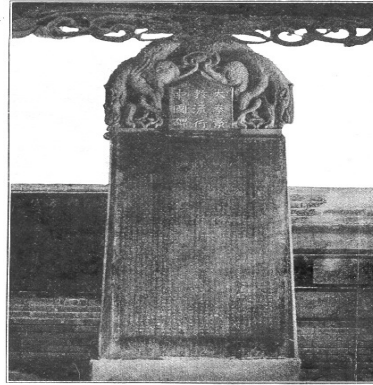
⁴¹ “This is shown by the gospel seed carried to China at the very beginning of the Christian Faith, either by the Apostle Thomas, whom we will discuss later, or by his successors. This church was zealous from the beginning, and enjoyed a great harvest of souls, but after a while it cooled off, perhaps because of the evilness of men or abominable luxuries of life, or perhaps due to the influence of different pagan rites, or lack of pastors. The vine withered away from the path of true Faith and fell into great error. Finally, Divine Mercy had pity on the ruin of so many souls and at the predetermined times sent apostolic men to replace the trampled vines with new ones, and to tend them. **It will be shown later how this event happened four times in the Chinese Empire.**” *China Illustrata*, Fr. A. Kircher, S.J. pg. 4.

⁴² [Referring to the Emperor Docao, also called Coazum or Cum, c. 651 AD] “He ordered for there to be churches in all the provinces and he honored Olo Puen with the title of Bishop of the Great Law Which Rules the Kingdom of China. Then the Law of God was preached in the ten provinces of the Chinese Empire and the kingdom enjoyed great peace. All the cities were filled with churches and the houses flourished with the happiness of the gospel.”

[From the Sino-Syrian monument] (*China Illustrata*, Fr. A. Kircher, S.J. pg. 27.)

⁴³ “Concerning the Succession of Kings Mentioned on the Monument: “The year in which the evangelist Olo Puen first came from Judea to China was according to the Chinese calendar about **636 AD**, the time when illustrious King Tai cum ven hoam ruled China.

“In **651AD**, when Tai cum ven hoam died, his son Caozum succeeded and appointed Olo puen as bishop of the Great Law, by which the kingdom was governed.



They were known as Worshippers of the Doctrine of the Cross. In the 600's and 700's, during the Tam (Tan) dynasty, "all the cities were filled with churches and houses that flourished with the happiness of the Gospel."

In the 1200's there is a third conversion of China, mostly in Tartary where the Faith had "successively declined and flourished right up to 1253 AD"⁴⁴. "At the time of Marco Polo, in 1286 A.D., there were many Christians in Tartary. The use of the veneration of the cross flourished, as the eye witness Polo himself testifies."⁴⁵ The Armenian royal priest, Haythou, who was the brother of the King of Armenia, came to China to both preach and to solicit help for Armenia and the Holy Land. Moslems had invaded Armenia. Haythou traveled to the king of Tartary to request help to repel the Moslems out of Armenia and to free the Holy Land. The king of Tartary converted and sent his own brother, Haolon, to lead this Tartar / Chinese Crusade. Together they returned to Armenia, leading a large army from China. With the assistance of the loyal Armenians the Crusade freed Armenia, Persia and the Holy Land from the Moslems. This Armenian / Tartary / Chinese Crusade was "fortunate enough to conquer all the Holy Land as far

"In **699 AD**, Xim lie succeeded Caozum and administered the Chinese Empire. First of all, the Bonze priests of the Pagoda made an insurrection against the Christian Law in Honam Province, and in 713 AD some private citizens persecuted it in Sieno in the old royal court Van vam, which they say was Siganfu in Xensi Province.

"In **719 AD**, ruling after Zim lie was the King Kiuen cum chi tao, who through John the Bishop restored the Law which had been persecuted by the "dragons beard". The Chinese interpreter and commentator says this refers to the story of an ancient king who flew through the air seated on a dragon. The king's companions who followed him into battle, made the dragon fly with their weapons by pulling hairs out of his beard, and kept these hairs in memory of their king. This so affected these superstitious people that to this day they use no other symbol for the Chinese Empire. They painted dragons everywhere, on clothes, books, pictures, and all public monuments.

