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leaving a few chosen brethren entirely out of question. The frantic denunciations of the Craft by Catholic and Protestant writers appear simply ridiculous, as also the affirmation of the Abbe Barruel that everything "betrays our Freemasons as the descendants of those proscribed Knights" Templars of 1314. The Memoirs of Jacobinism by this Abbe, an eye-witness to the horrors of the first Revolution, is devoted in great measure to the Rosicrucians and other Masonic fraternities. The fact alone that he traces the modern Masons to the Templars, and points them out as secret assassins, trained to political murder, shows how little he knew of them, but how ardently he desired, at the same time, to find in these societies convenient scape-goats for the crimes and sins of another secret society which, since its existence, has harbored more than one dangerous political assassin -- the Society of Jesus. The accusations against Masons have been mostly half guess-work, half-unquenchable malice and predetermined vilification. Nothing conclusive and certain of a criminal character has been directly proven against them. Even their abduction of Morgan has remained a matter of conjecture. The case was used at the time as a political convenience by huckstering politicians. When an unrecognizable corpse was found in Niagara River, one of the chiefs of this unscrupulous class, being informed that the identity was exceedingly questionable, unguardedly exposed the whole plot by saying: "Well, no matter, he's a good enough Morgan until after the election!" On the other hand, we find the Order of the Jesuits not only permitting, in certain cases, but actually teaching and inciting to "High treason and Regicide."\*

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\* See "The Principles of the Jesuits, Developed in a Collection of Extracts from their own Authors," London: J. G. and F. Rivington, St. Paul's Churchyard, and Waterloo Place, Pall Mall; H. Wix, 41 New Bridge Street, Blackfriars; J. Leslie, Queen Street, etc., 1839. Section xvii., "High Treason and Regicide," containing thirty-four extracts from the same number of authorities (of the Society of Jesus) upon the question, among others the opinion thereof of the famous Robert Bellarmine. So Emmanuel Sa says: "The rebellion of an ecclesiastic against a king, is not a crime of high treason, because he is not subject to the king" ("Confessarium Aphorismi Verbo Clericus," Ed. Coloniae, 1615, Ed. Coll. Sion). "The people," says John Bridgewater, "are not only permitted, but they are required and their duty demands, that at the mandate of the Vicar of Christ, who is the sovereign pastor over all nations of the earth, the faith which they had previously made with such princes should not be kept" ("Concertatio Ecclesiae Catholicae in Anglia adversus Calvino Papistas," Resp. fol. 348). In "De Rege et Regis Institutione, Libri Tres," 1640 (Edit. Mus. Brit.), John Mariana goes even farther: "If the circumstances will permit," he says, "it will be lawful to destroy with the sword the prince who is declared a public enemy. . . . I shall never consider that man to have done wrong, who, favouring the public wishes, should attempt to kill him," and "to put them to death is not only lawful, but a laud-  
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[[Vol. 2, Page]] 373 JESUIT FATHER MARIANA APPROVES POISONING.

A series of Lectures upon Freemasonry and its dangers, as delivered in 1862, by James Burton Robertson, Professor of Modern History in the Dublin University, are lying before us. In them the lecturer quotes profusely as his authorities the said Abbe (Barruel, a natural enemy of the Masons, who cannot be caught at the confessional), and Robison, a well-known apostate-Mason of 1798. As usual with every party, whether belonging to the Masonic or anti-Masonic side, the traitor from the opposing camp is welcomed with praise and encouragement, and great care is taken to whitewash him. However convenient for certain political reasons the celebrated Committee of the Anti-Masonic Convention of 1830 (U. S. of America) may have found it to adopt this most Jesuitical proposition of Puffendorf that "oaths oblige not when they are absurd and impertinent," and that other which teaches that "an oath obliges not if God does not accept it,"\* yet no truly honest man would accept such sophistry. We sincerely believe that the better portion of humanity will ever bear in mind that there exists a moral code of honor far more binding than an oath, whether on the Bible, Koran, or Veda. The Essenes never swore on anything at all, but their "ayes" and "nays" were as good and far better than an oath. Besides, it seems surpassingly strange to find nations that call themselves Christian instituting customs in civil and ecclesiastical courts diametrically opposed to the command of their God,\* who distinctly forbids any swearing at all, "neither by heaven . . .

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[[Footnote continued from previous page]] able and glorious action." Est tamen salutaris cogitatio, ut sit principibus persuasum si rempublicam opprresserint, si vitiis et faeditate intolerandi erunt, ea conditione vivere, ut non jure tantum, sed cum laude et gloria perimi possint" (Lib. i., c. 6, p. 61).

But the most delicate piece of Christian teaching is found in the precept of this Jesuit when he argues upon the best and surest way of killing kings and statesmen. "In my own opinion," he says, "deleterious drugs should not be given to an enemy, neither should a deadly poison be mixed with his food or in his cup . . . Yet it will indeed be lawful to use this method in the case in question (that he who should kill the tyrant would be highly esteemed, both in favor and in praise," for "it is a glorious thing to exterminate this pestilent and mischievous race from the community of men), not to constrain the person who is to be killed to take of himself the poison which, inwardly received, would deprive him of life, but to cause it to be outwardly applied by another without his intervention; as, when there is so much strength in the poison, that if spread upon a seat or on the clothes it would be sufficiently powerful to cause death" (Ibid., lib. i., c. f., p. 67). "It was thus that Squire attempted the life of Queen Elizabeth, at the instigation of the Jesuit Walpole." -- Pasquier: "Catechisme des Jesuites" (1677, p. 350, etc.), and "Rapin" (fol., Lond., 1733, vol. ii., book xvii., p. 148).

\* Puffendorf: "Droit de la Nat.," book iv., ch. 1.

\*\* "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself. . . . But I say unto you, swear not at all," etc. "But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (Matthew v. 33, 34, 37).

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nor by the earth . . . nor by the head." It seems to us that to maintain that "an oath obliges not if God does not accept it," besides being an absurdity -- as no man living, whether he be fallible or infallible, can learn anything of God's secret thoughts -- is anti-Christian in the full sense of the word.\* The argument is brought forward only because it is convenient and answers the object. Oaths will never be binding till each man will fully understand that humanity is the highest manifestation on earth of the Unseen Supreme Deity, and each man an incarnation of his God; and when the sense of personal responsibility will be so developed in him that he will consider forswearing the greatest possible insult to himself, as well as to humanity. No oath is now binding, unless taken by one who, without any oath at all, would solemnly keep his simple promise of honor. Therefore, to bring forward as authorities such men as Barruel or Robison is simply obtaining the public confidence under false pretenses. It is not the "spirit of Masonic malice whose heart coins slanders like a mint," but far more that of the Catholic clergy and their champions; and a man who would reconcile the two ideas of honor and perjury, in any case whatever, is not to be trusted himself.

Loud is the claim of the nineteenth century to preeminence in civilization over the ancients, and still more clamorous that of the churches and their sycophants that Christianity has redeemed the world from barbarism and idolatry. How little both are warranted, we have tried to prove in these two volumes. The light of Christianity has only served to show how much more hypocrisy and vice its teachings have begotten in the world since its advent, and how immensely superior were the ancients over us in every point of honor.\*\* The clergy, by teaching the helplessness of man, his utter dependence on Providence, and the doctrine of atonement, have crushed in their faithful followers every atom of self-reliance and self-respect. So true is this, that it is becoming an axiom that the most honorable men are to be found among atheists and the so-called "infidels." We hear from Hipparchus that in the days of heathenism "the shame and disgrace that justly attended the violation of his oath threw the poor wretch into a fit of madness and despair, so that he cut his throat and perished by his own hands, and his memory was so abhorred after his death that his body lay upon the shore of the island of Samos, and had no other burial than the sands of the sea."\*\*\* But in our own

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\* Barbeyrac, in his notes on Puffendorf, shows that the Peruvians used no oath, but a simple averment before the Inca, and were never found perjuring themselves.

\*\* We beg the reader to remember that we do not mean by Christianity the teachings of Christ, but those of his alleged servants -- the clergy.

\*\*\* Dr. Anderson's "Defence," quoted by John Yarker in his "Notes on the Scientific and Religious Mysteries of Antiquity."

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[[Vol. 2, Page]] 375 DOES FREEMASONRY INHERIT THE SECRET WISDOM?

century we find ninety-six delegates to the United States Anti-Masonic Convention, every one doubtless

a member of some Protestant Church, and claiming the respect due to men of honor and gentlemen, offering the most Jesuitical arguments against the validity of a Masonic oath. The Committee, pretending to quote the authority of "the most distinguished guides in the philosophy of morals, and claiming the most ample support of the inspired\* . . . who wrote before Freemasonry existed," resolved that, as an oath was "a transaction between man on one part and the Almighty Judge on the other," and the Masons were all infidels and "unfit for civil trust," therefore their oaths had to be considered illegal and not binding.\*\*

But we will return to these Lectures of Robertson and his charges against Masonry. The greatest accusation brought against the latter is that Masons reject a personal God (this on the authority of Barruel and Robison), and that they claim to be in possession of a "secret to make men better and happier than Christ, his apostles and his Church have made them." Were the latter accusation but half true, it might yet allow the consoling hope that they had really found that secret by breaking off entirely from the mythical Christ of the Church and the official Jehovah. But both the accusations are simply as malicious as they are absurd and untrue; as we shall presently see.

Let it not be imagined that we are influenced by personal feeling in any of our reflections upon Masonry. So far from this being the case we unhesitatingly proclaim our highest respect for the original purposes of the Order and some of our most valued friends are within its membership. We say naught against Masonry as it should be, but denounce it as, thanks to the intriguing clergy, both Catholic and Protestant, it now begins to be. Professedly the most absolute of democracies, it is practically the appanage of aristocracy, wealth, and personal ambition. Professedly the teacher of true ethics, it is debased into a propaganda of anthropomorphic theology. The half-naked apprentice, brought before the master during the initiation of the first degree, is taught that at the door of the lodge every social distinction is laid aside, and the poorest brother is the peer of every other, though a reigning sovereign or an imperial prince. In practice, the Craft turns lickspittle in every monarchical country, to any regal scion who may deign, for the sake of using it as a political tool, to put on the once symbolical lambskin. How far gone is the Masonic Fraternity in this direction, we can judge

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\* Epiphanius included, we must think, after that, in violation of his oath, he had sent over seventy persons into exile, who belonged to the secret society he betrayed.

\*\* United States Anti-Masonic Convention: "Obligation of Masonic Oaths," speech delivered by Mr. Hopkins, of New York.

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from the words of one of its highest authorities. John Yarker, Junior, of England; Past Grand Warden of the Grand Lodge of Greece; Grand Master of the Rite of Swedenborg; also Grand Master of the Ancient and Primitive Rite of Masonry, and Heaven only knows what else,\* says that Masonry could lose nothing by "the adoption of a higher (not pecuniary) standard of membership and morality, with exclusion from the 'purple' of all who inculcate frauds, sham, historical degrees, and other immoral

abuses" (page 158). And again, on page 157: "As the Masonic Fraternity is now governed, the Craft is fast becoming the paradise of the bon vivant; of the 'charitable' hypocrite, who forgets the version of St. Paul, and decorates his breast with the 'charity jewel' (having by this judicious expenditure obtained the 'purple' he metes out judgment to other brethren of greater ability and morality but less means); the manufacturer of paltry Masonic tinsel; the rascally merchant who swindles in hundreds, and even thousands, by appealing to the tender consciences of those few who do regard their O. B.'s; and the Masonic 'Emperors' and other charlatans who make power or money out of the aristocratic pretensions which they have tacked on to our institution -- ad captandum vulgus."

We have no wish to make a pretence of exposing secrets long since hawked about the world by perjured Masons. Everything vital, whether in symbolical representations, rites, or passwords, as used in modern Freemasonry, is known in the Eastern fraternities; though there seems to be no intercourse or connection between them. If Medea is described by Ovid as having "arm, breast, and knee made bare, left foot slipshod"; and Virgil, speaking of Dido, shows this "Queen herself . . . now resolute on death, having one foot bare, etc.,"\*\* why doubt that there are in the East real "Patriarchs of the sacred Vedas," explaining the esotericism of pure Hindu theology and Brahmanism quite as thoroughly as European "Patriarchs"?

But, if there are a few Masons who, from study of kabalistic and other rare works, and coming in personal communication with "Brothers" from the far-away East, have learned something of esoteric Masonry, it is not the case with the hundreds of American Lodges. While engaged on this chapter, we have received most unexpectedly, through the kindness of a friend, a copy of Mr. Yarker's volume, from which passages are quoted above. It is brimful of learning and, what is more, of knowledge, as it

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\* John Yarker, Junr.: "Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the various Rites and Degrees of Free and Accepted Masonry." London, 1872.

\*\* Ibid., p. 151.

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[[Vol. 2, Page]] 377 IS MASONRY JEHOVISTIC OR PAGAN?

seems to us. It is especially valuable at this moment, since it corroborates, in many particulars, what we have said in this work. Thus, we read in it the following:

"We think we have sufficiently established the fact of the connection of Freemasonry with other speculative rites of antiquity, as well as the antiquity and purity of the old English Templar-Rite of seven degrees, and the spurious derivation of many of the other rites therefrom."\*

Such high Masons need not be told, though Craftsmen in general do, that the time has come to remodel Masonry, and restore those ancient landmarks, borrowed from the early sodalities, which the eighteenth century founders of speculative Freemasonry meant to have incorporated in the fraternity. There are no longer any secrets left unpublished; the Order is degenerating into a convenience for selfish men to use, and bad men to debase.

It is but recently that a majority of the Supreme Councils of the Ancient and Accepted Rite assembled at Lausanne, justly revolting against such a blasphemous belief as that in a personal Deity, invested with all human attributes, pronounced the following words: "Freemasonry proclaims, as it has proclaimed from its origin, the existence of a creative principle, under the name of the great Architect of the universe." Against this, a small minority has protested, urging that "belief in a creative principle is not the belief in God, which Freemasonry requires of every candidate before he can pass its very threshold." This confession does not sound like the rejection of a personal God. Could we have had the slightest doubt upon the subject, it would be thoroughly dispelled by the words of General Albert Pike,\*\* perhaps the greatest authority of the day, among American Masons, who raises himself most violently against this innovation. We cannot do better than quote his words:

"This Principe Createur is no new phrase -- it is but an old term revived. Our adversaries, numerous and formidable, will say, and will have the right to say, that our Principe Createur is identical with the Principe Genateur of the Indians and Egyptians, and may fitly be symbolized as it was symbolized anciently, by the Lingae. . . . To accept this, in lieu of a personal God, is TO ABANDON CHRISTIANITY, and the worship of Jehovah, and return to wallow in the styes of Paganism."

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\* John Yarker: "Notes, etc.," p. 150.

\*\* Proceedings of the Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and Last Degree, etc., etc. Held at the city of New York, August 15, 1876," pp. 54, 55.

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And are those of Jesuitism, then, so much cleaner? "Our adversaries, numerous and formidable." That sentence says all. Who these so formidable enemies are, is useless to inquire. They are the Roman Catholics, and some of the Reformed Presbyterians. To read what the two factions respectively write, we may well ask which adversary is the more afraid of the other. But, what shall it profit any one to organize against a fraternity that does not even dare to have a belief of its own for fear of giving offense? And pray, how, if Masonic oaths mean anything, and Masonic penalties are regarded as more than burlesque, can any adversaries, numerous or few, feeble or strong, know what goes on inside the lodge, or penetrate beyond that "brother terrible, or the tiler, who guards, with a drawn sword, the portals of the lodge"? Is, then, this "brother terrible" no more formidable than Offenbach's General Boum, with his smoking pistol, jingling spurs, and towering panache? Of what use the millions of men that make up this great fraternity, the world over, if they cannot be so cemented together as to bid defiance to all adversaries? Can it be that the "mystic tie" is but a rope of sand, and Masonry but a toy to feed the vanity of a few leaders who rejoice in ribbons and regalia? Is its authority as false as its antiquity? It seems so, indeed; and yet, as "even the fleas have smaller fleas to bite 'em," there are Catholic alarmists, even here, who pretend to fear Masonry!

And yet, these same Catholics, in all the serenity of their traditional impudence, publicly threaten America, with its 500,000 Masons, and 34,000,000 Protestants, with a union of Church and State under

the direction of Rome! The danger which threatens the free institutions of this republic, we are told, will come from "the principles of Protestantism logically developed." The present Secretary of the Navy -- the Hon. R. W. Thompson, of Indiana, having actually dared, in his own free Protestant country, to publish a book recently on Papacy and the Civil Power, in which his language is as moderate as it is gentlemanly and fair, a Roman Catholic priest, at Washington, D. C. -- the very seat of Government -- denounces him with violence. What is better, a representative member of the Society of Jesus, Father F. X. Weninger, D. D., pours upon his devoted head a vial of wrath that seems to have been brought direct from the Vatican cellars. "The assertions," he says, "which Mr. Thompson makes on the necessary antagonism between the Catholic Church and free institutions, are characterized by pitiful ignorance and blind audacity. He is reckless of logic, of history, of common sense, of charity; and presents himself before the loyal American people as a narrow-minded bigot. No scholar would venture to repeat the stale calumnies which have so often been refuted. . . . In answer to his accu-

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[[Vol. 2, Page]] 379 IMPERTINENCE OF THE JESUIT WENINGER.

sations against the Church as the enemy of liberty, I tell him that, if ever this country should become a Catholic country, that is, if Catholics should ever be in the majority, and have the control of political power, then he would see the principles of our Constitution carried out to the fullest extent; he would see that these States would be in very deed United. He would behold a people living in peace and harmony; joined in the bonds of one faith, their hearts beating in unison with love of their fatherland, with charity and forbearance toward all, and respecting the rights and consciences even of their slanderers." In behalf of this "Society of Jesus," he advises Mr. Thompson to send his book to the Czar, Alexander II., and to Frederick William, Emperor of Germany. He may expect from them, as a token of their sympathy, the orders of St. Andrew and of the Black Eagle. "From clear-minded, self-thinking, patriotic Americans, he cannot expect anything but the decoration of their contempt. As long as American hearts will beat in American bosoms, and the blood of their fathers shall flow in their veins, such efforts as Thompson's shall not succeed. True, genuine Americans will protect the Catholic Church in this country and will finally join it." After that, having thus, as he seems to think, left the corpse of his impious antagonist upon the field, he marches off emptying the dregs of his exhausted bottle after the following fashion: "We leave the volume, whose argument we have killed, as a carcass to be devoured by those Texan buzzards -- those stinking birds -- we mean that kind of men who love to feed on corruption, calumnies, and lies, and are attracted by the stench of them."

This last sentence is worthy to be added as an appendix to the Discorsi del Sommo Pontifice Pio IX., by Don Pasquale di Francisca, immortalized in the contempt of Mr. Gladstone. -- Tel maitre tel Valet! Moral: This will teach fair-minded, sober, and gentlemanly writers that even so well-bred an antagonist as Mr. Thompson has shown himself in his book, cannot hope to escape the only available weapon in the Catholic armory -- Billingsgate. The whole argument of the author shows that while forcible, he intends to be fair; but he might as well have attacked with a Tertullianistic violence, for his treatment would not have been worse. It will doubtless afford him some consolation to be placed in the same category with schismatic and infidel emperors and kings.

While Americans, including Masons, are now warned to prepare themselves to join the Holy Apostolic and Roman Catholic Church, we are glad to know that there are some as loyal and respected as any in

Masonry who support our views. Conspicuous among them is our venerable friend, Mr. Leon Hyneman, P. M., and a member of the Grand Lodge of Pennsylvania. For eight or nine years he was editor of the Masonic

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Mirror and Keystone, and is an author of repute. He assures us personally that for over thirty years he has combated the design to erect into a Masonic dogma, belief in a personal God. In his work, Ancient York and London Grand Lodges, he says (p. 169): "Masonry, instead of unfolding professionally with the intellectual advancement of scientific knowledge and general intelligence, has departed from the original aims of the fraternity, and is apparently inclining towards a sectarian society. That is plainly to be seen . . . in the persistent determination not to expunge the sectarian innovations interpolated in the Ritual. . . . It would appear that the Masonic fraternity of this country are as indifferent to ancient landmarks and usages of Masonry, as the Masons of the past century, under the London Grand Lodge were." It was this conviction which prompted him, in 1856, when Jacques Etienne Marconis de Negre, Grand Hierophant of the Rite of Memphis, came to America and tendered him the Grand Mastership of the Rite in the United States, and the Ancient and Accepted Rite offered him an Honorary 33d -- to refuse both.

The Temple was the last European secret organization which, as a body, had in its possession some of the mysteries of the East. True, there were in the past century (and perhaps still are) isolated "Brothers" faithfully and secretly working under the direction of Eastern Brotherhoods. But these, when they did belong to European societies, invariably joined them for objects unknown to the Fraternity, though at the same time for the benefit of the latter. It is through them that modern Masons have all they know of importance; and the similarity now found between the Speculative Rites of antiquity, the mysteries of the Essenes, Gnostics, and the Hindus, and the highest and oldest of the Masonic degrees well prove the fact. If these mysterious brothers became possessed of the secrets of the societies, they could never reciprocate the confidence, though in their hands these secrets were safer, perhaps, than in the keeping of European Masons. When certain of the latter were found worthy of becoming affiliates of the Orient, they were secretly instructed and initiated, but the others were none the wiser for that.

No one could ever lay hands on the Rosicrucians, and notwithstanding the alleged discoveries of "secret chambers," vellums called "T," and of fossil knights with ever-burning lamps, this ancient association and its true aims are to this day a mystery. Pretended Templars and sham Rose-Croix, with a few genuine kabalists, were occasionally burned, and some unlucky Theosophists and alchemists sought and put to the torture; delusive confessions even were wrung from them by the most ferocious means, but yet, the true Society remains to-day as it has ever been, unknown to all, especially to its cruelest enemy -- the Church.

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[[Vol. 2, Page]] 381 MASONIC TEMPLARISM HATCHED IN A JESUIT COLLEGE.

As to the modern Knights Templar and those Masonic Lodges which now claim a direct descent from the ancient Templars, their persecution by the Church was a farce from the beginning. They have not,

nor have they ever had any secrets, dangerous to the Church. Quite the contrary; for we find J. G. Findel saying that the Scottish degrees, or the Templar system, only dates from 1735-1740, and "following its Catholic tendency, took up its chief residence in the Jesuit College of Clermont, in Paris, and hence was called the Clermont system." The present Swedish system has also something of the Templar element in it, but free from Jesuits and interference with politics; however, it asserts that it has Molay's Testament in the original, for a Count Beaujeu, a nephew of Molay, never heard of elsewhere -- says Findel -- transplanted Templarism into Freemasonry, and thus procured for his uncle's ashes a mysterious sepulchre. It is sufficient to prove this a Masonic fable that on this pretended monument the day of Molay's funeral is represented as March 11, 1313, while the day of his death was March 19, 1313. This spurious production, which is neither genuine Templarism, nor genuine Freemasonry, has never taken firm root in Germany. But the case is otherwise in France.

Writing upon this subject, we must hear what Wilcke has to say of these pretensions:

"The present Knight Templars of Paris will have it, that they are direct descendants from the ancient Knights, and endeavor to prove this by documents, interior regulations, and secret doctrines. Foraisse says the Fraternity of Freemasons was founded in Egypt, Moses communicating the secret teaching to the Israelites, Jesus to the Apostles, and thence it found its way to the Knight Templars. Such inventions are necessary . . . to the assertion that the Parisian Templars are the offspring of the ancient order. All these asseverations, unsupported by history, were fabricated in the High Chapter of Clermont (Jesuits), and preserved by the Parisian Templars as a legacy left them by those political revolutionists, the Stuarts and the Jesuits." Hence we find the Bishops Gregoire\* and Munter\*\* supporting them.

Connecting the modern with the ancient Templars, we can at best, therefore, allow them an adoption of certain rites and ceremonies of purely ecclesiastical character after they had been cunningly inoculated into that grand and antique Order by the clergy. Since this desecration, it gradually lost its primitive and simple character, and went fast to its final ruin. Founded in 1118 by the Knights Hugh de Payens and Geoffrey

[[Footnote(s)]] -----

\* "Histoire des sectes religieuses," vol. ii., pp. 392-428.

\*\* "Notitia codicis graeci evangelium Johannis variatum continentis," Havaniae, 1828.

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de St. Omer, nominally for the protection of the pilgrims, its true aim was the restoration of the primitive secret worship. The true version of the history of Jesus, and the early Christianity was imparted to Hugh de Payens, by the Grand-Pontiff of the Order of the Temple (of the Nazarene or Johanite sect), one named Theocletes, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, who were initiated into its mysteries.\* Freedom of intellectual thought and the restoration of one and universal religion was their secret object. Sworn to the vow of obedience, poverty, and chastity, they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true kabalistic version.

It is a mistake to state that the Order became only later anti-Catholic. It was so from the beginning, and the red cross on the white mantle, the vestment of the Order, had the same significance as with the initiates in every other country. It pointed to the four quarters of the compass, and was the emblem of the universe.\*\* When, later, the Brotherhood was transformed into a Lodge, the Templars had, in order to avoid persecution, to perform their own ceremonies in the greatest secrecy, generally in the hall of the chapter, more frequently in isolated caves or country houses built amidst woods, while the ecclesiastical form of worship was carried on publicly in the chapels belonging to the Order.

Though of the accusations brought against them by order of Philip IV., many were infamously false, the main charges were certainly correct, from the stand-point of what is considered by the Church, heresy. The present-day Templars, adhering strictly as they do to the Bible, can hardly claim descent from those who did not believe in Christ, as God-man, or as the Saviour of the world; who rejected the miracle of his birth, and those performed by himself; who did not believe in transubstantiation, the saints, holy relics, purgatory, etc. The Christ Jesus was, in their opinion, a false prophet, but the man Jesus a Brother. They regarded John the Baptist as their patron, but never viewed him in the light in which he is presented in the Bible. They revered the doc-

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\* This is the reason why unto this day the fanatical and kabalistic members of the Nazarenes of Basra (Persia), have a tradition of the glory, wealth, and power of their "Brothers," agents, or messengers as they term them in Malta and Europe. There are some few remaining yet, they say, who will sooner or later restore the doctrine of their Prophet Iohanan (St. John), the son of Lord Jordan, and eliminate from the hearts of humanity every other false teaching.

\*\* The two great pagodas of Madura and Benares, are built in the form of a cross, each wing being equal in extent (See Mauri: "Indian Antiquities," vol. iii., pp. 360-376).

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[[Vol. 2, Page]] 383 THE SPURIOUS ORDER OF MALTA.

trines of alchemy, astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East. "In the last century," says Findel, "when Freemasonry erroneously supposed herself the daughter of Templarism, great pains were taken to regard the Order of Knights-Templars as innocent. . . . For this purpose not only legends and unrecorded events were fabricated, but pains were taken to repress the truth. The Masonic admirers of the Knights-Templars bought up the whole of the documents of the lawsuit published by Moldenwahr, because they proved the culpability of the Order."\* This culpability consisted in their "heresy" against the Roman Catholic Church. While the real "Brothers" died an ignominious death, the spurious Order which tried to step into their shoes became exclusively a branch of the Jesuits under the immediate tutelage of the latter. True-hearted, honest Masons, ought to reject with horror any connection, let alone descent from these. "The Knights of St. John of Jerusalem," writes Commander Gourdin,\*\* "sometimes called the Knights Hospitallers, and the Knights of Malta, were not Freemasons. On the contrary, they seem to have been inimical to Freemasonry, for in 1740, the Grand Master of the Order of Malta caused the Bull of Pope

Clement XII. to be published in that island, and forbade the meetings of the Freemasons. On this occasion several Knights and many citizens left the island; and in 1741, the Inquisition persecuted the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties, and six Knights were banished from the island in perpetuity for having assisted at a meeting. In fact, unlike the Templars, they had not even a secret form of reception. Reghellini says that he was unable to procure a copy of the secret Ritual of the Knights of Malta. The reason is obvious -- there was none!" And yet American Templarism comprises three degrees. 1, Knight of the Red Cross; 2, Knight Templar; and 3, Knight of Malta. It was introduced from France into the United States, in 1808, and the first Grand Encampment General was organized on June 20, 1816, with Governor De Witt Clinton, of New York, as Grand Master.

This inheritance of the Jesuits should hardly be boasted of. If the Knights Templar desire to make good their claims, they must choose between a descent from the "heretical," anti-Christian, kabalistic, primitive Templars, or connect themselves with the Jesuits, and nail

[[Footnote(s)]] -----

\* Findel: "History of Freemasonry," Appendix.

\*\* "A Sketch of the Knight Templars and the Knights of St. John of Jerusalem," by Richard Woof, F.S. A., Commander of the Order of Masonic Knight Templars.

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their tessellated carpets directly on the platform of ultra-Catholicism! Otherwise, their claims become a mere pretense.

So impossible does it become for the originators of the ecclesiastical pseudo-order of Templars, invented, according to Dupuy, in France, by the adherents of the Stuarts, to avoid being considered a branch of the Order of the Jesuits, that we are not surprised to see an anonymous author, rightly suspected of belonging to the Jesuit Chapter at Clermont, publishing a work in 1751, in Brussels, on the lawsuit of the Knights Templar. In this volume, in sundry mutilated notes, additions, and commentaries, he represents the innocence of the Templars of the accusation of "heresy," thus robbing them of the greatest title to respect and admiration that these early free-thinkers and martyrs have won!

This last pseudo-order was constituted at Paris, on the 4th of November, 1804, by virtue of a forged Constitution, and ever since it has "contaminated genuine Freemasonry," as the highest Masons themselves tell us. La Charte de transmission (tabula aurea Larmenii) presents the outward appearance of such extreme antiquity "that Gregoire confesses that if all the other relics of the Parisian treasury of the Order had not silenced his doubts as to their ancient descent, the sight of this charter would at the very first glance have persuaded him."\* The first Grand Master of this spurious Order was a physician of Paris, Dr. Fahre-Palapat, who assumed the name of Bernard Raymond.

Count Ramsay, a Jesuit, was the first to start the idea of the Templars being joined to the Knights of Malta. Therefore, we read from his pen the following:

"Our forefathers (! ! !), the Crusaders, assembled in the Holy Land from all Christendom, wished to

unite in a fraternity embracing all nations, that when bound together, heart and soul, for mutual improvement, they might, in the course of time, represent one single intellectual people."

This is why the Templars are made to join the St. John's Knights, and the latter got into the craft of Masonry known as St. John's Masons.

In the Sceau Rompu, in 1745, we find, therefore, the following most impudent falsehood, worthy of the Sons of Loyola: "The lodges were dedicated to St. John, because the Knights-Masons had in the holy wars in Palestine joined the Knights of St. John."

In 1743, the Kadosh degree was invented at Lyons (so writes Thory, at least), and "it represents the revenge of the Templars." And here we find Findel saying that "the Order of Knights Templars had been abolished in 1311, and to that epoch they were obliged to have recourse

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\* Findel: "History of Freemasonry," Appendix.

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[[Vol. 2, Page]] 385 THE LAST REAL TEMPLAR PRINCE POISONED.

when, after the banishment of several Knights from Malta, in 1740, because they were Freemasons, it was no longer possible to keep up a connection with the Order of St. John, or Knights of Malta, then in the plenitude of their power under the sovereignty of the Pope."

Turning to Clavel, one of the best Masonic authorities, we read: "It is clear that the erection of the French Order of the Knight Templars is not more ancient than the year 1804, and that it cannot lay any legitimate claim to being the continuation of the so-called society of 'la petite Resurrection des Templiers,' nor this latter, either, extend back to the ancient Order of the Knights Templars." Therefore, we see these pseudo-Templars, under the guidance of the worthy Father Jesuits, forging in Paris, 1806, the famous charter of Larmenius. Twenty years later, this nefast and subterranean body, guiding the hand of assassins, directed it toward one of the best and greatest princes in Europe, whose mysterious death, unfortunately for the interests of truth and justice, has never been -- for political reasons -- investigated and proclaimed to the world as it ought to have been. It is this prince, a Freemason himself, who was the last depository of the secrets of the true Knights Templar. For long centuries these had remained unknown and unsuspected. Holding their meetings once every thirteen years, at Malta, and their Grand Master advising the European brothers of the place of rendezvous but a few hours in advance, these representatives of the once mightiest and most glorious body of Knights assembled on the fixed day, from various points of the earth. Thirteen in number, in commemoration of the year of the death of Jacques Molay (1313), the now Eastern brothers, among whom were crowned heads, planned together the future religious and political fate of the nations; while the Popish Knights, their murderous and bastard successors, slept soundly in their beds, without a dream disturbing their guilty consciences. "And yet," says Rebold, "notwithstanding the confusion they had created (1736-72), the Jesuits had accomplished but one of their designs, viz.: denaturalizing and bringing into disrepute the Masonic Institution. Having succeeded, as they believed, in destroying it in one form, they were determined to use it in another. With this determination, they arranged the systems styled 'Clerkship of the Templars,' an amalgamation of the different histories, events, and characteristics of the crusades mixed with the

reveries of the alchemists. In this combination Catholicism governed all, and the whole fabrication moved upon wheels, representing the great object for which the Society of Jesus was organized."\* Hence, the rites and symbols of Masonry which though "Pagan" in

[[Footnote(s)]] -----

\* "General History of Freemasonry," p. 218.

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origin, are all applied to and all flavor of Christianity. A Mason has to declare his belief in a personal God, Jehovah, and in the Encampment degrees also in Christ, before he can be accepted in the Lodge, while the Johanite Templars believed in the unknown and invisible Principle, whence proceeded the Creative Powers misnamed gods, and held to the Nazarene version of Ben-Panther being the sinful father of Jesus, who thus proclaimed himself "the son of god and of humanity."\* This also accounts for the fearful oaths of the Masons taken on the Bible, and for their lectures servilely agreeing with the Patriarcho-Biblical Chronology. In the American Order of Rose Croix, for instance, when the neophyte approaches the altar, the "Sir Knights are called to order, and the captain of the guard makes his proclamation." "To the glory of the sublime architect of the universe (Jehovah-Binah?), under the auspices of the Sovereign Sanctuary of Ancient and Primitive Freemasonry," etc., etc. Then the Knight Orator strikes 1 and tells the neophyte that the antique legends of Masonry date back FORTY centuries; claiming no greater antiquity for the oldest of them than 622 A.M., at which time he says Noah was born. Under the circumstances this will be regarded as a liberal concession to chronological preferences. After that Masons\*\* are apprised that it was about the year 2188 B.C., that Mizraim led colonies into Egypt, and laid the foundation of the Kingdom of Egypt, which kingdom lasted 1,663 years (! ! !). Strange chronology, which, if it piously conforms with that of the Bible, disagrees entirely with that of history. The mythical nine names of the Deity, imported into Egypt, according

[[Footnote(s)]] -----

\* See Gaffarel's version; Eliphas Levi's "La Science des Esprits"; Mackenzie's "Royal Masonic Cyclopaedia"; "Sepher Toldos Jeshu"; and other kabalistical and Rabbinical works. The story given is this. A virgin named Mariam, betrothed to a young man of the name of Iohanan, was outraged by another man named Ben Panther or Joseph Panther, says "Sepher Toldos Jeshu." "Her betrothed, learning of her misfortune, left her, at the same time forgiving her. The child born was Jesus, named Joshua. Adopted by his uncle Rabbi Jehosuah, he was initiated into the secret doctrine by Rabbi Elhanan, a kabalist, and then by the Egyptian priests, who consecrated him High Pontiff of the Universal Secret Doctrine, on account of his great mystic qualities. Upon his return into Judea his learning and powers excited the jealousy of the Rabbis, and they publicly reproached him with his origin and insulted his mother. Hence the words attributed to Jesus at Cana: 'Woman, what have I to do with thee?' (See John ii. 4.) His disciples having rebuked him with his unkindness to his mother, Jesus repented, and having learned from them the particulars of the sad story, he declared that "My mother has not sinned,

she has not lost her innocence; she is immaculate and yet she is a mother. . . . As for myself I have no father, in this world, I am the Son of God and of humanity"! Sublime words of confidence and trust in the unseen Power, but how fatal to the millions upon millions of men murdered because of these very words being so thoroughly misunderstood!

\*\* We speak of the American Chapter of Rose Croix.

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[[Vol. 2, Page]] 387 THE "WORD" OF ADEPTS NOT POSSESSED BY MASONS.

to the Masons, only in the twenty-second century B.C., are found on monuments reckoned twice as old by the best Egyptologists. Nevertheless we must take at the same time into consideration, that the Masons are themselves ignorant of these names.

The simple truth is that modern Masonry is a sadly different thing from what the once universal secret fraternity was in the days when the Brahma-worshippers of the AUM, exchanged grips and passwords with the devotees of TUM, and the adepts of every country under the sun were "Brothers."

What was then that mysterious name, that mighty "word" through whose potency the Hindu as well as the Chaldean and Egyptian initiate performed his wonders? In chapter cxv. of the Egyptian Funeral Ritual, entitled "The chapter of coming out to the Heaven . . . and of knowing the Spirits of An" (Heliopolis), Horus says: "I knew the Spirits of An. The greatly glorious does not pass over it . . . unless the gods give me the WORD." In another hymn the soul, transformed, exclaims: "Make road for me to Rusta. I am the Great One, dressed as the Great One. I have come! I have come! Delicious to me are the kings of Osiris. I am creating the water (through the power of the Word). . . . Have I not seen the hidden secrets . . . I have given truth to the Sun. I am clear. I am adored for my purity" (cxvii. -- cxix. The chapters of the going into and coming out from the Rusta). In another place the mummy's roll expresses the following: "I am the Great God (spirit) existing of myself, the creator of His Name. . . . I know the name of this Great God that is there."

Jesus is accused by his enemies of having wrought miracles, and shown by his own apostles to have expelled demons by the power of the INEFFABLE NAME. The former firmly believed that he had stolen it in the Sanctuary. "And he cast the spirits with his word . . . and healed all that were sick" (Matthew xviii. 16). When the Jewish rulers ask Peter (Acts iv. 7): "By what power, or by what name, have ye done this?" Peter replies, "By the NAME of Jesus Christ of Nazareth." But does this mean the name of Christ, as the interpreters would make us believe; or does it signify, "by the NAME which was in the possession of Jesus of Nazareth," the initiate, who was accused by the Jews to have learned it but who had it really through initiation? Besides, he states repeatedly that all that he does he does in "His Father's Name," not in his own.

But who of the modern Masons has ever heard it pronounced? In their own Ritual, they confess that they never have. The "Sir Orator" tells the "Sir Knight," that the passwords which he received in the preceding degrees are all "so many corruptions" of the true name

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of God engraved on the triangle; and that therefore they have adopted a "substitute" for it. Such also is the case in the Blue Lodge, where the Master, representing King Solomon, agrees with King Hiram that the Word \* \* \* "shall be used as a substitute for the Master's word, until wiser ages shall discover the true one." What Senior Deacon, of all the thousands who have assisted in bringing candidates from darkness to light; or what Master who has whispered this mystic "word" into the ears of supposititious Hiram Abiffs, while holding them on the five points of fellowship, has suspected the real meaning of even this substitute, which they impart "at low breath"? How few new-made Master Masons but go away imagining that it has some occult connection with the "marrow in the bone." What do they know of that mystical personage known to some adepts as the "venerable MAH," or of the mysterious Eastern Brothers who obey him, whose name is abbreviated in the first syllable of the three which compose the Masonic substitute -- The MAH, who lives at this very day in a spot unknown to all but initiates, and the approaches to which are through trackless wildernesses, untrodden by Jesuit or missionary foot, for it is beset by dangers fit to appall the most courageous explorers? And yet, for generations this meaningless jingle of vowels and consonants has been repeated in novice ears, as though it possessed even so much potency as would deflect from its course a thistledown floating in the air! Like Christianity, Freemasonry is a corpse from which the spirit long ago fled.

In this connection, place may well be given to a letter from Mr. Charles Sotheran, Corresponding Secretary of the New York Liberal Club, which was received by us on the day after the date it bears. Mr. Sotheran is known as a writer and lecturer on antiquarian, mystical, and other subjects. In Masonry, he has taken so many of the degrees as to be a competent authority as regards the Craft. He is 32 [[design]] A. and P. R., and P. R., 94 [[design]] Memphis, K. R. [[design]], K. Kadosh, M. M. 104, Eng., etc. He is also an initiate of the modern English Brotherhood of the Rosie Cross and other secret societies, and Masonic editor of the New York Advocate. Following is the letter, which we place before the Masons as we desire that they should see what one of their own number has to say:

"NEW YORK PRESS CLUB, January 11th, 1877.

"In response to your letter, I willingly furnish the information desired with respect to the antiquity and present condition of Freemasonry. This I do the more cheerfully since we belong to the same secret societies, and you can thus better appreciate the necessity for the reserve which at times I shall be obliged to exhibit. You rightly refer to the fact that Freemasonry, no less than the effete theologies of the day, has its fabulous history to narrate. Clogged up as the Order has been by the rubbish and drift of absurd biblical legends, it is no wonder that its usefulness has been impaired and its

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[[Vol. 2, Page]] 389 A HIGH MASON'S STRICTURES UPON MASONRY.

work as a civilizer hampered. Fortunately the great anti-Masonic excitement that raged in the United States during a portion of this century, forced a considerable band of workers to delve into the true origin of the Craft, and bring about a healthier state of things. The agitation in America also spread to Europe and the literary efforts of Masonic authors on both sides of the Atlantic, such as Rebold, Findel, Hyneman, Mitchell, Mackenzie, Hughan, Yarker and others well-known to the fraternity, is now a matter of history. One effect of their labors has been, in a great measure, to bring the history of Masonry into an open daylight, where even its teachings, jurisprudence, and ritual are no longer secret from those of the 'profane,' who have the wit to read as they run.