"In **757 AD**, the Chinese Empire was ruled by Ca cum nen men, with the greatest felicity for the whole realm. The Gospel was taught. During the reign of this king an expedition came from Judea under the leadership of a priest named Kie ho. It is said that he reached China by sea, guiding his ship by the stars.

"In the year **764 AD**, King Tai cum ven vu ascended the imperial throne. He propagated the Christian Law, as the context shows.

"In **781 AD**, Kien cium xim ven vu ruled the Chinese Empire. He was a just, kind king who did good to everyone and was zealous for the Divine Law. When he ruled, a priest came from India, today called the Magor (sic) Kingdom, to preach the Gospel. He was received with great honor by the king just as the context of the writing shows. He was king when this inscription was made.

"This is the succession of the kings of the holy Gospel of Christ in China", *China Illustrata*, pg. 35-6, Fr. Athanasius Kircher.

⁴⁴ *China Illustrata*, Fr. A. Kircher, S.J. pg. 89.

⁴⁵ *China Illustrata*, Fr. A. Kircher, S.J. pg. 32.

as the Egyptian desert.” It is part of the heritage of the Armenian quarter in Jerusalem. The Khan’s brother, Haolon, married the sister of Haython. This royal family of Armenia is descendent of one of the three kings of the Orient.⁴⁶

“China remained given over to its ancestral worship of idols until 1542 A.D., when a new light shone on them. God chose St. Francis Xavier as an apostle for the salvation of the Indians, and this man sowed the seed of the- Divine Word on all the shores of the unexplored world, and there was a great harvest of souls. He brought Christianity to Japan, an island almost completely unknown to the world, and then he devoted his mind to converting the Chinese. He did everything possible to fulfill this prayer, but Divine Providence willed otherwise. He was on Sanicer, an island close to the Chinese shore, trying to obtain the change to enter China, when he contracted a fever, and full of merits because of his labor for Christ, he returned to his Creator to receive his reward of eternal blessedness.”⁴⁷

In 1620 Fr. Ricci arrived in China and began its fourth conversion. He was a student of Fr. Clavius, the original and perhaps greatest of all Jesuit scientists. It is important to know how Father Clavius helped the conversion of China by teaching astronomy to the Jesuits missionaries. Every Jesuit was an astronomer in order to be able to teach and correct the errors of Copernicus and Galileo. As a result of their own training, every Jesuit could predict eclipses and the movement of the planets.

The first thing to understand about being a Jesuit, is that in order to “profess” one’s final vows, the candidate must first demonstrate that he can teach (profess to) others everything he has just finished learning.⁴⁸ He must be able to “profess” in order to be a “professor”.

He must demonstrate that he has mastered, or rather, “surpassed mediocrity” in all subjects.⁴⁹ Astronomy is a fundamental course that is part of the philosophical studies

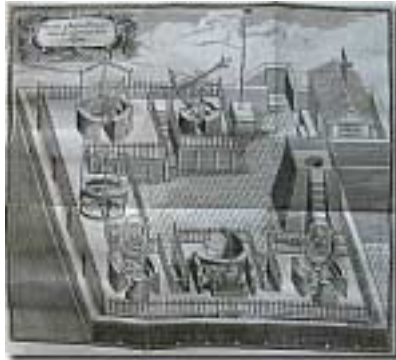
⁴⁶ “Then they turned the army against the land of the Turks and conquered all. After a siege of nine days they conquered Halepu, a very strong, large and rich city. Then they besieged Damascus with equal bravery and spoiled it. Finally they were fortunate enough to conquer all the Holy Land as far as the Egyptian desert. In all these captured kingdoms their single concern was that all fugitive or proscribed Christians and their churches should be restored to their former glory, and the ruined ones were restored at their expense. He was influenced to do this especially because his wife named Doucoscaron, who was a descendant of one of the three kings who came, led by the star, to offer gifts to the infant Jesus. She had been so imbued with Christianity and zeal and desire for spreading the Faith, that she did everything possible to exterminate the impious sect of Moslems and to regain for Christians Palestine and the holy sepulcher of Christ. Haolon also developed such faith that the Christian Law began to be enjoyed freely and with greatest liberty in the nearer parts of Tartary, and in Armenia, Colchis, Turcia, Babylonia, Syria, and Palestine. Many infidels were converted. In Tartary most followed the example of the Great Cham, and people were converted as far away as on the very borders of Cathay.” Sources referred to by Kircher: “All this is confirmed by Saint Antonio (Tem 3, tit. 19, c. 8, s. 1)”; also – “St. Antonino’s cited work contains a letter to St. Louis, King of France, who at that time was occupied in a war against the Moslems on Cyprus...”; also cited is *Speculum Historiale* by Vincent de Beaubais, *The Life of Blessed Odoric*, by Vadingy; and recommended by Kircher is *Vol. One, January Fifteenth, of Lives of the Saints* by Bolland and Hoeschenius; and Matthew Micheu in his book *Concerning Asiatic Sarmatia. China Illustrata*, pg. 86, Fr. Athansius Kircher. (*China Illustrata*, Fr. A. Kircher, S.J. pg. 86.)