"You are correct in saying that the Bible is the 'great light' of European and American Masonry. In consequence of this the theistic conception of God and the biblical cosmogony have been ever considered two of its great corner-stones. Its chronology seems also to have been based upon the same pseudo-revelation. Thus Dr. Dalcho, in one of his treatises asserts that the principles of the Masonic Order were presented at and coeval with the creation. It is therefore not astonishing that such a pundit should go on to state that God was the first Grand Master, Adam the second, and the last named initiated Eve into the Great Mystery, as I suppose many a Priestess of Cybele and 'Lady' Kadosh were afterward. The Rev. Dr. Oliver, another Masonic authority, gravely records what may be termed the minutes of a Lodge where Moses presided as Grand Master, Joshua as Deputy Grand Master, and Aholiab and Bezaleel as Grand Wardens! The temple at Jerusalem, which recent archaeologists have shown to be a structure with nothing like the pretended antiquity of its erection, and incorrectly called after a monarch whose name proves his mystical character, Sol-Om-On (the name of the sun in three languages), plays, as you correctly observe, a considerable share in Masonic mystery. Such fables as these, and the traditional Masonic colonization of ancient Egypt, have given the Craft the credit of an illustrious origin to which it has no right, and before whose forty centuries of legendary history, the mythologies of Greece and Rome fade into insignificance. The Egyptian, Chaldean, and other theories necessary to each fabricator of 'high degrees' have also each had their short period of prominence. The last 'axe to grind' has consecutively been the fruitful mother of unproductiveness.

"We both agree that all the ancient priesthoods had their esoteric doctrines and secret ceremonies. From the Essenic brotherhood, an evolution of the Hindu Gymnosophists, doubtless proceeded the Solidarities of Greece and Rome as described by so-called 'Pagan' writers. Founded on these and copying them in the matter of ritual, signs, grips, passwords, etc., were developed the mediaeval guilds. Like the present livery companies of London, the relics of the English trade-guilds, the operative Masons were but a guild of workmen with higher pretensions. From the French name 'Macon,' derived from 'Mas,' an old Norman noun meaning 'a house,' comes our English 'Mason,' a house builder. As the London companies alluded to present now and again the Freedom of the 'Liveries' to outsiders, so we find the trade-guilds of Masons doing the same. Thus the founder of the Ashmolean Museum was made free of the Masons at Warrington, in Lancashire, England, on the 16th October, 1646. The entrance of such men as Elias Ashmole into the Operative Fraternity paved the way for the great 'Masonic Revolution of 1717,' when SPECULATIVE Masonry came into existence. The Constitutions of 1723 and 1738, by the Masonic impostor Anderson, were written up for the newly-fledged and first Grand Lodge of 'Free and Accepted Masons' of England, from which body all others over the world hail to-day.

"These bogus constitutions, written by Anderson, were compiled about then, and in order to palm off his miserable rubbish yclept history, on the Craft, he had the audacity to state that nearly all the documents relating to Masonry in England had been destroyed by the 1717 reformers. Happily, in the British Museum, Bodleian Library, and other public institutions, Rebold, Hughan and others have discovered sufficient evidence in the shape of old Operative Masonic charges to disprove this statement.

"The same writers, I think, have conclusively upset the tenability of two other documents palmed upon Masonry, namely, the spurious charter of Cologne of 1535, and the forged questions, supposed to have been written by Leylande, the antiquary,

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from a MS. of King Henry VI. of England. In the last named, Pythagoras is referred to as having -- 'formed a great lodge, at Crotona, and made many Masons, some of whom travelled into France, and there made many, from whence, in process of time, the art passed into England.' Sir Christopher Wren, architect of St. Paul's Cathedral, London, often called the 'Grand Master of Freemasons,' was simply the Master or President of the London Operative Masons Company. If such a tissue of fable could interweave itself into the history of the Grand Lodges which now have charge of the first three symbolical degrees, it is hardly astonishing that the same fate should befall nearly all of the High Masonic Degrees which have been aptly termed 'an incoherent medley of opposite principles.'

"It is curious to note too that most of the bodies which work these, such as the Ancient and Accepted Scottish Rite, the Rite of Avignon, the Order of the Temple, Fessler's Rite, the 'Grand Council of the Emperors of the East and West -- Sovereign Prince Masons,' etc., etc., are nearly all the offspring of the sons of Ignatius Loyola. The Baron Hundt, Chevalier Ramsay, Tschoudy, Zinnendorf, and numerous others who founded the grades in these rites, worked under instructions from the General of the Jesuits. The nest where these high degrees were hatched, and no Masonic rite is free from their baleful influence more or less, was the Jesuit College of Clermont at Paris.

"That bastard foundling of Freemasonry, the 'Ancient and Accepted Scottish Rite,' which is unrecognized by the Blue Lodges was the enunciation, primarily, of the brain of the Jesuit Chevalier Ramsay. It was brought by him to England in 1736-38, to aid the cause of the Catholic Stuarts. The rite in its present form of thirty-three degrees was reorganized at the end of the eighteenth century by some half dozen Masonic adventurers at Charleston, South Carolina. Two of these, Pirlet a tailor, and a dancing master named Lacorne, were fitting predecessors for a later resuscitation by a gentleman of the name of Gourgas, employed in the aristocratic occupation of a ship's clerk, on a boat trading between New York and Liverpool. Dr. Crucefix, alias Goss, the inventor of certain patent medicines of an objectionable character, ran the institution in England. The powers under which these worthies acted was a document claimed to have been signed by Frederick the Great at Berlin, on May 1st, 1786, and by which were revised the Masonic Constitution and Status of the High Degrees of the Ancient and Accepted Rite. This paper was an impudent forgery and necessitated the issuing of a protocol by the Grand Lodges of the Three Globes of Berlin, which conclusively proved the whole arrangement to be false in every particular. On claims supported by this supposititious document, the Ancient and Accepted Rite have swindled their confiding brothers in the Americas and Europe out of thousands of dollars, to the shame and discredit of humanity.

"The modern Templars, whom you refer to in your letter, are but mere magpies in peacock's plumes. The aim of the Masonic Templars is the sectarianization, or rather the Christianizing of Masonry, a fraternity which is supposed to admit the Jew, Parsee, Mahometan, Buddhist, in fact every religionist within its portals who accepts the doctrine of a personal god, and spirit-immortality. According to the belief of a section, if not all the Israelites, belonging to the Craft in America -- Templarism is Jesuitism.

"It seems strange, now that the belief in a personal God is becoming extinct, and that even the theologian has transformed his deity into an indescribable nondescript, that there are those who stand in the way of the general acceptance of the sublime pantheism of the primeval Orientals, of Jacob Boehme, of Spinoza. Often in the Grand Lodge and subordinate lodges of this and other jurisdictions, the old doxology is sung, with its 'Praise Father, Son, and Holy Ghost,' to the disgust of Israelites and free-thinking brethren, who are thus unnecessarily insulted. This could never occur in India, where the great

light in a lodge may be the Koran, the Zend-Avesta, or one of the Vedas. The sectarian Christian spirit in Masonry must be put down. To-day there are German Grand Lodges which will not allow Jews to be initiated, or Israelites from foreign countries to be accepted as brethren within their jurisdiction. The French Masons have, however, revolted against this tyranny, and the Grand Orient of France does now permit the atheist and materialist to fellowship in the Craft. A standing rebuke upon the claimed universality of Masonry is the fact that the French brethren are now repudiated.

"Notwithstanding its many faults -- and speculative Masonry is but human, and

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[[Vol. 2, Page]] 391 SOLOMON'S TEMPLE ONLY AN ALLEGORY.

therefore fallible -- there is no institution that has done so much, and is yet capable of such great undertakings in the future, for human, religious, and political improvement. In the last century the Illuminati taught, 'peace with the cottage, war with the palace,' throughout the length and breadth of Europe. In the last century the United States was freed from the tyranny of the mother country by the action of the Secret Societies more than is commonly imagined. Washington, Lafayette, Franklin, Jefferson, Hamilton, were Masons. And in the nineteenth century it was Grand Master Garibaldi, 33, who unified Italy, working in accordance with the spirit of the faithful brotherhood, as the Masonic, or rather carbonari, principles of 'liberty, equality, humanity, independence, unity,' taught for years by brother Joseph Mazzini.

"Speculative Masonry has much, too, within its ranks to do. One is to accept woman as a co-worker of man in the struggle of life, as the Hungarian Masons have done lately by initiating the Countess Haideck. Another important thing is also to recognize practically the brotherhood of all humanity by refusing none on account of color, race, position, or creed. The dark-skinned should not be only theoretically the brother of the light. The colored Masons who have been duly and regularly raised stand at every lodge-door in America craving admission, and they are refused. And there is South America to be conquered to a participation in the duties of humanity.

"If Masonry be, as claimed, a progressive science and a school of pure religion, it should ever be found in the advance guard of civilization, not in the rear. If it be but an empirical effort, a crude attempt of humanity to solve some of the deepest problems of the race, and no more, then it must give place to fitter successors, perchance one of those that you and I know of, one that may have acted the prompter at the side of the chiefs of the Order, during its greatest triumphs, whispering to them as the daemon did in the ear of Socrates.

"Yours most Sincerely,  
"CHARLES SOTHERAN."

Thus falls to ruins the grand epic poem of Masons, sung by so many mysterious Knights as another revealed gospel. As we see, the Temple of Solomon is being undermined and brought to the ground by its own chief "Master Masons," of this century. But if, following the ingenious exoteric description of the Bible, there are yet Masons who persist in regarding it as once an actual structure, who, of the students of the esoteric doctrine will ever consider this mythic temple otherwise than an allegory, embodying the secret science? Whether or not there ever was a real temple of that name, we may well leave to archaeologists to decide; but that the detailed description thereof in 1 Kings is purely allegorical, no serious scholar, proficient in the ancient as well as mediaeval jargon of the kabalists and

alchemists, can doubt. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or Light himself -- the light of the real subjective world, shining in the darkness of the objective universe. This is the "Temple" which can be reared without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."

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In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders -- for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or operative Builders, while the students, or neophytes are classed as speculative or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science. These terms were evidently borrowed at the beginning by the unknown founders of the first Masonic guilds.

In the now popular jargon, "Operative Masons" are understood to be the bricklayers and the handicraftsmen, who composed the Craft down to Sir Christopher Wren's time; and "Speculative Masons," all members of the Order, as now understood. The sentence attributed to Jesus, "Thou art Peter . . . upon this rock I will build my church; and the gates of hell shall not prevail against it," disfigured, as it is, by mistranslation and misinterpretation, plainly indicates its real meaning. We have shown the signification of Pater and Petra, with the hierophants -- the interpretation traced on the tables of stone of the final initiation, was handed by the initiator to the chosen future interpreter. Having acquainted himself with its mysterious contents, which revealed to him the mysteries of creation, the initiated became a builder himself, for he was made acquainted with the dodecahedron, or the geometrical figure on which the universe was built. To what he had learned in previous initiations of the use of the rule and of architectural principles, was added a cross, the perpendicular and horizontal lines of which were supposed to form the foundation of the spiritual temple, by placing them across the junction, or central primordial point, the element of all existences,\* representing the first concrete idea of deity. Henceforth he could, as a Master builder (see 1 Corinthians, iii. 10), erect a temple of wisdom on that rock of Petra, for himself; and having laid a sure foundation, let "another build thereon." The Egyptian hierophant was given a square head-dress, which he had to wear always, and a square (see Mason's marks), without which he could never go abroad. The perfect Tau formed of the perpendicular (descending male ray, or spirit) a horizontal line (or matter, female ray), and the mundane circle was an attribute of Isis, and, it is but at his death that the Egyptian cross was laid on the breast of his mummy. These

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\* Pythagoras.

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[[Vol. 2, Page]] 393 THE "CABLE TOW" OF LAMAS AND BRAHMAN-SANNYASI.

square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (Ezekiel ix. 4), with the signa Thau, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus [[design]] but in the original Egyptian hieroglyphics as a perfect Christian cross [[design]]. In the Revelation, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the elect.

And if our statements are wrong, if Jesus was not an initiate, a Master-builder, or Master-Mason as it is now called, how comes it, that on the most ancient cathedrals we find his figure with Mason's marks about his person? In the Cathedral of Santa Croce, Florence, over the main portal can be seen the figure of Christ holding a perfect square in his hand.

The surviving "Master-builders" of the operative craft of the true Temple, may go literally half-naked and wander slipshod for ever -- now not for the sake of a puerile ceremony, but because, like the "Son of man," they have not where to lay their heads -- and yet be the only surviving possessors of the "Word." Their "cable-tow" is the sacred triple cord of certain Brahman-Sannyasi, or the string on which certain lamas hang their yu-stone; but with these apparently valueless talismans, not one of them would part for all the wealth of Solomon and Sheba. The seven-knotted bamboo stick of the fakir can become as powerful as the rod of Moses "which was created between the evenings, and on which was engraven and set forth the great and glorious NAME, with which he was to do the wonders in Mizraim."

But these "operative workmen" have no fear that their secrets will be disclosed by treacherous ex-high priests of chapters, though their generation may have received them through others than "Moses, Solomon, and Zerubbabel." Had Moses Michael Hayes, the Israelite Brother who introduced Royal Arch Masonry into this country (in December, 1778),\* had a prophetic presentiment of future treasons, he might have instituted more efficacious obligations than he has.

Truly, the grand omnific Royal Arch word, "long lost but now found," has fulfilled its prophetic promise. The password of that degree is no more "I AM THAT I AM." It is now simply "I was but am no more!"

[[3 lines design]]

[[Footnote(s)]] -----

\* The first Grand Chapter was instituted at Philadelphia, in 1797.

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That we may not be accused of vain boasting, we shall give the keys to several of the secret ciphers of the most exclusive and important of the so-called higher Masonic degrees. If we mistake not, these have never before been revealed to the outside world (except that of the Royal Arch Masons, in 1830), but

have been most jealously guarded within the various Orders. We are under neither promise, obligation, nor oath; and therefore violate no confidence. Our purpose is not to gratify an idle curiosity; we wish merely to show Masons and the affiliates of all other Western societies -- the Company of Jesus included -- that it is impossible for them to be secure in the possession of any secrets that it is worth an Eastern Brotherhood's while to discover. Inferentially, it may also show them that if the latter can lift the masks of European societies, they are nevertheless successful in wearing their own visors; for, if any one thing is universally acknowledged, it is that the real secrets of not a single surviving ancient brotherhood are in possession of the profane.

Some of these ciphers were used by the Jesuits in their secret correspondence at the time of the Jacobin conspiracy, and when Masonry (the alleged successor to the Temple) was employed by the Church for political purposes.

Findel says (see his History of Freemasonry, p. 253) that in the eighteenth century, "besides the modern Knights Templar, we see the Jesuits . . . disfiguring the fair face of Freemasonry. Many Masonic authors, who were fully cognizant of the period, and knew exactly all the incidents occurring, positively assert that then and still later the Jesuits exercised a pernicious influence, or at least endeavored to do so, upon the fraternity." Of the Rosicrucian Order he remarks, upon the authority of Prof. Woog, that its "aim at first . . . was nothing less than the support and advancement of Catholicism. When this religion manifested a determination entirely to repress liberty of thought . . . the Rosicrucians enlarged their designs likewise to check, if possible, the progress of this widely-spreading enlightenment."

In the Sincerus Renuatus (the truly converted) of S. Richter, of Berlin (1714), we note that laws were communicated for the government of the "Golden Rosicrucians," which "bear unmistakable evidences of Jesuitical intervention."

We will begin with the cryptographs of the "Sovereign Princes Rose Croix," also styled Knights of St. Andrew, Knights of the Eagle and Pelican, Heredom, Rosae Crucis, Rosy Cross, Triple Cross, Perfect Brother, Prince Mason, and so on. The "Heredom Rosy Cross" also claims a Templar origin, in 1314.\*

[[Footnote(s)]] -----

\* See Yarker's "Notes on the Mysteries of Antiquity," p. 153.

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[[Vol. 2, Page]] 395 SECRET CIPHERS EXPOSED.

CIPHER OF THE

S [[design]] P [[design]] R [[design]] C [[design]]

[[line of designs, above each alphabet]]

a b c d e f g h i j k l m n

[[line of designs, above each alphabet]]

o p q r s t u v w x y z &

CIPHER OF THE KNIGHT ROSE CROIX OF HEREDOM

(of Kilwining).

0 1 2 3 4 5 6 7 8 9 10 - 10 11 12 13 14 15 16 17

a b c d e f g h i j ba (or) k kb kc kd ke kf kg kh

18 19 20 30 40 50 60 70 80 90 100 200 300 400 500

ki kj ck dk ek fk gk hk ik jk l cl dl el fl

600 700 800 900 1000

gl hl il jl m

CIPHER OF THE KNIGHTS KADOSH.

(Also White and Black Eagle and Grand Elected Knight Templar.)

70 2 3 12 15 20 30 33 38 9 10 40

a b c d e f g h i k l m

60 80 81 82 83 84 85 86 90 91 94 95

n o p q r s t u v x y z

The Knights Kadosh have another cipher -- or rather hieroglyph -- which, in this case, is taken from the Hebrew, possibly to be the more in keeping with the Bible Kadeshim of the Temple.\*

[[Footnote(s)]] -----

\* See 2 Kings, xxiii. 7, Hebrew text, and English, the former especially. In the degree of Kadosh, a lecture is given upon the descent of Masonry through Moses, Solomon, the Essenes, and the Templars. Christian K. K.'s may get some light as to the kind of "Temple" their ancestors would, in such a genealogical descent, have been attached to, by consulting verse 13 of the same chapter as above quoted.

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HIEROGLYPH OF THE K [[design]] KAD [[design]]

[[Design]].

As for the Royal Arch cipher, it has been exposed before now, but we may as well present it slightly amplified.

This cipher consists of certain combinations of right angles, with or without points or dots. Following is the basis of its Formation. [[Designs below]]

AB CD EF GH JL MN OP QR ST

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[[Vol. 2, Page]] 397 JESUIT CRYPTOGRAPHY.

Now, the alphabet consists of twenty-six letters, and these two signs being dissected, form thirteen distinct characters, thus:

[[Design chars]]

1 2 3 4 5 6 7 8 9 10 11 12 13

A point placed within each gives thirteen more, thus:

[[Design chars]]

1 2 3 4 5 6 7 8 9 10 11 12 13

Making a total of twenty-six, equal to the number of letters in the English alphabet.

There are two ways, at least, of combining and using these characters for the purposes of secret

correspondence. One method is to call the first sign, [[design]] a; the same, with a point, [[design]] b, etc. Another is to apply them, in their regular course, to the first half of the alphabet, [[char]] a, [[char]] b, and so on, to m; after which, repeat them with a dot, beginning with [[char]] n, [[char]] o, etc., to [[char]] z.

The alphabet, according to the first method, stands thus:

[[designs]]

a b c d e f g h i j k l m

[[Design chars]]

n o p q r s t u v w x y z

According to the second method, thus:

[[Design chars]]

a b c d e f g h i j k l m

[[dsign chars]]

n o p q r s t u v w x y z

Besides these signs, the French Masons, evidently under the tuition of their accomplished masters -- the Jesuits, have perfected this cipher in all its details. So they have signs even for commas, diphthongs, accents, dots, etc., and these are

[[Design chars]] etc.

[[char]]

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[[Vol. 2, Page]] 398 ISIS UNVEILED.

Let this suffice. We might, if we chose, give the cipher alphabets with their keys, of another method of the Royal Arch Masons, strongly resembling a certain Hindu character; of the G [[design]] El [[design]] of the Mystic City; of a well-known form of the Devanagari script of the (French) Sages of the Pyramids; and of the Sublime Master of the Great Work, and others. But we refrain; only, be it understood, for the reason that some of these alone of all the side branches of the original Blue Lodge Freemasonry, contain the promise of a useful future. As for the rest, they may and will go to the ash-heap of time. High Masons will understand what we mean.

We must now give some proofs of what we have stated, and demonstrate that the word Jehovah, if Masonry adheres to it, will ever remain as a substitute, never be identical with the lost mirific name. This is so well known to the kabalists, that in their careful etymology of the [[char]] they show it beyond doubt to be only one of the many substitutes for the real name, and composed of the two-fold name of the first androgyne -- Adam and Eve, Jod (or Yodh), Vau and He-Va -- the female serpent as a symbol of Divine Intelligence proceeding from the ONE-Generative or Creative Spirit.\* Thus, Jehovah is not the sacred name at all. Had Moses given to Pharaoh the true "name," the latter would not have answered as he did, for the Egyptian King-Initiates knew it as well as Moses, who had learned it with them. The "name" was at that time the common property of the adepts of all the nations in the world, and Pharaoh knew certainly the "name" of the Highest God mentioned in the Book of the Dead. But instead of that, Moses (if we accept the allegory of Exodus literally), gives Pharaoh the name of Yeva, the expression or form of the Divine name used by all the Targums as passed by Moses. Hence Pharaoh's reply: "And who is that Yeva\*\* that I should obey his voice?"