⁴⁷ *China Illustrata*, Fr. A. Kircher, S.J. pg. 89.

⁴⁸ “Here then we see, that the capacity to teach is made the criterion of having learned sufficiently well.” *Loyola and the Educational System of the Jesuits*, pg. 157; Rev. T. Hughes, S.J.

⁴⁹ “ ‘Mediocrity’ is defined to be that degree of intelligence, and comprehension of the matters studied, which can give an account of them to one asking an explanation. ‘To surpass mediocrity’ designates the student’s ability to defend his entire ground with such erudition and facility as show him qualified, in point of actual attainments, to

required.^{50 51} Fr. Kircher says that the Chinese astronomers could not even compare to the young Jesuit students. “The Chinese think themselves the most clever of all nations, but even our schoolboys know more about latitude and longitude than they do.”⁵² All Jesuits were qualified to be professors of astronomy, (and likewise – all other courses) at the college level, and at least they tutored or “mastered” the subject for their charges prior to their ordinations.



Father Ricci brought to China a geocentric clock and maps of the world. He, along with the other Jesuits, could predict astronomical events. They could also correct the long-erroneous Chinese calendar. This most impressed the Emperor Hien Lie, who opened up his heart and country to the Faith. His Queen wife was baptized. She took the name of Helen. The prince was baptized and took the name of Constantine, while the Chief Minister was baptized and he took the name of Pan Achilles. The King placed a stone monument in the heart of Peking at the entrance to the royal palace. His edict proclaimed free and full exposure of the Catholic Faith throughout China. A beautiful church in the palace was available to the 80,000 faithful.⁵³

“profess” the philosophy or theology studied. The final degree in the Order, which is that of Profession, requires this competency for all Philosophy and Theology together. Here then we see that the capacity to teach is made the criterion of having learned sufficiently well. Passing through all the grades with this mark of excellence [‘surpassing mediocrity’], the man who, after a general formation of seventeen years, and the requisite development of other qualifications, is then appointed to profess in a chair of higher faculties, has been very much to the manner born of ‘surpassing mediocrity’ and of doing so with the characteristics of a Professor.” Quoting from *the Ratio Studiorum, Loyola and the Educational System of the Jesuits*, pg. 157-8; Rev. T. Hughes, S.J.

⁵⁰ “Physics. One Professor – [teaching] nine hours a week: Mechanical dynamics; the properties of bodies, hydrostatics, hydraulics, aerostatics, pneumatics; the elements of astronomy, light, caloric, electricity, magnetism, meteorology.” *Loyola and the Educational System of the Jesuits*, pg. 277; Rev. T. Hughes, S.J.

⁵¹ “According to this pedagogical tradition, music, together with arithmetic, geometry and astronomy, was one of the mathematical disciplines of the quadrivium which together with the verbal disciplines of the trivium (grammar, logic, rhetoric) composed the seven liberal arts of the encyclopedia that were regarded as essential grounding for training in the higher faculties of philosophy and theology.” *The Great Art of Knowing, The Baroque Encyclopedia of Athanasius Kircher*, pg. 74, Ed. Daniel Stoltzenberg, 2001.