"Jehovah" dates only from the Masoretic innovation. When the Rabbis, for fear that they should lose the keys to their own doctrines, then written exclusively in consonants, began to insert their vowel-points in their manuscripts, they were utterly ignorant of the true pronunciation of the NAME. Hence, they gave it the sound of Adonah, and made it read Ja-ho-vah. Thus the latter is simply a fancy, a perversion of the Holy Name. And how could they know it? Alone, out of all their nation the high priests had it in their possession, and respectively passed it to their successors, as the Hindu Brahmatma does before his death. Once a year only, on the day of atonement, the high priest was

[[Footnote(s)]] -----

\* See Eliphaz Levi's "Dogme et Rituel," Vol. i.

\*\* Yeva is Heva, the feminine counterpart of Jehovah-Binah.

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[[Vol. 2, Page]] 399 THE PRIEST BEHIND THE VEIL.

allowed to pronounce it in a whisper. Passing behind the veil into the inner chamber of the sanctuary, the Holy of Holies, with trembling lips and downcast eyes he called upon the dreaded NAME. The bitter persecution of the kabalists, who received the precious syllables after deserving the favor by a whole life of sanctity, was due to a suspicion that they misused it. At the opening of this chapter we have told the story of Simeon Ben-Iochai, one of the victims to this priceless knowledge, and see how little he deserved his cruel treatment.

The Book of Jasher, a work -- as we are told by a very learned Hebrew divine, of New York -- composed in Spain in the twelfth century as "a popular tale," and that had not "the sanction of the Rabbinical College of Venice," is full of kabalistical, alchemical, and magical allegories. Admitting so much, it must still be said that there are few popular tales but are based on historical truths. The Norsemen in Iceland, by Dr. G. W. Dasent, is also a collection of popular tales, but they contain the key to the primitive religious worship of that people. So with the Book of Jasher. It contains the whole of the Old Testament in a condensed form, and as the Samaritans held, i.e., the five Books of Moses, without the Prophets. Although rejected by the orthodox Rabbis, we cannot help thinking that, as in the case of the apocryphal Gospels, which were written earlier than the canonical ones, the Book of Jasher is the true original from which the subsequent Bible was in part composed. Both the apocryphal Gospels and Jasher, are a series of religious tales, in which miracle is heaped upon miracle, and which narrate the popular legends as they first originated, without any regard to either chronology or dogma. Still both are corner-stones of the Mosaic and Christian religions. That there was a Book of Jasher prior to the Mosaic Pentateuch is clear, for it is mentioned in Joshua, Isaiah, and 2 Samuel.

Nowhere is the difference between the Elohistes and Jehovists so clearly shown as in Jasher. Jehovah is here spoken of as the Ophites held him to be, a Son of Ilda-Baath, or Saturn. In this Book, the Egyptian Magi, when asked by Pharaoh "Who is he, of whom Moses speaks as the I am?" reply that the God of Moses "we have learned, is the Son of the Wise, the Son of ancient kings" (ch. lxxix. 45).\* Now, those who assert that Jasher is a forgery of the twelfth century -- and we readily believe it -- should nevertheless explain the curious fact that, while the above text is not to be found in the Bible, the answer

to it is,

[[Footnote(s)]] -----

\* We find a very suggestive point in connection with this appellation of Jehovah, "Son of ancient Kings," in the Jaina sect of Hindustan, known as the Sauryas. They admit that Brahma is a Devata, but deny his creative power, and call him the "Son of a King." See "Asiatic Researches," vol. ix., p. 279.

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and is, moreover, couched in unequivocal terms. At Isaiah xix. 11, the "Lord God" complains of it very wrathfully to the prophet, and says: "Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the Son of the Wise, the Son of ancient kings?" which is evidently a reply to the above. At Joshua x. 13, Jasher is referred to in corroboration of the outrageous assertion that the sun stood still, and the moon stayed until the people had avenged themselves. "Is not this written in the Book of Jasher?" says the text. And at 2 Samuel, i. 19, the same book is again quoted. "Behold," it says, "it is written in the Book of Jasher." Clearly, Jasher must have existed; it must have been regarded as authority; must have been older than Joshua; and, since the verse in Isaiah unerringly points to the passage above quoted, we have at least as much reason to accept the current edition of Jasher as a transcription, excerpt, or compilation of the original work, as we have to revere the Septuagint Pentateuch, as the primitive Hebraic sacred records.

At all events, Jehovah is not the ancient of the ancient, or "aged of the aged," of the Sohar; for we find him, in this book, counselling with God the Father as to the creation of the world. "The work-master spoke to the Lord. Let us make man after our image" (Sohar i., fol. 25). Jehovah is but the Metatron, and perhaps, not even the highest, but only one of the AEons; for he whom Onkelos calls Memro, the "Word," is not the exoteric Jehovah of the Bible, nor is he Jahve [[Heb cha]] the Existing One. It was the secrecy of the early kabalists, who were anxious to screen the real Mystery name of the "Eternal" from profanation, and later the prudence which the mediaeval alchemists and occultists were compelled to adopt to save their lives, that caused the inextricable confusion of divine names. This is what led the people to accept the Jehovah of the Bible as the name of the "One living God." Every Jewish elder, prophet, and other man of any importance knew the difference; but as the difference lay in the vocalization of the "name," and its right pronunciation led to death, the common people were ignorant of it, for no initiate would risk his life by teaching it to them. Thus the Sinaitic deity came gradually to be regarded as identical with "Him whose name is known but to the wise." When Capellus translates: "Whosoever shall pronounce the name of Jehovah, shall suffer death," he makes two mistakes. The first is in adding the final letter h to the name, if he wants this deity to be considered either male or androgynous, for the letter makes the name feminine, as it really should be, considering it is one of the names of Binah, the third emanation; his second error is in asserting that the word nokeb means only to pronounce distinctly. It means to pronounce cor-

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[[Vol. 2, Page]] 401 THE DOUBLE SEX OF JEHOVAH.

rectly. Therefore, the biblical name Jehovah may be considered simply a substitute, which, as belonging to one of the "powers" got to be viewed as that of the "Eternal." There is an evident mistake (one of the very many), in one of the texts in Leviticus, which has been corrected by Cahen, and which proves that the interdiction did not at all concern the name of the exoteric Jehovah, whose numerous other names could also be pronounced without any penalty being incurred.\* In the vicious English version, the translation runs thus: "And he that blasphemeth the name of the Lord, shall surely be put to death," Levit. xxiv. 16. Cahen renders it far more correctly, thus: "And he that blasphemeth the name of the Eternal shall die," etc. The "Eternal" being something higher than the exoteric and personal "Lord."\*\* As with the Gentile nations, the symbols of the Israelites were ever bearing, directly or indirectly, upon sun-worship. The exoteric Jehovah of the Bible is a dual god, like all the other gods; and the fact that David -- who is entirely ignorant of Moses -- praises his "Lord," and assures him that the "Lord is a great God, and a great King above all gods," may be of a very great importance to the descendants of Jacob and David, but their national God concerns us in no wise. We are quite ready to show the "Lord God" of Israel the same respect as we do to Brahma, Zeus, or any other secondary deity. But we decline, most emphatically, to recognize in him either the Deity worshipped by Moses, or the "Father" of Jesus, or yet the "Ineffable Name" of the kabalists. Jehovah is, perhaps, one of the Elohim, who was concerned in the formation (which is not creation) of the universe, one of the architects who built from pre-existing matter, but he never was the "Unknowable" Cause that created "bara," in the night of the Eternity. These Elohim first form and bless; then they curse and destroy; as one of these Powers, Jehovah is therefore by turns beneficent and malevolent; at one moment he punishes and then repents. He is the antitype of several of the patriarchs -- of Esau and of Jacob, the allegorical twins, emblems of the ever manifest dual principle in nature. So Jacob, who is Israel, is the left pillar -- the feminine principle of Esau, who is the right pillar and the male principle. When he wrestles with Malach-Iho, the Lord, it is the latter who becomes the right pillar, and Jacob-Israel names God; although the Bible-interpreters have endeavored to transform him into a mere "angel of the Lord" (Genesis xxxii.), Jacob conquers him -- as matter will but too often conquer spirit -- but his thigh is put out of joint in the fight.

[[Footnote(s)]] -----

\* As, for instance, Shaddai, Elohim, Sabaoth, etc.

\*\* Cahen's "Hebrew Bible," iii., p. 117.

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The name of Israel has its derivation from Isaral or Asar, the Sun-God, who is known as Suryal, Surya, and Sur. Isra-el means "striving with God." The "sun rising upon Jacob-Israel," is the Sun-God Isaral, fecundating matter or earth, represented by the female-Jacob. As usual, the allegory has more than one hidden meaning in the Kabala. Esau, AEsau, Asu, is also the sun. Like the "Lord," Esau fights with Jacob and prevails not. The God-Sun first strives against, and then rises on him in covenant. "And as he passed over Penuel, the sun rose upon him, and he (Jacob) halted upon his thigh" (Genesis

xxxii. 31). Israel Jacob, opposed by his brother Esau, is Samael, and "the names of Samael are Azazel and Satan" (the opposer).

If it will be argued that Moses was unacquainted with the Hindu philosophy and, therefore, could not have taken Siva, the regenerator and the destroyer, as his model for Jehovah, then we must admit that there was some miraculous international intuition which prompted every nation to choose for its exoteric national deity the dual type we find in the "Lord God" of Israel. All these fables speak for themselves. Siva, Jehovah, Osiris, are all the symbols of the active principle in nature par excellence. They are the forces which preside at the formation or regeneration of matter and its destruction. They are the types of Life and Death, ever fecundating and decomposing under the never-ceasing influx of the anima mundi, the Universal intellectual Soul, the invisible but ever-present spirit which is behind the correlation of the blind forces. This spirit alone is immutable, and therefore the forces of the universe, cause and effect, are ever in perfect harmony with this one great Immutable Law. Spiritual Life is the one primordial principle above; Physical Life is the primordial principle below, but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be re-united with its CAUSE, it may -- and yet who can tell whether it really will -- have a glimpse of the Eternal Truth. Till then, let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

The greatest mistake of the age was to attempt a comparison of the relative merits of all the ancient religions, and scoff at the doctrines of the Kabala and other superstitions.

But truth is stranger than fiction; and this world-old adage finds its application in the case in hand. The "wisdom" of the archaic ages or the "secret doctrine" embodied in the Oriental Kabala, of which, as we have said, the Rabbinical is but an abridgment, did not die out with the Philaletheans of the last Eclectic school. The Gnosis lingers still on earth, and its votaries are many, albeit unknown. Such secret

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[[Vol. 2, Page]] 403 ADEPTS IN PARIS AND ELSEWHERE.

brotherhoods have been mentioned before Mackenzie's time, by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years, laughed at and denied by unsuspecting skeptics to their very faces. Some of these brothers belong to the small groups of "travellers." Until the close of the happy Louis-Philippian reign, they were pompously termed by the Parisian garcon and trader the nobles etrangers, and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves," who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some insane enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93, and the earlier explosion of the South Sea Bubble, soon after the appearance of "noble foreigners," who had convulsed all Paris for more or less longer periods, by either their mystical doctrines or "supernatural gifts." The St. Germain and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated. And yet, if we are well informed -- and we think we are -- there was not one such in all Egypt, but the secret records of its hieroglyphics were carefully registered by the sacerdotal caste. These records still exist, though "not extant" for the general public, though perhaps the monuments may have passed away for ever out of human sight.

Of forty-seven tombs of the kings, near Gornore, recorded by the Egyptian priests on their sacred registers, only seventeen were known to the public, according to Diodorus Siculus, who visited the place about sixty years B.C. Notwithstanding this historical evidence, we assert that the whole number exist to this day, and the royal tomb discovered by

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Belzoni among the sandstone mountains of Biban-el-Melook (Melech?) is but a feeble specimen of the rest. We will add, furthermore, that the Arab-Christians, the monks, scattered around in their poor, desolate convents on the borderland of the great Lybian Desert, know of the existence of such unbetrayed relics. But they are Copts, sole remnants of the true Egyptian race, and the Copt predominating over the Christian monk in their natures, they keep silent; for what reason it is not for us to tell. There are some who believe that their monkish attire is but a blind, and that they have chosen these desolate homes among arid deserts and surrounded by Mahometan tribes, for some ulterior purposes of their own. Be it as it may, they are held in great esteem by the Greek monks of Palestine; and there is a rumor current among the Christian pilgrims of Jerusalem, who throng the Holy Sepulchre at every Easter, that the holy fire from heaven will never descend so miraculously as when these monks of the desert are present to draw it down by their prayers.\*

"The kingdom of Heaven suffereth violence, and the violent take it by force." Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted, more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all true secret societies: "the Rosy-Crux becomes and is not made," is more than the generality of men can bear to have applied to them. But let no one suppose that of the candidates who fail, any will divulge to the world even the trifle they may have learned, as some Masons do. None know better than themselves how unlikely it is that a neophyte should ever talk of what was imparted to him. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation.

[[Footnote(s)]] -----

\* The Greek monks have this "miracle" performed for the "faithful" every year on Easter night.

Thousands of pilgrims are there waiting with their tapers to light them at this sacred fire, which at the precise hour and when needed, descends from the chapel-vault and hovers about the sepulchre in tongues of fire until every one of the thousand pilgrims has lighted his wax taper at it.

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## CHAPTER IX.

"All things are governed in the bosom of this triad." -- LYDUS: De Mensibus, 20.

"Thrice let the heaven be turned on its perpetual axis." -- OVID: Fasti iv.

"And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams." -- Numbers xxiii. 1, 2.

"In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a vessel miraculously formed; take, therefore . . . and with seven holy men, your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered." -- Bagavedgitta.

"And the Lord said, I will destroy man . . . from the face of the earth. . . . But with thee will I establish my covenant. . . . Come thou and all thy house into the ark. . . . For yet seven days and I will cause it to rain upon the earth." -- Genesis vi., vii.

"The Tetraktys was not only principally honored because all symphonies are found to exist within it, but also because it appears to contain the nature of all things." -- THEOS. OF SMYRNA: Mathem., p. 147.

OUR task will have been ill-performed if the preceding chapters have not demonstrated that Judaism, earlier and later Gnosticism, Christianity, and even Christian Masonry, have all been erected upon identical cosmical myths, symbols, and allegories, whose full comprehension is possible only to those who have inherited the key from their inventors.

In the following pages we will endeavor to show how much these have been misinterpreted by the widely-different, yet intimately-related systems enumerated above, in fitting them to their individual needs. Thus not only will a benefit be conferred upon the student, but a long-deferred, and now much-needed act of justice will be done to those earlier generations whose genius has laid the whole human race under obligation. Let us begin by once more comparing the myths of the Bible with those of the sacred books of other nations, to see which is the original, which copies.

There are but two methods which, correctly explained, can help us to this result. They are -- the Vedas, Brahmanical literature and the Jewish Kabala. The former has, in a most philosophical spirit, conceived these grandiose myths; the latter borrowing them from the Chaldeans and Persians, shaped them into a history of the Jewish nation, in which their spirit of philosophy was buried beyond the recognition of all but

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the elect, and under a far more absurd form than the Aryan had given them. The Bible of the Christian Church is the latest receptacle of this scheme of disfigured allegories which have been erected into an edifice of superstition, such as never entered into the conceptions of those from whom the Church

obtained her knowledge. The abstract fictions of antiquity, which for ages had filled the popular fancy with but flickering shadows and uncertain images, have in Christianity assumed the shapes of real personages, and become accomplished facts. Allegory, metamorphosed, becomes sacred history, and Pagan myth is taught to the people as a revealed narrative of God's intercourse with His chosen people. "The myths," says Horace in his *Ars Poetica*, "have been invented by wise men to strengthen the laws and teach moral truths." While Horace endeavored to make clear the very spirit and essence of the ancient myths, Euhemerus pretended, on the contrary, that "myths were the legendary history of kings and heroes, transformed into gods by the admiration of the nations." It is the latter method which was inferentially followed by Christians when they agreed upon the acceptance of euhemerized patriarchs, and mistook them for men who had really lived.

But, in opposition to this pernicious theory, which has brought forth such bitter fruit, we have a long series of the greatest philosophers the world has produced: Plato, Epicharmus, Socrates, Empedocles, Plotinus, and Porphyry, Proclus, Damascenus, Origen, and even Aristotle. The latter plainly stated this verity, by saying that a tradition of the highest antiquity, transmitted to posterity under the form of various myths, teaches us that the first principles of nature may be considered as "gods," for the divine permeates all nature. All the rest, details and personages, were added later for the clearer comprehension of the vulgar, and but too often with the object of supporting laws invented in the common interest. Fairy tales do not exclusively belong to nurseries; all mankind -- except those few who in all ages have comprehended their hidden meaning and tried to open the eyes of the superstitious -- have listened to such tales in one shape or the other and, after transforming them into sacred symbols, called the product RELIGION!

We will try to systematize our subject as much as the ever-recurring necessity to draw parallels between the conflicting opinions that have been based on the same myths will permit. We will begin by the book of Genesis, and seek for its hidden meaning in the Brahmanical traditions and the Chaldeo-Judaic Kabala.

The first Scripture lesson taught us in our infancy is that God created the world in six days, and rested on the seventh. Hence, a peculiar sol-

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[[Vol. 2, Page]] 407 THE MYSTERY OF THE NUMBER SEVEN.

emnity is supposed to attach to the seventh day, and the Christians, adopting the rigid observances of the Jewish sabbath, have enforced it upon us with the substitution of the first, instead of the seventh day of the week.

All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-il (the mystic four), compose the number seven. The sacredness of numbers begins with the great First -- the ONE, and ends only with the nought or zero -- symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically.

The number seven is the most sacred of all, and is, undoubtedly, of Hindu origin. Everything of

importance was calculated by and fitted into this number by the Aryan philosophers -- ideas as well as localities. Thus they have the Sapta-Rishi, or seven sages, typifying the seven diluvian primitive races (post-diluvian as some say). Sapta-Loka, the seven inferior and superior worlds, whence each of these Rishis proceeded, and whither he returned in glory before reaching the final bliss of Moksha.\* Sapta-Kula, or seven castes -- the Brahmans assuming to represent the direct descendants of the highest of them.\*\* Then, again, the Sapta-Pura (seven holy cities); Sapta-Duipa (seven holy islands); Sapta-Samudra (the seven holy seas); Sapta-Parvata (the seven holy mountains); Sapta-Arania (the seven deserts); Sapta-Vruksha (the seven sacred trees); and so on.

[[Footnote(s)]] -----

\* The Rishi are identical with Manu. The ten Pragapati, sons of Viradj, called Maritchi, Atri, Angira, Polastya, Poulaha, Kratu, Pratcheta, Vasishta, Brighu, and Narada, are euhemerized Powers, the Hindu Sephiroth. These emanate the seven Rishi, or Manus, the chief of whom issued himself from the "uncreated." He is the Adam of earth, and signifies man. His "sons," the following six Manus, represent each a new race of men, and in the total they are humanity passing gradually through the primitive seven stages of evolution.

\*\* In days of old, when the Brahmans studied more than they do now the hidden sense of their philosophy, they explained that each of these six distinct races which preceded ours had disappeared. But now they pretend that a specimen was preserved which was not destroyed with the rest, but reached the present seventh stage. Thus they, the Brahmans are the specimens of the heavenly Manu, and issued from the mouth of Brahma; while the Sudra was created from his foot.

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In the Chaldeo-Babylonian incantation, this number reappears again as prominently as among the Hindus. The number is dual in its attributes, i.e., holy in one of its aspects it becomes nefast under other conditions. Thus the following incantation we find traced on the Assyrian tablets, now so correctly interpreted.

"The evening of evil omen, the region of the sky, which produces misfortune. . . .

"Message of pest.

"Deprecators of Nin-Ki-gal.

"The seven gods of the vast sky.

"The seven gods of the vast earth.

"The seven gods of blazing spheres.

"The seven gods of celestial legion.

"The seven gods maleficent.

"The seven phantoms -- bad.

"The seven phantoms of maleficent flames. . . .

"Bad demon, bad alal, bad gigim, bad telal . . . bad god, bad maskim.

"Spirit of seven heavens remember . . . Spirit of seven earths remember . . . etc."

This number reappears likewise on almost every page of Genesis, and throughout the Mosaic books, and we find it conspicuous (see following chapter) in the Book of Job and the Oriental Kabala. If the Hebrew Semitics adopted it so readily, we must infer that it was not blindly, but with a thorough knowledge of its secret meaning; hence, that they must have adopted the doctrines of their "heathen" neighbors as well. It is but natural, therefore, that we should seek in heathen philosophy for the interpretation of this number, which again reappeared in Christianity with its seven sacraments, seven churches in Asia Minor, seven capital sins, seven virtues (four cardinal and three theological), etc.

Have the seven prismatic colors of the rainbow seen by Noah no other meaning than that of a covenant between God and man to refresh the memory of the former? To the kabalist, at least, they have a significance inseparable from the seven labors of magic, the seven upper spheres, the seven notes of the musical scale, the seven numerals of Pythagoras, the seven wonders of the world, the seven ages, and even the seven steps of the Masons, which lead to the Holy of Holies, after passing the flights of three and five.

Whence the identity then of these enigmatical, ever-recurring numerals that are found in every page of the Jewish Scriptures, as in every *ola* and *sloka* of Buddhistic and Brahmanical books? Whence these numerals that are the soul of the Pythagorean and Platonic thought, and that no unilluminated Orientalist nor biblical student has ever been able to fathom?

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[[Vol. 2, Page]] 409 THE BRAHMANAS INTERPRET THE RIG-VEDA.

And yet they have a key ready in their hand, did they but know how to use it. Nowhere is the mystical value of human language and its effects on human action so perfectly understood as in India, nor any better explained than by the authors of the oldest Brahmanas. Ancient as their epoch is now found to be, they only try to express, in a more concrete form, the abstract metaphysical speculations of their own ancestors.

Such is the respect of the Brahmans for the sacrificial mysteries, that they hold that the world itself sprang into creation as a consequence of a "sacrificial word" pronounced by the First Cause. This word is the "Ineffable name" of the kabalists, fully discussed in the last chapter.

The secret of the Vedas, "Sacred Knowledge" though they may be, is impenetrable without the help of the Brahmanas. Properly speaking, the Vedas (which are written in verse and comprised in four books) constitute that portion called the Mantra, or magical prayer, and the Brahmanas (which are in prose) contain their key. While the Mantra part is alone holy, the Brahmana portion contains all the theological exegesis, and the speculations and explanations of the sacerdotal. Our Orientalists, we repeat, will make no substantial progress toward a comprehension of Vedic literature until they place a proper valuation upon works now despised by them; as, for instance, the Aitareya and Kaushitaki Brahmanas, which belong to the Rig-Veda.

Zoroaster was called a Manthran, or speaker of Mantras, and, according to Haug, one of the earliest names for the Sacred Scriptures of the Parsis was Manthra-spenta. The power and significance of the Brahman who acts as the Hotri-priest at the Soma-Sacrifice, consists in his possession and full knowledge of the uses of the sacred word or speech -- Vach. The latter is personified in Sara-ismati, the

wife of Brahma, who is the goddess of the sacred or "Secret Knowledge." She is usually depicted as riding upon a peacock with its tail all spread. The eyes upon the feathers of the bird's tail, symbolize the sleepless eyes that see all things. To one who has the ambition of becoming an adept of the "Secret doctrines," they are a reminder that he must have the hundred eyes of Argus to see and comprehend all things.

And this is why we say that it is not possible to solve fully the deep problems underlying the Brahmanical and Buddhistic sacred books without having a perfect comprehension of the esoteric meaning of the Pythagorean numerals. The greatest power of this Vach, or Sacred Speech, is developed according to the form which is given to the Mantra by the officiating Hotri, and this form consists wholly in the numbers and syllables of the sacred metre. If pronounced slowly and in a certain rhythm, one effect is produced; if quickly and with another rhythm, there is a different result. "Each metre," says Haug, "is the invisible master of

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something visible in this world; it is, as it were, its exponent and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists, for each thing has (just as in the Pythagorean system) a certain numerical proportion. All these things, metres (chhandas), stomas, and prishthas, are liable to be as eternal and divine as the words themselves they contain. The earliest Hindu divines did not only believe in a primitive revelation of the words of the sacred texts, but even in that of the various forms. These forms, along with their contents, the everlasting Veda-words, are symbols expressive of things of the invisible world, and in several respects comparable to the Platonic ideas." This testimony from an unwilling witness shows again the identity between the ancient religions as to their secret doctrine. The Gayatri metre, for example, consists of thrice eight syllables, and is considered the most sacred of metres. It is the metre of Agni, the fire-god, and becomes at times the emblem of Brahma himself, the chief creator, and "fashioner of man" in his own image. Now Pythagoras says that "The number eight, or the Octad, is the first cube, that is to say, squared in all senses, as a die, proceeding from its base two, or even number; so is man four-square or perfect." Of course few, except the Pythagoreans and kabalists, can fully comprehend this idea; but the illustration will assist in pointing out the close kinship of the numerals with the Vedic Mantras. The chief problems of every theology lie concealed beneath this imagery of fire and the varying rhythm of its flames. The burning bush of the Bible, the Zoroastrian and other sacred fires, Plato's universal soul, and the Rosicrucian doctrines of both soul and body of man being evolved out of fire, the reasoning and immortal element which permeates all things, and which, according to Herakleitus, Hippocrates, and Parmenides, is God, have all the same meaning.

Each metre in the Brahmanas corresponds to a number, and as shown by Haug, as it stands in the sacred volumes, is a prototype of some visible form on earth, and its effects are either good or evil. The "sacred speech" can save, but it can kill as well; its many meanings and faculties are well known but to the Dikshita (the adept), who has been initiated into many mysteries, and whose "spiritual birth" is completely achieved; the Vach of the mantra is a spoken power, which awakes another corresponding and still more occult power, each allegorically personified by some god in the world of spirits, and, according as it is used, responded to either by the gods or the Rakshasas (bad spirits). In the

Brahmanical and Buddhist ideas, a curse, a blessing, a vow, a desire, an idle thought, can each assume a visible shape and so manifest itself objectively to the eyes of its author, or to him that it concerns.

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[[Vol. 2, Page]] 411 RELATIVE ANTIQUITY OF THE VEDAS AND BIBLE.

Every sin becomes incarnated, so to say, and like an avenging fiend persecutes its perpetrator. There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses.

So with the numerals. Turn wherever we will, from the Prophets to the Apocalypse, and we will see the biblical writers constantly using the numbers three, four, seven, and twelve.

And yet we have known some partisans of the Bible who maintained that the Vedas were copied from the Mosaic books!\* The Vedas, which are written in Sanscrit, a language whose grammatical rules and forms, as Max Muller and other scholars confess, were completely established long before the days when the great wave of emigration bore it from Asia all over the Occident, are there to proclaim their parentage of every philosophy, and every religious institution developed later among Semitic peoples. And which of the numerals most frequently occur in the Sanscrit chants, those sublime hymns to creation, to the unity of God, and the countless manifestations of His power? ONE, THREE, and SEVEN. Read the hymn by Dirghatamas.

"TO HIM WHO REPRESENTS ALL THE GODS."

"The God here present, our blessed patron, our sacrificer, has a brother who spreads himself in mid-air. There exists a third Brother whom we sprinkle with our libations. . . . It is he whom I have seen master of men and armed with seven rays."\*\*

And again:

"Seven Bridles aid in guiding a car which has but ONE wheel, and which is drawn by a single horse that shines with seven rays. The wheel has three limbs, an immortal wheel, never-wearying, whence hang all the worlds."

"Sometimes seven horses drag a car of seven wheels, and seven personages mount it, accompanied by seven fecund nymphs of the water."

And the following again, in honor of the fire-god -- Agni, who is so clearly shown but a spirit subordinate to the ONE God.

[[Footnote(s)]] -----

\* To avoid discussion we adopt the palaeographical conclusions arrived at by Martin Haug and some other cautious scholars. Personally we credit the statements of the Brahmans and those of Halled, the translator of the "Sastras."

\*\* The god Heptaktis.

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"Ever ONE, although having three forms of double nature (androgynous) -- he rises! and the priests offer to God, in the act of sacrifice, their prayers which reach the heavens, borne aloft by Agni." Is this a coincidence, or, rather, as reason tells us, the result of the derivation of many national cults from one primitive, universal religion? A mystery for the uninitiated, the unveiling of the most sublime (because correct and true) psychological and physiological problems for the initiate. Revelations of the personal spirit of man which is divine because that spirit is not only the emanation of the ONE Supreme God, but is the only God man is able, in his weakness and helplessness, to comprehend -- to feel within himself. This truth the Vedic poet clearly confesses, when saying:

"The Lord, Master of the universe and full of wisdom, has entered with me (into me) -- weak and ignorant -- and has formed me of himself in that place\* where the spirits obtain, by the help of Science, the peaceful enjoyment of the fruit, as sweet as ambrosia."

Whether we call this fruit "an apple" from the Tree of Knowledge, or the pippala of the Hindu poet, it matters not. It is the fruit of esoteric wisdom. Our object is to show the existence of a religious system in India for many thousands of years before the exoteric fables of the Garden of Eden and the Deluge had been invented. Hence the identity of doctrines. Instructed in them, each of the initiates of other countries became, in his turn, the founder of some great school of philosophy in the West.

Who of our Sanscrit scholars has ever felt interested in discovering the real sense of the following hymns, palpable as it is: "Pippala, the sweet fruit of that tree upon which come spirits who love the science (?) and where the gods produce all marvels. This is a mystery for him who knows not the Father of the world."

Or this one again:

"These stanzas bear at their head a title which announces that they are consecrated to the Viswadevas (that is to say, to all the gods). He who knows not the Being whom I sing in all his manifestations, will comprehend nothing of my verses; those who do know HIM are not strangers to this reunion."

This refers to the reunion and parting of the immortal and mortal parts of man. "The immortal Being," says the preceding stanza, "is in the cradle of the mortal Being. The two eternal spirits go and come everywhere; only some men know the one without knowing the other" (Dirghatamas).

Who can give a correct idea of Him of whom the Rig-Veda says:

[[Footnote(s)]] -----

\* The sanctuary of the initiation.

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[[Vol. 2, Page]] 413 MASKS WITHOUT AN ACTOR, BEINGS WITHOUT NAMES.

"That which is One the wise call it in divers manners." That One is sung by the Vedic poets in all its manifestations in nature; and the books considered "childish and foolish" teach how at will to call the beings of wisdom for our instruction. They teach, as Porphyry says: "a liberation from all terrene

concerns . . . a flight of the alone to the ALONE."

Professor Max Muller, whose every word is accepted by his school as philological gospel, is undoubtedly right in one sense when in determining the nature of the Hindu gods, he calls them "masks without an actor . . . names without being, not beings without names."\* For he but proves thereby the monotheism of the ancient Vedic religion. But it seems to us more than dubious whether he or any scientist of his school needed hope to fathom the old Aryan\*\* thought, without an accurate study of those very "masks." To the materialist, as to the scientist, who for various reasons endeavors to work out the difficult problem of compelling facts to agree with either their own hobbies or those of the Bible, they may seem but the empty shells of phantoms. Yet such authorities will ever be, as in the past, the unsafest of guides, except in matters of exact science. The Bible patriarchs are as much "masks without actors," as the pragapatis, and yet, if the living personage behind these masks is but an abstract shadow there is an idea embodied in every one of them which belongs to the philosophical and scientific theories of ancient wisdom.\*\*\* And who can render better service in this work than the native Brahmans themselves, or the kabalists?

To deny, point-blank, any sound philosophy in the later Brahmanical speculations upon the Rig-Veda, is equivalent to refusing to ever correctly understand the mother-religion itself, which gave rise to them, and which is the expression of the inner thought of the direct ancestors of these later authors of the Brahmanas. If learned Europeans can so

[[Footnote(s)]] -----

\* "Comparative Mythology."

\*\* While having no intention to enter at present upon a discussion as to the nomadic races of the "Rhetic period," we reserve the right to question the full propriety of terming that portion of the primitive people from whose traditions the "Vedas" sprang into existence, Aryans. Some scientists find the existence of these Aryans not only unproved by science, but the traditions of Hindustan protesting against such an assumption.

\*\*\* Without the esoteric explanation, the "Old Testament" becomes an absurd jumble of meaningless tales -- nay, worse than that, it must rank high with immoral books. It is curious that Professor Max Muller, such a profound scholar in Comparative Mythology, should be found saying of the pragapatis and Hindu gods that they are masks without actors; and of Abraham and other mythical patriarchs that they were real living men; of Abraham especially, we are told (see "Semitic Monotheism") that he "stands before us as a figure second only to one in the whole history of the world."

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readily show that all the Vedic gods are but empty masks, they must also be ready to demonstrate that the Brahmanical authors were as incapable as themselves to discover these "actors" anywhere. This done, not only the three other sacred books which Max Muller says "do not deserve the name of Vedas," but the Rig-Veda itself becomes a meaningless jumble of words; for what the world-renowned and

subtile intellect of the ancient Hindu sages failed to understand, no modern scientist, however learned, can hope to fathom. Poor Thomas Taylor was right in saying that "philology is not philosophy." It is, to say the least, illogical to admit that there is a hidden thought in the literary work of a race perhaps ethnologically different from our own; and then, because it is utterly unintelligible to us whose spiritual development during the several thousand intervening years has bifurcated into quite a contrary direction -- deny that it has any sense in it at all. But this is precisely what, with all due respect for erudition, Professor Max Muller and his school do in this instance, at least. First of all, we are told that, albeit cautiously and with some effort, yet we may still walk in the footsteps of these authors of the Vedas. "We shall feel that we are brought face to face and mind to mind with men yet intelligible to us after we have freed ourselves from our modern conceits. We shall not succeed always; words, verses, nay whole hymns in the Rig-Veda, will and must remain to us a dead letter. . . . For, with a few exceptions . . . the whole world of the Vedic ideas is so entirely beyond our own intellectual horizon, that instead of translating, we can as yet only guess and combine."\*

And yet, to leave us in no possible doubt as to the true value of his words, the learned scholar, in another passage, expresses his opinion on these same Vedas (with one exception) thus: "The only important, the only real Veda, is the Rig-Veda -- the other so-called Vedas deserve the name of Veda no more than the Talmud deserves the name of Bible." Professor Muller rejects them as unworthy of the attention of any one, and, as we understand it, on the ground that they contain chiefly "sacrificial formulas, charms, and incantations."\*\*

And now, a very natural question: Are any of our scholars prepared to demonstrate that, so far, they are intimately acquainted with the hidden sense of these perfectly absurd "sacrificial formulas, charms, and incantations" and magic nonsense of Atharva-Veda? We believe not, and our doubt is based on the confession of Professor Muller himself, just quoted. If "the whole world of the Vedic ideas [the Rig-Veda cannot

[[Footnote(s)]] -----

\* The italics are our own. "The Vedas," lecture by Max Muller, p. 75.

\*\* "Chips," vol. i., p. 8.

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[[Vol. 2, Page]] 415 GREAT VALUE OF THE "ATHARVA VEDA."

be included alone in this world, we suppose] is so entirely beyond our own [the scientists'] intellectual horizon that, instead of translating, we can as yet only guess and combine"; and the Yagur-Veda, Sama-Veda, and Atharva-Veda are "childish and foolish";\* and the Brahmanas, the Sutras Yaska, and Sayana, "though nearest in time to the hymns of the Rig-Veda, indulge in the most frivolous and ill-judged interpretations," how can either himself or any other scholar form any adequate opinion of either of them? If, again, the authors of the Brahmanas, the nearest in time to the Vedic hymns, were already incompetent to offer anything better than "ill-judged interpretations," then at what period of history, where, and by whom, were written these grandiose poems, whose mystical sense has died with their generations? Are we, then, so wrong in affirming that if sacred texts are found in Egypt to have become

-- even to the priestly scribes of 4,000 years ago -- wholly unintelligible,\*\* and the Brahmanas offer but "childish and foolish" interpretations of the Rig-Veda, at least as far back as that, then, 1st, both the Egyptian and Hindu religious philosophies are of an untold antiquity, far antedating ages cautiously assigned them by our students of comparative mythology; and, 2d, the claims of ancient priests of Egypt and modern Brahmanas, as to their age, are, after all, correct.

We can never admit that the three other Vedas are less worthy of their name than the Rig-hymns, or that the Talmud and the Kabala are so inferior to the Bible. The very name of the Vedas (the literal meaning of which is knowledge or wisdom) shows them to belong to the literature of those men who, in every country, language, and age, have been spoken of as "those who know." In Sanscrit the third person singular is veda (he knows), and the plural is vida (they know). This word is synonymous with the Greek [[Theosebeia]], which Plato uses when speaking of the wise -- the magicians; and with the Hebrew Hakamin, [[Hebrew char]] (wise men). Reject the Talmud and its old predecessor the Kabala, and it will be simply impossible ever to render correctly one word of that Bible so much extolled at their expense. But then it is, perhaps, just what its partisans are working for. To banish the Brahmanas is to fling away the key that unlocks the door of the Rig-Veda. The literal interpretation of the Bible has already borne its fruits; with the Vedas and the Sanscrit sacred books in general it will be just the same, with this difference, that the absurd interpretation of the Bible has received a time-honored right of eminent domain in the department of the ridiculous; and will find its

[[Footnote(s)]] -----

\* We believe that we have elsewhere given the contrary opinion, on the subject of "Atharva-Veda," of Prof. Whitney, of Yale College.

\*\* See Baron Bunsen's "Egypt," vol. v.

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supporters, against light and against proof. As to the "heathen" literature, after a few more years of unsuccessful attempts at interpretation, its religious meaning will be relegated to the limbo of exploded superstitions, and people will hear no more of it.

We beg to be clearly understood before we are blamed and criticised for the above remarks. The vast learning of the celebrated Oxford professor can hardly be questioned by his very enemies, yet we have a right to regret his precipitancy to condemn that which he himself confesses "entirely beyond our own intellectual horizon." Even in what he considers a ridiculous blunder on the part of the author of the Brahmanas, other more spiritually-disposed persons may see quite the reverse. "Who is the greatest of the gods? Who shall first be praised by our songs?" says an ancient Rishi of the Rig-Veda; mistaking (as Prof. M. imagines) the interrogative pronoun "Who" for some divine name. Says the Professor: "A place is allotted in the sacrificial invocations to a god 'Who,' and hymns addressed to him are called 'Whoish hymns.'" And is a god "Who" less natural as a term than a god "I am"? or "Whoish" hymns less reverential than "I-amish" psalms? And who can prove that this is really a blunder, and not a premeditated expression? Is it so impossible to believe that the strange term was precisely due to a

reverential awe which made the poet hesitate before giving a name, as form to that which is justly considered as the highest abstraction of metaphysical ideals -- God? Or that the same feeling made the commentator who came after him to pause and so leave the work of anthropomorphizing the "Unknown," the "WHO," to future human conception? "These early poets thought more for themselves -- than for others," remarks Max Muller himself. "They sought rather, in their language, to be true to their own thought than to please the imagination of their hearers."\* Unfortunately it is this very thought which awakes no responsive echo in the minds of our philologists.

Farther, we read the sound advice to students of the Rig-Veda hymns, to collect, collate, sift, and reject. "Let him study the commentaries, the Sutras, the Brahmanas, and even later works, in order to exhaust all the sources from which information can be derived. He [the scholar] must not despise the traditions of the Brahmins, even where their misconceptions . . . are palpable. . . . Not a corner in the Brahmanas, the Sutras, Yaska, and Sayana, should be left unexplored before we propose a rendering of our own. . . . When the scholar has done his work, the poet and philosopher must take it up and finish it."\*\* Poor chance for a "philosopher" to step into the shoes of a learned

[[Footnote(s)]] -----

\* "Chips," vol. i.; "The Vedas."

\*\* Max Muller: Lecture on "The Vedas."

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[[Vol. 2, Page]] 417 DISDAIN OF EUROPEAN FOR HINDU SAVANTS.

philologist and presume to correct his errors! We would like to see what sort of a reception the most learned Hindu scholar in India would have from the educated public of Europe and America, if he should undertake to correct a savant, after he had sifted, accepted, rejected, explained, and declared what was good, and what "absurd and childish" in the sacred books of his forefathers. That which would finally be declared "Brahmanic misconceptions," by the conclave of European and especially German savants, would be as little likely to be reconsidered at the appeal of the most erudite pundit of Benares or Ceylon, as the interpretation of Jewish Scripture by Maimonides and Philo-Judaeus, by Christians after the Councils of the Church had accepted the mistranslations and explanations of Irenaeus and Eusebius. What pundit, or native philosopher of India should know his ancestral language, religion, or philosophy as well as an Englishman or a German? Or why should a Hindu be more suffered to expound Brahmanism, than a Rabbinical scholar to interpret Judaism or the Isaian prophecies? Safer, and far more trustworthy translators can be had nearer home. Nevertheless, let us still hope that we may find at last, even though it be in the dim future, a European philosopher to sift the sacred books of the wisdom-religion, and not be contradicted by every other of his class.