⁵² *China Illustrata*, Fr. A. Kircher, S.J., pg. 98

⁵³ With the renewal of the Faith in China by the Jesuits, the Emperor ordered a “Tartar-Chinese Edict to be placed on the outside walls of the Church he had given them. This is no ordinary Church. It is located in the Royal City, where 80,000 Christians gathered in this “excellent Place for Penetrating Heaven.”

The Edict begins with “A Tartar-Chinese Edict by which approval is given to the Christian Law and is cut on a marble tablet placed as a permanent memorial before the gates of the Temple of our Saviour in the Royal City of Peking, at the Order of Xunchi, the Emperor of the Tartars and the Chinese, in 1650 AD. At the order of Heaven This is cut in Chinese and Tartar letters.” (*China Illustrata*, Fr. A. Kircher, S.J. pg. 95.)

The Inscription concludes: “The Faith first was brought by the Apostle Thomas, and later was widely spread by Syrians during the Tam Dynasty; now for the third time it has been preached verbally and in Chinese books in the

The principle reason the Jesuits were so rapidly accepted in China began four or five centuries earlier when a crazed Emperor had burned all the books, including their astronomical books. Eventually the Mandarins lost their ability to accurately create a Chinese calendar. When the Jesuits arrived, the Chinese calendar was woefully inaccurate. In the meantime, northern Europe was succumbing to Protestantism and Copernican errors. But in God's economy of salvation, China and Mexico provided millions of converts. In Mexico, the conversions escalated after the geocentric miracle of Our Lady of Guadalupe.⁵⁴ In China, the converts escalated after the Jesuits reformed the Chinese astronomical / geocentric calendar. Once this was accomplished, the Emperor then honored the Jesuit missionaries by naming them Mandarins of the royal court. The principal Mandarin of all of China was Fr. Adam Schall. Fr. Kircher had trained Fr. Schall. Fr. Schall's two assistants were Chinese Mandarins who were Catholic converts. They spread the Faith rapidly as more Jesuits came into China.



Father Kircher, with his expertise in languages, discovered how the hieroglyph method of Egypt spread first to Persia, then to India, China, Japan & Cambodia. He was able to show the

Mim Dynasty by St. Francis Xavier and Fr. Matteo Ricci, Jesuits. Great zeal and labor were expended, but this was almost inadequate due to pagan disruptions. The Empire was taken over by the Tartars, and as a reward for our correction of the calendar, The Emperor Hien Lie placed and dedicated this temple to the most high God at Peking at the royal court, in A.D. 1650, which is Yun Chi VII." [This inscription on the Jesuit church can still be seen today, but now it is a meeting hall for the Communist party.] (*China Illustrata*, Fr. A. Kircher, S.J. pg. 96.)

⁵⁴ The stars on Our Lady of Guadalupe's veil reflect the constellations of the morning of Dec. 12, 1531. The Aztec flower centered over her womb symbolizes the "meeting of heaven and earth". Everything in the image encircles our Holy Mother's unborn Christ Child. The constellation "Leo" would be positioned over her womb. The middle star of "Leo" is "Little King" – located in the center of her womb, and Virgo, ever Virgin is over her heart. The constellations and the heavens, with the sun behind her and the moon at her feet – all encircling the Christ Child. (<http://pp.terra.com.mx/~msalazar/lupe-s.html>).

Also of note, Our Lady of Fatima is a very geocentric apparition. Appearances first began on May 13, 1917. May 13 would become the feast day of St. Robert Bellarmine, the prime mover in condemning the errors of Galileo and Copernicus. The appearances ended on Oct. 13, 1917 with the miracle of the moving of the sun – exactly what the Bible and the Jesuits always said. Finally, Lucy warns us that Russia will spread her errors – and now we know that the government of Communist Russia is based upon the erroneous "new mathematics", especially the theory that nothing is fixed – and everything is in relative movement. These are the theories that spawn heliocentrism.