Meanwhile, unmindful of any alleged authorities, let us try to sift for ourselves a few of these myths of old. We will search for an explanation within the popular interpretation, and feel our way with the help of the magic lamp of Trismegistus -- the mysterious number seven. There must have been some reason why this figure was universally accepted as a mystic calculation. With every ancient people, the Creator, or Demiurge, was placed over the seventh heaven. "And were I to touch upon the initiation into our

sacred Mysteries," says Emperor Julian, the kabalist, "which the Chaldean bacchised respecting the seven-rayed God, lifting up the souls through Him, I should say things unknown, and very unknown to the rabble, but well known to the blessed Theurgists."\* In Lydus it is said that "The Chaldeans call the God IAO, and SABAOTH he is often called, as He who is over the seven orbits (heavens, or spheres), that is the Demiurge."\*\*

One must consult the Pythagoreans and Kabalists to learn the potentiality of this number. Exoterically the seven rays of the solar spectrum are represented concretely in the seven-rayed god Heptaktis. These seven rays epitomized into THREE primary rays, namely, the red, blue, and yellow, form the solar trinity, and typify respectively spirit-

[[Footnote(s)]] -----

\* Julian: "In Matrem," p. 173; Julian: "Oratio," v., 172.

\*\* Lyd.: "De Mensibus," iv., 38-74; "Movers," p. 550; Dunlap: "Saba," p. 3.

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matter and spirit-essence. Science has also reduced of late the seven rays to three primary ones, thus corroborating the scientific conception of the ancients of at least one of the visible manifestations of the invisible deity, and the seven divided into a quaternary and a trinity.

The Pythagoreans called the number seven the vehicle of life, as it contained body and soul. They explained it by saying, that the human body consisted of four principal elements, and that the soul is triple, comprising reason, passion, and desire. The ineffable WORD was considered the Seventh and highest of all, for there are six minor substitutes, each belonging to a degree of initiation. The Jews borrowed their Sabbath from the ancients, who called it Saturn's day and deemed it unlucky, and not the latter from the Israelites when Christianized. The people of India, Arabia, Syria, and Egypt observed weeks of seven days; and the Romans learned the hebdomadal method from these foreign countries when they became subject to the Empire. Still it was not until the fourth century that the Roman kalends, nones, and ides were abandoned, and weeks substituted in their place; and the astronomical names of the days, such as dies Solis (day of the Sun), dies Lunae (day of the Moon), dies Martis (day of Mars); dies Mercurii (day of Mercury), dies Jovis (day of Jupiter), dies Veneris (day of Venus), and dies Saturni (day of Saturn), prove that it was not from the Jews that the week of seven days was adopted. Before we examine this number kabalistically, we propose to analyse it from the standpoint of the Judaico-Christian Sabbath.

When Moses instituted the yom shaba, or Shebang (Shabbath), the allegory of the Lord God resting from his work of creation on the seventh day was but a cloak, or, as the Sohar expresses it, a screen, to hide the true meaning.

The Jews reckoned then, as they do now, their days by number, as, day the first; day the second; and so on; yom ahad; yom sheni; yom shelisho; yom rebis; yom shamishi; yom shishehi; Yom SHABA.

"The Hebrew seven [[Heb char]], consisting of three letters, S. B. O., has more than one meaning. First of all, it means age or cycle, Shab-ang; Sabbath [[Heb char]] can be translated old age, as well as rest,

and in the old Coptic, Sabe means wisdom, learning. Modern archaeologists have found that as in Hebrew Sab [[Heb char]] also means gray-headed, and that therefore the Saba-day was the day on which the "gray-headed men, or 'aged fathers' of a tribe, were in the habit of assembling for councils or sacrifices."\*

"Thus, the week of six days and the seventh, the Saba or Sapta-day period, is of the highest antiquity. The observance of the lunar festivals in India, shows that that nation held hebdomadal meetings as well. With

[[Footnote(s)]] -----

\* "Westminster Review": Septenary Institutions; "Stone Him to Death."

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[[Vol. 2, Page]] 419 MODERN ORIGIN OF THE CHRISTIAN SABBATH.

every new quarter the moon brings changes in the atmosphere, hence certain changes are also produced throughout the whole of our universe, of which the meteorological ones are the most insignificant. On this day of the seventh and most powerful of the prismatic days, the adepts of the "Secret Science" meet as they met thousands of years ago, to become the agents of the occult powers of nature (emanations of the working God), and commune with the invisible worlds. It is in this observance of the seventh day by the old sages -- not as the resting day of the Deity, but because they had penetrated into its occult power, that lies the profound veneration of all the heathen philosophers for the number seven which they term the "venerable," the sacred number. The Pythagorean Tetraktis, revered by the Platonists, was the square placed below the triangle; the latter, or the Trinity embodying the invisible Monad -- the unity, and deemed too sacred to be pronounced except within the walls of a Sanctuary.

The ascetic observance of the Christian Sabbath by Protestants is pure religious tyranny, and does more harm, we fear, than good. It really dates only from the enactment (in 1678) of the 29th of Charles II., which prohibited any "tradesman, artificer, workman, laborer, or other person," to "do or exercise any worldly labor, etc., etc., upon the Lord's day." The Puritans carried this thing to extremes, apparently to mark their hatred of Catholicism, both Roman and Episcopal. That it was no part of the plan of Jesus that such a day should be set apart, is evident not only from his words but acts. It was not observed by the early Christians.

When Trypho, the Jew, reproached the Christians for not having a Sabbath, what does the martyr answer him? "The new law will have you keep a perpetual Sabbath. You, when you have passed a day in idleness, think you are religious. The Lord is not pleased with such things as these. If any be guilty of perjury or fraud, let him reform; if he be an adulterer, let him repent; and he will then have kept the kind of Sabbath truly pleasing to God. . . . The elements are never idle, and keep no Sabbath. There was no need of the observance of Sabbaths before Moses, neither now is there any need of them after Jesus Christ."

The Heptaktis is not the Supreme Cause, but simply an emanation from Him -- the first visible manifestation of the Unrevealed Power. "His Divine Breath, which, violently breaking forth, condensed itself, shining with radiance until it evolved into Light, and so became cognizant to external sense," says John Reuchlin.\* This is the emanation of the Highest, the Demiurge, a multiplicity in a unity, the

Elohim, whom we

[[Footnote(s)]] -----

\* "Di Verbo Mirifico."

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see creating our world, or rather fashioning it, in six days, and resting on the seventh. And who are these Elohim but the euhemerized powers of nature, the faithful manifested servants, the laws of Him who is immutable law and harmony Himself?

They remain over the seventh heaven (or spiritual world), for it is they who, according to the kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the seventh. If, in laying aside the metaphysico-spiritual conception, we give our attention but to the religio-scientific problem of creation in "six days," over which our best biblical scholars have vainly pondered so long, we might, perchance, be on the way to the true idea underlying the allegory. The ancients were philosophers, consistent in all things. Hence, they taught that each of these departed worlds, having performed its physical evolution, and reached -- through birth, growth, maturity, old age, and death -- the end of its cycle, had returned to its primitive subjective form of a spiritual earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits. This idea, were it even as incapable of exact demonstration as that of our theologians relating to Paradise, is, at least, a trifle more philosophical. As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal thought under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and semi-spiritual, then condensed itself more and more, until its physical development -- matter, the tempting demon -- compelled it to try its own creative faculty. Matter defied SPIRIT, and the earth, too, had its "Fall." The allegorical curse under which it labors, is that it only procreates, it does not create. Our physical planet is but the handmaiden, or rather the maid-of-all-work, of the spirit, its master. "Cursed be the ground . . . thorns and thistles shall it bring," the Elohim are made to say. "In sorrow thou shalt bring forth children." The Elohim say this both to the ground and the woman. And this curse will last until the minutest particle of matter on earth shall have outlived its days, until every grain of dust has, by gradual transformation through evolution, become a constituent part of a "living soul," and, until the latter shall reascend the cyclic arc, and finally stand -- its own Metatron, or Redeeming Spirit -- at the foot of the upper step of the spiritual worlds, as at the first hour of its emanation. Beyond that lies the great "Deep" -- A MYSTERY!

It must be remembered that every cosmogony has a trinity of workers at its head -- Father, spirit; Mother, nature, or matter; and the mani-

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[[Vol. 2, Page]] 421 THE "DAYS" OF GENESIS, "DAYS" OF BRAHMA.

fested universe, the Son or result of the two. The universe, also, as well as each planet which it comprehends, passes through four ages, like man himself. All have their infancy, youth, maturity, and old age, and these four added to the other three make the sacred seven again.

The introductory chapters of Genesis were never meant to present even a remote allegory of the creation of our earth. They embrace (chapter i.) a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. This idea is plainly stated in the Sohar: "There were old worlds, which perished as soon as they came into existence, were formless, and were called sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds which could not continue, because the Sacred Aged (Sephira) had not as yet assumed its form (of androgyne or opposite sexes) of king and queen (Sephira and Kadmon) and the Master was not yet at his work."\*

The six periods or "days" of Genesis refer to the same metaphysical belief. Five such ineffectual attempts were made by the Elohim, but the sixth resulted in worlds like our own (i.e., all the planets and most of the stars are worlds, and inhabited, though not like our earth). Having formed this world at last in the sixth period, the Elohim rested in the seventh. Thus the "Holy One," when he created the present world, said: "This pleases me; the previous ones did not please me."\*\* And the Elohim "saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day." -- Genesis i.

The reader will remember that in Chapter IV. an explanation was given of the "day" and "night" of Brahma. The former represents a certain period of cosmical activity, the latter an equal one of cosmical repose. In the one, worlds are being evolved, and passing through their allotted four ages of existence; in the latter the "inbreathing" of Brahma reverses the tendency of the natural forces; everything visible becomes gradually dispersed; chaos comes; and a long night of repose reinvigorates the cosmos for its next term of evolution. In the morning of one

[[Footnote(s)]] -----

\* Idra Suta: "Sohar," book iii., p. 292 b. The Supreme consulting with the Architect of the world -- his Logos -- about creation.

\*\* Idra Suta: "Sohar," iii., 135 b. If the chapters of Genesis and the other Mosaic books, as well as the subjects, are muddled up, the fault is the compiler's -- not that of oral tradition. Hilkiyah and Josiah had to commune with Huldah, the prophetess, hence resort to magic to understand the word of the "Lord God of Israel," most conveniently found by Hilkiyah (2 Kings, xxiii.); and that it has passed still later through more than one revision and remodelling is but too well proved by its frequent incongruities, repetitions, and contradictions.

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of these "days" the formative processes are gradually reaching their climax of activity; in the evening imperceptibly diminishing the same until the pralaya arrives, and with it "night." One such morning and evening do, in fact, constitute a cosmic day; and it was a "day of Brahma" that the kabalistic author of

Genesis had in mind each time when he said: "And the evening and the morning were the first (or fifth or sixth, or any other) day." Six days of gradual evolution, one of repose, and then -- evening! Since the first appearance of man on our earth there has been an eternal Sabbath or rest for the Demiurge. The cosmogonical speculations of the first six chapters of Genesis are shown in the races of "sons of God," "giants," etc., of chapter vi. Properly speaking, the story of the formation of our earth, or "creation," as it is very improperly called, begins with the rescue of Noah from the deluge. The Chaldeo-Babylonian tablets recently translated by George Smith leave no doubt of that in the minds of those who read the inscriptions esoterically. Ishtar, the great goddess, speaks in column iii. of the destruction of the sixth world and the appearance of the seventh, thus:

"Six days and nights the wind, deluge, and storm overwhelmed.  
"On the seventh day, in its course was calmed the storm, and all the deluge,  
"which had destroyed like an earthquake,\*  
"quieted. The sea he caused to dry, and the wind and deluge ended. . . .  
"I perceived the shore at the boundary of the sea. . . .  
"to the country of Nizir went the ship (argha, or the moon).  
"the mountain of Nizir stopped the ship. . . .  
"the first day, and the second day, the mountain of Nizir the same.  
"the fifth and the sixth, the mountain of Nizir the same.  
"on the seventh day, in the course of it  
"I sent forth a dove, and it left. The dove went and turned, and . . . the raven went . . . and did not return.  
"I built an altar on the peak of the mountain.  
"by seven herbs I cut, at the bottom of them I placed reeds, pines, and simgar. . . .  
"the gods like flies over the sacrifice gathered.  
"from of old also the great God in his course.

[[Footnote(s)]] -----

\* This assimilation of the deluge to an earthquake on the Assyrian tablets would go to prove that the antediluvian nations were well acquainted with other geological cataclysms besides the deluge, which is represented in the Bible as the first calamity which befel humanity, and a punishment.

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[[Vol. 2, Page]] 423 CURIOUS INTERPRETATION OF NOAH.

"the great brightness (the sun) of Anu had created.\* When the glory of those gods the charm round my neck would not repel," etc.

All this has a purely astronomical, magical, and esoteric relation. One who reads these tablets will recognize at a glance the biblical account; and judge, at the same time, how disfigured is the great Babylonian poem by euhemeric personages -- degraded from their exalted positions of gods into simple patriarchs. Space prevents our entering fully into this biblical travesty of the Chaldean allegories. We shall therefore but remind the reader that by the confession of the most unwilling witnesses -- such as Lenormant, first the inventor and then champion of the Akkadians -- the Chaldeo-Babylonian triad placed under Ilon, the unrevealed deity, is composed of Anu, Nuah, and Bel. Anu is the primordial

chaos, the god time and world at once, [[chromos]] and [[Kosmos]], the uncreated matter issued from the one and fundamental principle of all things. As to Nuah, he is, according to the same Orientalist: ". . . the intelligence, we will willingly say the verbum, which animates and fecundates matter, which penetrates the universe, directs and makes it live; and at the same time Nuah is the king of the humid principle; the Spirit moving on the waters."

Is not this evident? Nuah is Noah, floating on the waters, in his ark; the latter being the emblem of the argha, or moon, the feminine principle; Noah is the "spirit" falling into matter. We find him as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it; i.e., the pure spirit becoming intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of Genesis is but another version of the first. Thus, while the latter reads: ". . . and darkness was upon the face of the deep. And the spirit (of God) moved upon the face of the waters," in chapter seventh, it is said: ". . . and the waters prevailed . . . and the ark went (with Noah -- the spirit) upon the face of the waters." Thus Noah, if the Chaldean Nuah, is the spirit vivifying matter, chaos represented by the

[[Footnote(s)]] -----

\* George Smith notes in the tablets, first the creation of the moon, and then of the sun: "Its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge and the regulator of the world." Did this story of the deluge relate simply to a cosmogonical cataclysm -- even were it universal -- why should the goddess Ishtara or Astoreth (the moon) speak of the creation of the sun after the deluge? The waters might have reached as high as the mountain of Nizir (Chaldean version), or Jebel-Djudi (the deluge-mountains of the Arabian legends), or yet Ararat (of the biblical narrative), and even Himalaya of the Hindu tradition, and yet not reach the sun -- even the Bible itself stopped short of such a miracle. It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of a universal deluge, of which there are no geological traces whatever.

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deep or waters of the flood. In the Babylonian legend it is Istar (Astoreth, the moon) which is shut up in the ark, and sends out a dove (emblem of Venus and other lunar goddesses) in search of dry land. And whereas in the Semitic tablets it is Xisuthrus or Hasisadra who is "translated to the company of the gods for his piety," in the Bible it is Enoch who walks with, and being taken up by God, "was no more." The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed and taught by all the ancient peoples. The punishment of the Christians for despoiling the Jews of their records and refusing the true key to them began from the earliest centuries. And thus is it that we find the holy Fathers of the Church laboring through an impossible chronology and the absurdities of literal interpretation, while the learned rabbis were perfectly aware of the real significance of their allegories. So not only in the Sohar, but also in other kabalistic works accepted by Talmudists, such as Midrash Berasheth, or the universal Genesis, which, with the Merkaba (the chariot of Ezekiel), composes the Kabala, may be found the doctrine of a whole series of worlds evolving out of the chaos, and being destroyed in succession.

The Hindu doctrines teach of two Pralayas or dissolutions; one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of every minor cycle of our globe. This historical and purely local deluge of Central Asia, the traditions of which can be traced in every country, and which, according to Bunsen, happened about the year 10,000 B.C., had naught to do with the mythical Noah, or Nuah. A partial cataclysm occurs at the close of every "age" of the world, they say, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent ones.

The allegories of the "fall of man" and the "deluge," are the two most important features of the Pentateuch. They are, so to say, the Alpha and Omega, the highest and the lowest keys of the scale of harmony on which resounds the majestic hymns of the creation of mankind; for they discover to him who questions the Zura (figurative Gematria), the process of man's evolution from the highest spiritual entity unto the lowest physical -- the post-diluvian man, as in the Egyptian hieroglyphics, every sign of the picture writing which cannot be made to fit within a certain circumscribed geometrical figure may be rejected as only intended by the sacred hierogrammatist for a premeditated blind -- so many of the details in the Bible must be treated on the same principle, that por-

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[[Vol. 2, Page]] 425 HINDU ACCOUNTS OF THE DELUGE.

tion only being accepted which answers to the numerical methods taught in the Kabala. The deluge appears in the Hindu books only as a tradition. It claims no sacred character, and we find it but in the Mahabharata, the Puranas, and still earlier in the Satapatha, one of the latest Brahmanas. It is more than probable that Moses, or whoever wrote for him, used these accounts as the basis of his own purposely disfigured allegory, adding to it moreover the Chaldean Berossian narrative. In Mahabharata, we recognize Nimrod under the name of King Daytha. The origin of the Grecian fable of the Titans scaling Olympus, and the other of the builders of the Tower of Babel who seek to reach heaven, is shown in the impious Daytha, who sends imprecations against heaven's thunder, and threatens to conquer heaven itself with his mighty warriors, thereby bringing upon humanity the wrath of Brahma. "The Lord then resolved," says the text, "to chastise his creatures with a terrible punishment which should serve as a warning to survivors, and to their descendants."

Vaivasvata (who in the Bible becomes Noah) saves a little fish, which turns out to be an avatar of Vishnu. The fish warns that just man that the globe is about to be submerged, that all that inhabit it must perish, and orders him to construct a vessel in which he shall embark, with all his family. When the ship is ready, and Vaivasvata has shut up in it with his family the seeds of plants and pairs of all animals, and the rain begins to fall, a gigantic fish, armed with a horn, places itself at the head of the ark. The holy man, following its orders, attaches a cable to this horn, and the fish guides the ship safely through the raging elements. In the Hindu tradition the number of days during which the deluge lasted agrees exactly with that of the Mosaic account. When the elements were calmed, the fish landed the ark on the summit of the Himalayas.

This fable is considered by many orthodox commentators to have been borrowed from the Mosaic Scriptures.\* But surely if such a universal cataclysm had ever taken place within man's memory, some of the monuments of the Egyptians, of which many are of such a tremendous antiquity, would have

recorded that occurrence, coupled with that of the

[[Footnote(s)]] -----

\*The "dead letter that killeth," is magnificently illustrated in the case of the Jesuit de Carriere, quoted in the "Bible dans l'Inde." The following dissertation represents the spirit of the whole Catholic world: "So that the creation of the world," writes this faithful son of Loyola, explaining the biblical chronology of Moses, "and all that is recorded in Genesis, might have become known to Moses through recitals personally made to him by his fathers. Perhaps, even, the memories yet existed among the Israelites, and from those recollections he may have recorded the dates of births and deaths of the patriarchs, the numbering of their children, and the names of the different countries in which each became established under the guidance of the holy spirit, which we must always regard as the chief author of the sacred books"!!!

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disgrace of Ham, Canaan, and Mizraim, their alleged ancestors. But, till now, there has not been found the remotest allusion to such a calamity, although Mizraim certainly belongs to the first generation after the deluge, if not actually an antediluvian himself. On the other hand the Chaldeans preserved the tradition, as we find Berosus testifying to it, and the ancient Hindus possess the legend as given above. Now, there is but one explanation of the extraordinary fact that of two contemporary and civilized nations like Egypt and Chaldea, one has preserved no tradition of it whatever, although it was the most directly interested in the occurrence -- if we credit the Bible -- and the other has. The deluge noticed in the Bible, in one of the Brahmanas, and in the Berosus Fragment, relates to the partial flood which, about 10,000 years B.C., according to Bunsen, and according to the Brahmanical computations of the Zodiac also changed the whole face of Central Asia.\* Thus the Babylonians and the Chaldeans might have learned of it from their mysterious guests, christened by some Assyriologists Akkadians, or what is still more probable they, themselves, perhaps, were the descendants of those who had dwelt in the submerged localities. The Jews had the tale from the latter as they had everything else; the Brahmins may have recorded the traditions of the lands which they first invaded, and had perhaps inhabited before they possessed themselves of the Punjab. But the Egyptians, whose first settlers had evidently come from Southern India, had less reason to record the cataclysm, since it had perhaps never affected them except indirectly, as the flood was limited to Central Asia.

Burnouf, noticing the fact that the story of the deluge is found only in one of the most modern Brahmanas, also thinks that it might have been borrowed by the Hindus from the Semitic nations. Against such an assumption are ranged all the traditions and customs of the Hindus. The Aryans, and especially the Brahmins, never borrowed anything at all from the Semitists, and here we are corroborated by one of those "unwilling witnesses," as Higgins calls the partisans of Jehovah and Bible. "I have never seen anything in the history of the Egyptians and Jews," writes Abbe Dubois, forty years a resident of India, "that would induce me to believe that either of these nations, or any other on the face of the earth, have been established earlier than the Hindus, and particularly the Brahmins; so I cannot be induced to believe that the latter have drawn their rites from foreign nations. On the contrary, I infer that

they have drawn them from an original source of their own. Whoever knows anything of the spirit and character of the Brahmans, their stateliness, their pride, and extreme vanity, their distance, and sovereign contempt for

[[Footnote(s)]] -----

\* See chapter xv. and last of Part I.

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[[Vol. 2, Page]] 427 THE SILENCE OF THE VEDAS HIGHLY SIGNIFICANT.

everything that is foreign, and of which they cannot boast to have been the inventors, will agree with me that such a people cannot have consented to draw their customs and rules of conduct from an alien country."\*

This fable which mentions the earliest avatar -- the Matsya -- relates to another yuga than our own, that of the first appearance of animal life; perchance, who knows, to the Devonian age of our geologists? It certainly answers better to the latter than the year 2348 B.C.! Apart from this, the very absence of all mention of the deluge from the oldest books of the Hindus suggests a powerful argument when we are left utterly to inferences as in this case. "The Vedas and Manu," says Jacolliot, "those monuments of the old Asiatic thought, existed far earlier than the diluvian period; this is an incontrovertible fact, having all the value of an historical truth, for, besides the tradition which shows Vishnu himself as saving the Vedas from the deluge -- a tradition which, notwithstanding its legendary form, must certainly rest upon a real fact -- it has been remarked that neither of these sacred books mention the cataclysm, while the Puranas and the Mahabharata, and a great number of other more recent works, describe it with the minutest detail, which is a proof of the priority of the former. The Vedas certainly would never have failed to contain a few hymns on the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who witnessed it."

"Neither would Manu, who gives us a complete narrative of the creation, with a chronology from the divine and heroical ages, down to the appearance of man on earth -- have passed in silence an event of such importance." Manu (book i., sloka 35), gives the names of ten eminent saints whom he calls pradjapatis (more correctly pragapatis), in whom the Brahman theologians see prophets, ancestors of the human race, and the Pundits simply consider as ten powerful kings who lived in the Krita-yug, or the age of good (the golden age of the Greeks).

The last of these pragapatis is Brighou.

"Enumerating the succession of these eminent beings who, according to Manu, have governed the world, the old Brahmanical legislator names as descending from Brighou: Swarotchica, Ottami, Tamasa, Raivata, the glorious Tchakchoucha, and the son of Vivasvat, every one of the six having made himself worthy of the title of Manu (divine legislator), a title which had equally belonged to the Pradjapatis, and every great personage of primitive India. The genealogy stops at this name.

[[Footnote(s)]] -----

\* "Description, etc., of the People of India," by the Abbe J. A. Dubois, missionary in Mysore, vol. i., p.

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"Now, according to the Puranas and the Mahabharata it was under a descendant of this son of Vivaswata, named Vaivaswata that occurred the great cataclysm, the remembrance of which, as will be seen, has passed into a tradition, and been carried by emigration into all the countries of the East and West which India has colonized since then. . . .

"The genealogy given by Manu stopping, as we have seen, at Vivaswata, it follows that this work (of Manu) knew nothing either of Vaivaswata or the deluge."\*

The argument is unanswerable; and we commend it to those official scientists, who, to please the clergy, dispute every fact proving the tremendous antiquity of the Vedas and Manu. Colonel Vans Kennedy has long since declared that Babylonia was, from her origin, the seat of Sanscrit literature and Brahman learning. And how or why should the Brahmans have penetrated there, unless it was as the result of intestine wars and emigration from India? The fullest account of the deluge is found in the Mahabharata of Vedavyasa, a poem in honor of the astrological allegories on the wars between the Solar and the Lunar races. One of the versions states that Vivaswata became the father of all the nations of the earth through his own progeny, and this is the form adopted for the Noachian story; the other states that -- like Deukalion and Pyrrha -- he had but to throw pebbles into the ilus left by the retiring waves of the flood, to produce men at will. These two versions -- one Hebrew, the other Greek -- allow us no choice. We must either believe that the Hindus borrowed from pagan Greeks as well as from monotheistic Jews, or -- what is far more probable -- that the versions of both of these nations are derived from the Vedic literature through the Babylonians.

History tells us of the stream of immigration across the Indus, and later of its overflowing the Occident; and of populations of Hindu origin passing from Asia Minor to colonize Greece. But history says not a single word of the "chosen people," or of Greek colonies having penetrated India earlier than the 5th and 4th centuries B.C., when we first find vague traditions that make some of the problematical lost tribes of Israel, take from Babylon the route to India. But even were the story of the ten tribes to find credence, and the tribes themselves be proved to have existed in profane as well as in sacred history, this does not help the solution at all. Colebrooke, Wilson, and other eminent Indianists show the Mahabharata, if not the Satapatha-brahmana, in which the story is also given, as by far antedating the age of Cyrus, hence, the possible time of the appearance of any of the tribes of Israel in India.\*\*

[[Footnote(s)]] -----

\* "Fetichisme, Polytheisme, Monotheisme," pp. 170, 171.

\*\* Against the latter assumption derived solely from the accounts of the Bible we  
 [[Footnote continues on next page]]

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 [[Vol. 2, Page]] 429 ANTIQUITY OF THE MAHABHARATA.

Orientalists accord the Mahabharata an antiquity of between twelve and fifteen hundred years B.C.; as to the Greek version it bears as little evidence as the other, and the attempts of the Hellenists in this direction have as signally failed. The story of the conquering army of Alexander penetrating into Northern India, itself becomes more doubted every day. No Hindu national record, not the slightest historical memento, throughout the length and breadth of India offers the slightest trace of such an invasion.

If even such historical facts are now found to have been all the while fictions, what are we to think of narratives which bear on their very face the stamp of invention? We cannot help sympathizing at heart with Professor Muller when he remarks that it seems "blasphemy to consider these fables of the heathen world as corrupted and misinterpreted fragments of divine Revelation once granted to the whole race of mankind." Only, can this scholar be held perfectly impartial and fair to both parties, unless he includes in the number of these fables those of the Bible? And is the language of the Old Testament more pure or moral than the books of the Brahmans? Or any fables of the heathen world more blasphemous and ridiculous than Jehovah's interview with Moses (Exodus xxxiii. 23)? Are any of the Pagan gods made to appear more fiendish than the same Jehovah in a score of passages? If the feelings of a pious Christian are shocked at the absurdities of Father Kronos eating his children and maiming Uranos; or of Jupiter throwing Vulcan down from heaven and breaking his leg; on the other hand he cannot feel hurt if a non-Christian laughs at the idea of Jacob boxing with the Creator, who "when he saw that he prevailed not against him," dislocated Jacob's thigh, the patriarch still holding fast to God and not allowing Him to go His way, notwithstanding His pleading.

Why should the story of Deukalion and Pyrrha, throwing stones behind them, and thus creating the human race, be deemed more ridiculous than that of Lot's wife being changed into a pillar of salt, or of the Almighty creating men of clay and then breathing the breath of life into them? The choice between the latter mode of creation and that of the Egyptian ram-horned god fabricating man on a potter's wheel is hardly perceptible. The story of Minerva, goddess of wisdom, ushered into existence after a certain period of gestation in her father's brain, is at least suggestive and poetical, as an allegory. No ancient Greek was ever burned for not accepting it literally; and, at all events, "heathen" fables

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[[Footnote continued from previous page]] have every historical fact. 1st. There are no proofs of these twelve tribes having ever existed; that of Levi was a priestly caste and all the others imaginary. 2d. Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all! Herodotus was born in 484 B. C.

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in general are far less preposterous and blasphemous than those imposed upon Christians, ever since the Church accepted the Old Testament, and the Roman Catholic Church opened its register of thaumaturgical saints.

"Many of the natives of India," continues Professor Muller, "confess that their feelings revolt against the

impurities attributed to the gods by what they call their sacred writings; yet there are honest Brahmans who will maintain that these stories have a deeper meaning; that immorality being incompatible with a divine being, a mystery must be supposed to be concealed in these time-hallowed fables, a mystery which an inquiring and reverent mind may hope to fathom."

This is precisely what the Christian clergy maintain in attempting to explain the indecencies and incongruities of the Old Testament. Only, instead of allowing the interpretation to those who have the key to these seeming incongruities, they have assumed to themselves the office and right, by divine proxy, to interpret these in their own way. They have not only done that but have gradually deprived the Hebrew clergy of the means to interpret their Scriptures as their fathers did; so that to find among the Rabbis in the present century a well-versed kabalist, is quite rare. The Jews have themselves forgotten the key! How could they help it? Where are the original manuscripts? The oldest Hebrew manuscript in existence is said to be the Bodleian Codex, which is not older than between eight and nine hundred years. \* The break between Ezra and this Codex is thus fifteen centuries. In 1490 the Inquisition caused all the Hebrew Bibles to be burned; and Torquemada alone destroyed 6,000 volumes at Salamanca. Except a few manuscripts of the Tora Ketubim and Nebiim, used in the synagogues, and which are of quite a recent date, we do not think there is one old manuscript in existence which is not punctuated, hence -- completely misinterpreted and altered by the Masorets. Were it not for this timely invention of the Masorah, no copy of the Old Testament could possibly be tolerated in our century. It is well known that the Masorets while transcribing the oldest manuscripts put themselves to task to take out, except in a few places which they have probably overlooked, all the immodest words and put

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\* Dr. Kennicot himself, and Bruns, under his direction, about 1780, collated 692 manuscripts of the Hebrew "Bible." Of all these, only two were credited to the tenth century, and three to a period as early as the eleventh and twelfth. The others ranged between the thirteenth and sixteenth centuries. In his "Introduzione alla Sacra Scrittura," pp. 34-47, De Rossi, of Parma, mentions 1,418 MSS. collated, and 374 editions. The oldest manuscript "Codex," he asserts -- that of Vienna -- dates A.D. 1019; the next, Reuchlin's, of Carlsruhe, 1038. "There is," he declares, "nothing in the manuscripts of the Hebrew 'Old Testament' extant of an earlier date than the eleventh century after Christ."

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[[Vol. 2, Page]] 431 THE MOSAIC LAWS COPIED FROM MANU.

in places sentences of their own, often changing completely the sense of the verse. "It is clear," says Donaldson, "that the Masoretic school at Tiberias were engaged in settling or unsettling the Hebrew text until the final publication of the Masorah itself." Therefore, had we but the original texts -- judging by the present copies of the Bible in our possession -- it would be really edifying to compare the Old Testament with the Vedas and even with the Brahmanical books. We verily believe that no faith, however blind, could stand before such an avalanche of crude impurities and fables. If the latter are not only accepted but enforced upon millions of civilized persons who find it respectable and edifying to believe in them as divine revelation, why should we wonder that Brahmans believe their books to be equally a Sruti, a revelation?

Let us thank the Masorets by all means, but let us study at the same time both sides of the medal. Legends, myths, allegories, symbols, if they but belong to the Hindu, Chaldean, or Egyptian tradition, are thrown into the same heap of fiction. Hardly are they honored with a superficial search into their possible relations to astronomy or sexual emblems. The same myths -- when and because mutilated -- are accepted as Sacred Scriptures, more -- the Word of God! Is this impartial history? Is this justice to either the past, the present, or the future? "Ye cannot serve God and Mammon," said the Reformer, nineteen centuries ago. "Ye cannot serve truth and public prejudice," would be more applicable to our own age. Yet our authorities pretend they serve the former.

There are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it, "are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity."\*

Bunsen and Champollion have already shown that the Egyptian sacred books are by far older than the oldest parts of the Book of Genesis. And now a more careful research seems to warrant the suspicion -- which with us amounts to a certainty, that the laws of Moses are copies from the code of the Brahmanic Manu. Thus, according to every probability, Egypt owes her civilization, her civil institutions, and her arts, to India. But against the latter assumption we have a whole army of "authorities" arrayed, and what matters if the latter do deny the fact at present? Sooner or later they will have to accept it, whether they belong to the German or French school. Among, but not of those

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\* "India in Greece," Preface, ix.

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who so readily compromise between interest and conscience, there are some fearless scholars, who may bring out to light incontrovertible facts. Some twenty years since, Max Muller, in a letter to the Editor of the London Times, April, 1857, maintained most vehemently that Nirvana meant annihilation, in the fullest sense of the word. (See Chips, etc., vol. i., p. 287, on the meaning of Nirvana.) But in 1869, in a lecture before the general meeting of the Association of German Philologists at Kiel, "he distinctly declares his belief that the nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvana means annihilation." (Trubner's American and Oriental Literary Record, Oct. 16, 1869; also Inman's Ancient Faiths and Modern, p. 128.) Yet if we mistake not, Professor Muller was as much of an authority in 1857 as in 1869.

"It will be difficult to settle," says (now) this great scholar, "whether the Vedas is the oldest of books, and whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda."\* But his retraction about the Nirvana allows us a hope that he may yet change his opinion on the question of Genesis likewise, so that the public may have simultaneously the benefit of truth, and the sanction of one of Europe's greatest authorities.

It is well known how little the Orientalists have come to anything like an agreement about the age of

Zoroaster, and until this question is settled, it would be safer perhaps to trust implicitly in the Brahmanical calculations by the Zodiac, than to the opinions of scientists. Leaving the profane horde of unrecognized scholars, those we mean who yet wait their turn to be chosen for public worship as idols symbolical of scientific leadership, where can we find, among the sanctioned authorities of the day, two that agree as to this age? There's Bunsen, who places Zoroaster at Baktra, and the emigration of Baktrians to the Indus at 3784 B.C.,\*\* and the birth of Moses at 1392.\*\*\* Now it is rather difficult to place Zoroaster anterior to the Vedas, considering that the whole of his doctrine is that of the earlier Vedas. True, he remained in Afghanistan for a period more or less problematical before crossing into the Punjab; but the Vedas were begun in the latter country. They indicate the progress of the Hindus, as the Avesta that of the Iranians. And there is Haug who assigns to the Aitareya Brahmanam -- a Brahmanical speculation and commentary upon the Rig-Veda of a far

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\* "Chips," vol. i.

\*\* "Egypt's Place in Universal History," vol. v., p. 77.

\*\*\* Ibid., p. 78.

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[[Vol. 2, Page]] 433 THOUGHTS UPON THE ARYANS.

later date than the Veda itself -- between 1400 and 1200 B.C., while the Vedas are placed by him between 2,000 and 2,400 years B.C. Max Muller cautiously suggests certain difficulties in this chronological computation, but still does not altogether deny it.\* Let it, however, be as it may, and supposing that the Pentateuch was written by Moses himself -- notwithstanding that he would thereby be made to twice record his own death -- still, if Moses was born, as Bunsen finds, in 1392 B.C., the Pentateuch could not have been written before the Vedas. Especially if Zoroaster was born 3784 B.C. If, as Dr. Haug\*\* tells us, some of the hymns of the Rig-Veda were written before Zoroaster accomplished his schism, something like thirty-seven centuries B.C., and Max Muller says himself that "the Zoroastrians and their ancestors started from India during the Vaidic period," how can some of the portions of the Old Testament be traced back to the same or even "an earlier date than the oldest hymns of the Veda"?

It has generally been agreed among Orientalists that the Aryans, 3,000 years B.C., were still in the steppes east of the Caspian, and united. Rawlinson conjectures that they "flowed east" from Armenia as a common centre; while two kindred streams began to flow, one northward over the Caucasus, and the other westward over Asia Minor and Europe. He finds the Aryans, at a period anterior to the fifteenth century before our era, "settled in the territory watered by the Upper Indus." Thence Vedic Aryans migrated to the Punjab, and Zendic Aryans westward, establishing the historical countries. But this, like the rest, is a hypothesis, and only given as such.

Again, Rawlinson, evidently following Max Muller, says: "The early history of the Aryans is for many ages an absolute blank." But many learned Brahmans, however, have declared that they found trace of

the existence of the Vedas as early as 2100 B.C.; and Sir William Jones, taking for his guide the astronomical data, places the Yagur-Veda 1580 B.C. This would be still "before Moses." It is upon the supposition that the Aryans did not leave Afghanistan for the Punjab prior to 1500 B.C. that Max Muller and other Oxford savants have supposed that portions of the Old Testament may be traced back to the same or even an earlier date than the oldest hymns of the Veda. Therefore, until the Orientalists can show us the correct date at which Zoroaster flourished, no authority can be regarded as better for the ages of the Vedas than the Brahmans themselves.

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\* "Chips"; "Aitareya Brahmanam."

\*\* Dr. M. Haug, Superintendent of the Sanscrit studies in the Poona College, Bombay.

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As it is a recognized fact that the Jews borrowed most of their laws from the Egyptians, let us examine who were the Egyptians. In our opinion -- which is but a poor authority, of course -- they were the ancient Indians, and in our first volume we have quoted passages from the historian Collouca-Batta that support such a theory. What we mean by ancient India is the following:

No region on the map -- except it be the ancient Scythia -- is more uncertainly defined than that which bore the designation of India. Aethiopia is perhaps the only parallel. It was the home of the Cushite or Hamitic races, and lay to the east of Babylonia. It was once the name of Hindustan, when the dark races, worshippers of Bala-Mahadeva and Bhavani-Mahidevi, were supreme in that country. The India of the early sages appears to have been the region at the sources of the Oxus and Jaxartes. Apollonius of Tyana crossed the Caucasus, or Hindu Kush, where he met with a king who directed him to the abode of the sages -- perhaps the descendants of those whom Ammianus terms the "Brahmans of Upper India," and whom Hystaspes, the father of Darius (or more probably Darius Hystaspes himself) visited; and, having been instructed by them, infused their rites and ideas into the Magian observances. This narrative about Apollonius seems to indicate Kashmere as the country which he visited, and the Nagas -- after their conversion to Buddhism -- as his teachers. At this time Aryan India did not extend beyond the Punjab. To our notion, the most baffling impediment in the way of ethnological progress has always been the triple progeny of Noah. In the attempt to reconcile postdiluvian races with a genealogical descent from Shem, Ham, and Japhet, the Christianesque Orientalists have set themselves a task impossible of accomplishment. The biblical Noachian ark has been a Procrustean bed to which they had to make everything fit. Attention has therefore been diverted from veritable sources of information as to the origin of man, and a purely local allegory mistaken for a historical record emanating from an inspired source. Strange and unfortunate choice! Out of all the sacred writings of all the branch nations, sprung from the primitive stock of mankind, Christianity must choose for its guidance the national records and scriptures of a people perhaps the least spiritual of the human family -- the Semitic. A branch that has never been able to develop out of its numerous tongues a language capable of embodying ideas of a moral and intellectual world; whose form of expression and drift of thought could never soar higher than

the purely sensual and terrestrial figures of speech; whose literature has left nothing original, nothing that was not borrowed from the Aryan thought; and whose science and philosophy are utterly wanting in those noble features which

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[[Vol. 2, Page]] 435 KHAMISM AND THE EASTERN AETHIOPAINS.

characterize the highly spiritual and metaphysical systems of the Indo-European (Japetic) races. Bunsen shows Khamism (the language of Egypt) as a very ancient deposit from Western Asia, containing the germs of the Semitic, and thus bearing "witness to the primitive cognate unity of the Semitic and Aryan races." We must remember, in this connection, that the peoples of Southwestern and Western Asia, including the Medes, were all Aryans. It is yet far from being proved who were the original and primitive masters of India. That this period is now beyond the reach of documentary history, does not preclude the probability of our theory that it was the mighty race of builders, whether we call them Eastern Aethiopians, or dark-skinned Aryans (the word meaning simply "noble warrior," a "brave"). They ruled supreme at one time over the whole of ancient India, enumerated later by Manu as the possession of those whom our scientists term the Sanscrit-speaking people.

These Hindus are supposed to have entered the country from the northwest; they are conjectured by some to have brought with them the Brahmanical religion, and the language of the conquerors was probably the Sanscrit. On these three meagre data our philologists have worked ever since the Hindustani and its immense Sanscrit literature was forcibly brought into notice by Sir William Jones -- all the time with the three sons of Noah clinging around their necks. This is exact science, free from religious prejudices! Verily, ethnology would have been the gainer if this Noachian trio had been washed overboard and drowned before the ark reached land!