Chinese that all Paganism and idolatry came from Egypt.⁵⁵ The method of writing⁵⁶ attached to that Paganism spread throughout the world.⁵⁷

The first principle of a hieroglyph is to tie it into nature so that the slashes and swoops of the lettering would be drawn in things reflective in the nature that they are trying to express. For instance, the entire figure could be composed of miniature fish or of miniature flowers to indicate the nature of the word as it is being applied to the symbols. Once one understands the hieroglyphs of Egypt, it becomes very easy for them to translate the markings of these other countries. Though easy to understand, and to translate, the pronunciations and linguistics of the Egyptian-based markings range widely. “Any word can have different meanings due to the diversity of characters and pronunciations. A character such as *chun* can be pronounced one way in the Mandarin language, another way in Japan, and still differently in the other kingdoms, yet the meaning of the character is the same. Likewise, one might see the character which expresses the concept *cum*, which means to revere. So I can tell you that one person who knows one of these languages with the characters can get around easily not only in China, but in all the other countries.”⁵⁸

The Paganism that spread from Egypt throughout the world is found in all cultures. Father Kircher was able to correspond with the Mexican missionaries and documented an identical relationship between the paganism and idolatry of Egypt with that of the Aztecs. Among the unifying features in paganism is the assignment of demons to reside in statues so that when pagans worshiped these statues, a devil in that statue would often times respond on behalf of the statue in voices or in actions equivalent to demonic miracles.

There is “nothing new under the sun”. I once had a conversation with a Chinese gentleman who said that you could not convince him to become a Christian because “...the Chinese religion of ancestor worship / Confucianism / Paganism can be traced back 4,000 years. It is older than anything that is Christian.”

Here is the way the Jesuits were able to show the Chinese the truth. By applying the fullness of Catholic teaching, starting with Universal History⁵⁹, the Jesuits showed the pagan Chinese that

⁵⁵ Egyptologist Geraldine Pinch quotes Clement of Alexandria: “In the early third century AD, Clement of Alexandria wrote that ‘Egypt was the mother of magicians’.” (*Magic in Ancient Egypt*, Pg 47, Geraldine Pinch, 1994)

⁵⁶ “The third argument is that they [China] have the same type of hieroglyphic writing as the Egyptians, as we showed in the second part of our *Oedipus*, and the same rites and ceremonies.” (*China Illustrata*, pg. 124., A. Kircher, S.J.)

⁵⁷ “At the same time [as Cham’s descendants are migrating from Egypt to Persia, then to Bactria, which borders India and which is “opportunistically situated for the colonization of China”] elements of writing were instituted by Father Cham and Mercury Trismegistos, the son of Nasraimus.” The three authorities that Fr. Kircher cites are: (1) “*The Book Concerning the Succession of Kings*”, which is among “the Chinese annals that they began to write about 300 years after the flood. The inventor and king at that time was named Fohi.”, (2) “The Elucidative Summary of Chinese Matters, written by Fr. Boym and (3) his own contribution “in the first book of my *Oedipus* it is told how Cham first came from Egypt to Persia and then planted colonies in Bactria”. (*China Illustrata*, pg. 214, Fr. Athanasius Kircher)

⁵⁸ *China Illustrata*, pg. 225; A. Kircher, S.J.

⁵⁹ The use of “universal history” [which is the joining of Biblical revelation with the history of the world] as the most legitimate form of teaching history should not be controversial. Pope Pius X centered his condemnation of modernism on this prevalent error: “Yet it is a fixed and established principle among them that both science and

Christianity is the continuum of that true and original religion of that same wisdom that was given to Adam by God the Father Himself. We could have easily been pagan if it weren't for the grace of God. The Chinese have had the misfortune of many centuries of paganism, but the Faith has shown forth, and is spread throughout the land, practiced by the "Worshippers of the Cross" in spite of ongoing persecution.

Semper Fidelis, John W. DeTar

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history must be atheistic: and within their boundaries there is room for nothing but phenomena; God and all that is divine are utterly excluded." (*Pascendi.*)