The Aethiopians are generally classed in the Semitic group; but we have to see how far they have a claim to such a classification. We will also consider how much they might have had to do with the Egyptian civilization, which, as a writer expresses it, seems referable in the same perfection to the earliest dates, and not to have had a rise and progress, as was the case with that of other peoples. For reasons that we will now adduce, we are prepared to maintain that Egypt owes her civilization, commonwealth and arts -- especially the art of building, to pre-Vedic India, and that it was a colony of the dark-skinned Aryans, or those whom Homer and Herodotus term the eastern Aethiopians, i.e., the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls the pre-Menite, but nevertheless epochal history.

In Pococke's India in Greece, we find the following suggestive paragraph: "The plain account of the wars carried on between the solar chiefs, Oosras (Osiris) the prince of the Guclas, and 'TU-PHOO' is the simple historical fact of the wars of the Apians, or Sun-tribes of Oude,

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with the people of 'TU-PHOO' or THIBET, who were, in fact, the lunar race, mostly Buddhists\* and opposed by Rama and the 'AITYO-PIAS' or people of Oude, subsequently the AITH-IO-PIANS of Africa."\*\*

We would remind the reader in this connection, that Ravan, the giant, who, in the Ramayana, wages such a war with Rama Chandra, is shown as King of Lanka, which was the ancient name for Ceylon; and that Ceylon, in those days, perhaps formed part of the main-land of Southern India, and was peopled by the "Eastern AEthiopians." Conquered by Rama, the son of Dasarata, the Solar King of ancient Oude, a colony of these emigrated to Northern Africa. If, as many suspect, Homer's Iliad and much of his account of the Trojan war is plagiarized from the Ramayana, then the traditions which served as a basis for the latter must date from a tremendous antiquity. Ample margin is thus left in pre-chronological history for a period, during which the "Eastern AEthiopians" might have established the hypothetical Mizraic colony, with their high Indian civilization and arts.

Science is still in the dark about cuneiform inscriptions. Until these are completely deciphered, especially those cut in rocks found in such abundance within the boundaries of the old Iran, who can tell the secrets they may yet reveal? There are no Sanscrit monumental inscriptions older than Chandragupta (315 B.C.), and the Persepolitan inscriptions are found 220 years older. There are even now some manuscripts in characters utterly unknown to philologists and palaeographers, and one of them is, or was, some time since in the library of Cambridge, England. Linguistic writers class the Semitic with the Indo-European language, generally including the AEthiopian and the ancient Egyptian in the classification. But if some of the dialects of the modern Northern Africa, and even the modern Gheez or AEthiopian, are now so degenerated and corrupted as to admit of false conclusions as to the genetical relationship between them and the other Semitic tongues, we are not at all sure that the latter have any claim to such a classification, except in the case of the old Coptic and the ancient Gheez.

That there is more consanguinity between the AEthiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians, is something which yet may be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the

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\* Pococke belongs to that class of Orientalists who believe that Buddhism preceded Brahmanism, and was the religion of the earliest Vedas, Gautama having been but the restorer of it in its purest form, which after him degenerated again into dogmatism.

\*\* "India in Greece," p. 200.

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[[Vol. 2, Page]] 437 LEGENDS OF TWO INDIAN DYNASTIES.

shape of their skulls is purely Asiatic.\* If they were less copper-colored than the AEthiopians of our modern day, the AEthiopians themselves might have had a lighter complexion in days of old. The fact that, with the AEthiopian kings, the order of succession gave the crown to the nephew of the king, the son of his sister, and not to his own son, is extremely suggestive. It is an old custom which prevails until now in Southern India. The Rajah is not succeeded by his own sons, but by his sister's sons.\*\*

Of all the dialects and tongues alleged to be Semitic, the AEthiopian alone is written from left to right like the Sanscrit and the Indo-Aryan people.\*\*\*

Thus, against the origin of the Egyptians being attributed to an ancient Indian colony, there is no graver

impediment than Noah's disrespectful son -- Ham -- himself a myth. But the earliest form of Egyptian religious worship and government, theocratic and sacerdotal, and her habits and customs all bespeak an Indian origin.

The earliest legends of the history of India mention two dynasties now lost in the night of time; the first was the dynasty of kings, of "the race of the sun," who reigned in Ayodhia (now Oude); the second that of the

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\* "The Asiatic origin of the first dwellers in the Nilotic Valley is clearly demonstrated by concurrent and independent testimony. Cuvier and Blumenbach affirm that all the skulls of mummies which they had the opportunity of examining, presented the Caucasian type. A recent American physiologist (Dr. Morton) has also argued for the same conclusion ("Crania Aegyptiaca." Philadelphia, 1844).

\*\* The late Rajah of Travancore was succeeded by the elder son of his sister now reigning, the Maharajah Rama Vurmah. The next heirs are the sons of his deceased sister. In case the female line is interrupted by death, the royal family is obliged to adopt the daughter of some other Rajah, and unless daughters are born to this Rana another girl is adopted, and so on.

\*\*\* There are some Orientalists who believe that this custom was introduced only after the early Christian settlements in Aethiopia; but as under the Romans the population of this country was nearly all changed, the element becoming wholly Arabic, we may, without doubting the statement, believe that it was the predominating Arab influence which had altered the earliest mode of writing. Their present method is even more analogous to the Devanagari, and other more ancient Indian Alphabets, which read from left to right; and their letters show no resemblance to the Phoenician characters. Moreover, all the ancient authorities corroborate our assertion still more. Philostratus makes the Brahmin Iarchus say (V. A., iii., 6) that the Aethiopians were originally an Indian race, compelled to emigrate from the motherland for sacrilege and regicide (see Pococke's "India," etc., ii., p. 206). An Egyptian is made to remark, that he had heard from his father, that the Indians were the wisest of men, and that the Aethiopians, a colony of the Indians, preserved the wisdom and usages of their fathers, and acknowledged their ancient origin. Julius Africanus (in Eusebius and Syncellus), makes the same statement. And Eusebius writes: "The Aethiopians, emigrating from the river Indus, settled in the vicinity of Egypt" (Lemp., Barker's edition, "Meroe").

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"race of the moon," who reigned in Pruyag (Allahabad). Let him who desires information on the religious worship of these early kings read the Book of the Dead, of the Egyptians, and all the peculiarities attending this sun-worship and the sun-gods. Neither Osiris nor Horus are ever mentioned without being connected with the sun. They are the "Sons of the Sun"; "the Lord and Adorer of the Sun" is his name. "The sun is the creator of the body, the engenderer of the gods who are the successors of the Son." Pococke, in his most ingenious work, strongly advocates the same idea, and endeavors to establish

still more firmly the identity of the Egyptian, Greek, and Indian mythology. He shows the head of the Rajpoot Solar race -- in fact the great Cuclo-pos (Cyclop or builder) -- called "The great sun," in the earliest Hindu tradition. This Gok-la Prince, the patriarch of the vast bands of Inachienses, he says, "this Great Sun was deified at his death, and according to the Indian doctrine of the metempsychosis, his Soul was supposed to have transmigrated into the bull 'Apis,' the Sera-pis of the Greeks, and the SOORAPAS, or 'Sun-Chief' of the Egyptians. . . . Osiris, properly Oosras, signifies both 'a bull,' and 'a ray of light.' Soora-pas (Serapis) the sun chief," for the Sun in Sanscrit is Surya. Champollion's Manifestation to the Light, reminds in every chapter of the two Dynasties of the Kings of the Sun and the Moon. Later, these kings became all deified and transformed after death into solar and lunar deities. Their worship was the earliest corruption of the great primitive faith which justly considered the sun and its fiery life-giving rays as the most appropriate symbol to remind us of the universal invisible presence of Him who is master of Life and Death. And now it can be traced all around the globe. It was the religion of the earliest Vedic Brahmans, who call, in the oldest hymns of the Rig-Veda, Surya (the sun) and Agni (fire) "the ruler of the universe," "the lord of men," and the "wise king." It was the worship of the Magians, the Zoroastrians, the Egyptians and Greeks, whether they called him Mithra, or Ahura-Mazda, or Osiris, or Zeus, keeping in honor of his next of kin, Vesta, the pure celestial fire. And this religion is found again in the Peruvian solar-worship; in the Sabianism and heliolatry of the Chaldees, in the Mosaic "burning bush," the hanging of the heads or chiefs of the people toward the Lord, the "Sun," and even in the Abrahamic building of fire-altars and the sacrifices of the monotheistic Jews, to Astarte the Queen of Heaven.

To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Tchandalas, or Pariahs, of old India, the "bricklayers" mentioned by Vina-Svati, Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyk-sos of Josephus, or

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 [[Vol. 2, Page]] 439 DAVID, THE ISRAELITISH KING ARTHUR.

descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them.\*

There is more than one important character in the Bible, whose biography proves him a mythical hero. Samuel is indicated as the personage of the Hebrew Commonwealth. He is the doppel of Samson, of the Book of Judges, as will be seen -- being the son of Anna and EL-KAINA, as Samson was of Manua or Manoah. Both were fictitious characters, as now represented in the revealed book; one was the Hebrew Hercules, and the other Ganesa. Samuel is credited with establishing the republic, as putting down the Canaanite worship of Baal and Astarte, or Adonis and Venus, and setting up that of Jehovah. Then the people demanded a king, and he anointed Saul, and after him David of Bethlehem.

David is the Israelitish King Arthur. He did great achievements and established a government in all Syria and Idumea. His dominion extended from Armenia and Assyria on the north and north-east, the Syrian Desert and Persian Gulf on the East, Arabia on the south, and Egypt and the Levant on the west. Only Phoenicia was excepted.

His friendship with Hiram seems to indicate that he made his first expedition from that country into Judea; and his long residence at Hebron, the city of the Kabeiri (Arba or four), would seem likewise to

imply that he established a new religion in the country.

After David came Solomon, powerful and luxurious, who sought to consolidate the dominion which David had won. As David was a Jehovah-worshipper, a temple of Jehovah (Tukt Suleima) was built in Jerusalem, while shrines of Moloch-Hercules, Khemosh, and Astarte were erected on Mount Olivet. These shrines remained till Josiah.

There were conspiracies formed. Revolts took place in Idumea and Damascus; and Ahijah the prophet led the popular movement which resulted in deposing the house of David and making Jeroboam king. Ever after the prophets dominated in Israel, where the calf-worship prevailed; the priests ruled over the weak dynasty of David, and the lasci-

[[Footnote(s)]] -----

\* They might have been also, as Pococke thinks, simply the tribes of the "Oxus," a name derived from the "Ookshas," those people whose wealth lay in the "Ox," for he shows Ookshan to be a crude form of Ooksha, an ox (in Sanscrit ox is as in English). He believes that it was they, "the lords of the Oxus," who gave their name to the sea around which they ruled in many a country, the Euxine or Ooksh-ine. Pali means a shepherd, and s'than is a land. "The warlike tribes of the Oxus penetrated into Egypt, then swept onward to Palestine (PALI-STAN), the land of the Palis or shepherds, and there effected more permanent settlements" ("India in Greece"). Yet, if even so, it would only the more confirm our opinion that the Jews are a hybrid race, for the "Bible" shows them freely intermarrying, not alone with the Canaanites, but with every other nation or race they come in contact with.

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vious local worship existed over the whole country. After the destruction of the house of Ahab, and the failure of Jehu and his descendants to unite the country under one head, the endeavor was made in Judah. Isaiah had terminated the direct line in the person of Ahaz (Isaiah vii. 9), and placed on the throne a prince from Bethlehem (Micah v. 2, 5). This was Hezekiah. On ascending the throne, he invited the chiefs of Israel to unite in alliance with him against Assyria (2 Chronicles, xxx. 1, 21; xxxi. 1, 5; 2 Kings, xviii. 7). He seems to have established a sacred college (Proverbs xxv. 1), and to have utterly changed the worship. Aye, even unto breaking into pieces the brazen serpent that Moses had made. This makes the story of Samuel and David and Solomon mythical. Most of the prophets who were literate seem to have begun about this time to write.

The country was finally overthrown by the Assyrians, who found the same people and institutions as in the Phoenician and other countries.

Hezekiah was not the lineal, but the titular son of Ahaz. Isaiah, the prophet, belonged to the royal family, and Hezekiah was reputed his son-in-law. Ahaz refused to ally himself with the prophet and his party, saying: "I will not tempt (depend on) the Lord" (Isaiah vii. 12). The prophet had declared: "If you will not believe, surely you shall not be established" -- foreshadowing the deposition of his direct language. "Ye weary my God," replied the prophet, and predicted the birth of a child by an alma, or temple-woman, and that before it should attain full age (Hebrews v. 14; Isaiah vii. 16; viii. 4), the king of Assyria should overcome Syria and Israel. This is the prophecy which Irenaeus took such pains to

connect with Mary and Jesus, and made the reason why the mother of the Nazarene prophet is represented as belonging to the temple, and consecrated to God from her infancy.

In a second song, Isaiah celebrated the new chief, to sit on the throne of David (ix. 6, 7; xi. 1), who should restore to their homes the Jews whom the confederacy had led captive (Isaiah viii. 2-12; Joel iii. 1-7; Obadiah 7, 11, 14). Micah -- his contemporary -- also announced the same event (iv. 7-13; v. 1-7). The Redeemer was to come out of Bethlehem; in other words, was of the house of David; and was to resist Assyria to whom Ahaz had sworn allegiance, and also to reform religion (2 Kings, xviii. 4-8). This Hezekiah did. He was grandson of Zechariah the seer (2 Chronicles, xxix. 1; xxvi. 5), the counsellor of Uzziah; and as soon as he ascended the throne he restored the religion of David, and destroyed the last vestiges of that of Moses, i.e., the esoteric doctrine, declaring "our fathers have trespassed" (2 Chron., xxix. 6-9). He next attempted a reunion with the northern monarchy,

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[[Vol. 2, Page]] 441 HEZEKIAH THE EXPECTED MESSIAH.

there being an interregnum in Israel (2 Chron., xxx. 1, 2, 6; xxxi. 1, 6, 7). It was successful, but resulted in an invasion by the king of Assyria. But it was a new regime; and all this shows the course of two parallel streams in the religious worship of the Israelites; one belonging to the state religion and adopted to fit political exigencies; the other pure idolatry, resulting from ignorance of the true esoteric doctrine preached by Moses. For the first time since Solomon built them "the high places were taken away." It was Hezekiah who was the expected Messiah of the exoteric state-religion. He was the scion from the stem of Jesse, who should recall the Jews from a deplorable captivity, about which the Hebrew historians seem to be very silent, carefully avoiding all mention of this particular fact, but which the irascible prophets imprudently disclose. If Hezekiah crushed the exoteric Baal-worship, he also tore violently away the people of Israel from the religion of their fathers, and the secret rites instituted by Moses.

It was Darius Hystaspes who was the first to establish a Persian colony in Judea, Zoro-Babel was perhaps the leader. "The name Zoro-babel means 'the seed or son of Babylon' -- as Zoro-aster [[Heb char]] is the seed, son, or prince of Ishtar."\* The new colonists were doubtless Judaei. This is a designation from the East. Even Siam is called Judia, and there was an Ayodia in India. The temples of Solom or Peace were numerous. Throughout Persia and Afghanistan the names of Saul and David are very common. The "Law" is ascribed in turn to Hezekiah, Ezra, Simon the Just, and the Asmonean period. Nothing definite; everywhere contradictions. When the Asmonean period began, the chief supporters of the Law were called Asideans or Khasdim (Chaldeans), and afterward Pharisees or Pharsi (Parsis). This indicates that Persian colonies were established in Judea and ruled the country; while all the people that are mentioned in the books of Genesis and Joshua lived there as a commonalty (see Ezra ix. 1).

There is no real history in the Old Testament, and the little historical information one can glean is only found in the indiscreet revelations of the prophets. The book, as a whole, must have been written at various times, or rather invented as an authorization of some subsequent worship, the origin of which may be very easily traced partially to the Orphic Mysteries, and partially to the ancient Egyptian rites in familiarity with which Moses was brought up from his infancy.

Since the last century the Church has been gradually forced into concessions of usurped biblical territory

to those to whom it of right belonged.

[[Footnote(s)]] -----

\* Prof. A. Wilder: "Notes."

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Inch by inch has been yielded, and one personage after another been proved mythical and Pagan. But now, after the recent discovery of George Smith, the much-regretted Assyriologist, one of the securest props of the Bible has been pulled down. Sargon and his tablets are about demonstrated to be older than Moses. Like the account of Exodus, the birth and story of the lawgiver seem to have been "borrowed" from the Assyrians, as the "jewels of gold and jewels of silver" were said to be from the Egyptians. On page 224 of Assyrian Discoveries, Mr. George Smith says: "In the palace of Sennacherib at Kouyunjik, I found another fragment of the curious history of Sargon, a translation of which I published in the Transactions of the Society of Biblical Archaeology, vol. i., part i., page 46. This text relates that Sargon, an early Babylonian monarch, was born of royal parents, but concealed by his mother, who placed him on the Euphrates in an ark of rushes, coated with bitumen, like that in which the mother of Moses hid her child (see Exodus ii.). Sargon was discovered by a man named Akki, a water-carrier, who adopted him as his son; and he afterward became King of Babylonia. The capital of Sargon was the great city of Agadi -- called by the Semites Akkad -- mentioned in Genesis as a capital of Nimrod (Genesis x. 10), and here he reigned for forty-five years.\* Akkad lay near the city of Sippara,\*\* on the Euphrates and north of Babylon. "The date of Sargon, who may be termed the Babylonian Moses, was in the sixteenth century and perhaps earlier."

G. Smith adds in his Chaldean Account that Sargon I. was a Babylonian monarch who reigned in the city of Akkad about 1600 B.C. The name of Sargon signifies the right, true, or legitimate king. This curious story is found on fragments of tablets from Kouyunjik, and reads as follows:

1. Sargona, the powerful king, the king of Akkad am I.
2. My mother was a princess, my father I did not know, a brother of my father ruled over the country.
3. In the city of Azupirana, which is by the side of the river Euphrates,
4. My mother, the princess, conceived me; in difficulty she brought me forth.
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me in the river which did not drown me.
7. The river carried me to Akki, the water-carrier it brought me.
8. Akki, the water-carrier, in tenderness of bowels, lifted me, etc., etc.

[[Footnote(s)]] -----

\* Moses reigned over the people of Israel in the wilderness for over forty years.

\*\* The name of the wife of Moses was Zipporah (Exodus ii.).

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[[Vol. 2, Page]] 443 GEORGE SMITH'S VIEWS OF SARGON.

And now Exodus (ii.): "And when she (Moses' mother) could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink."

The story, says Mr. G. Smith, "is supposed to have happened about 1600 B.C., rather earlier than the supposed age of Moses\* as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in Exodus ii., for every action, when once performed, has a tendency to be repeated."

The "ages" of the Hindus differ but little from those of the Greeks, Romans, and even the Jews. We include the Mosaic computation advisedly, and with intent to prove our position. The chronology which separates Moses from the creation of the world by only four generations seems ridiculous, merely because the Christian clergy would enforce it upon the world literally.\*\* The kabalists know that these generations stand for ages of the world. The allegories which, in the Hindu calculations, embrace the whole stupendous sweep of the four ages, are cunningly made in the Mosaic books, through the obliging help of the Masorah, to cram into the small period of two millenniums and a half (2513)!

The exoteric plan of the Bible was made to answer also to four ages. Thus, they reckon the Golden Age from Adam to Abraham; the silver, from Abraham to David; copper, from David to the Captivity; thenceforward, the iron. But the secret computation is quite different, and does not vary at all from the zodiacal calculations of the Brahmans. We are in the Iron Age, or Kali-Yug, but it began with Noah, the mythical ancestor of our race.

Noah, or Nuah, like all the euhemerized manifestations of the Unrevealed One -- Swayambhuva (or Swayambhu), was androgyne. Thus, in

[[Footnote(s)]] -----

\* About 1040, the Jewish doctors removed their schools from Babylonia to Spain, and of the four great rabbis that flourished during the next four centuries, their works all show different readings, and abound with mistakes in the manuscripts. The "Masorah" made things still worse. Many things that then existed in the manuscripts are there no longer, and their works teem with interpolations as well as with lacunae. The oldest Hebrew manuscript belongs to this period. Such is the divine revelation we are to credit.

\*\* No chronology was accepted by the rabbis as authoritative till the twelfth century. The 40 and 1,000 are not exact numbers, but have been crammed in to answer monotheism and the exigencies of a religion calculated to appear different from that of the Pagans. ("Chron. Orth.," p. 238). One finds in the "Pentateuch" only events occurring about two years before the fabled "Exodus" and the last year. The rest of the chronology is nowhere, and can be followed only through kabalistic computations, with a key to them in the hand.

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some instances, he belonged to the purely feminine triad of the Chaldeans, known as "Nuah, the universal Mother." We have shown, in another chapter, that every male triad had its feminine counterpart, one in three, like the former. It was the passive complement of the active principle, its reflection. In India, the male trimurty is reproduced in the Sakti-trimurti, the feminine; and in Chaldea, Ana, Belita and Davkina answered to Anu, Bel, Nuah. The former three resumed in one -- Belita, were called:

"Sovereign goddess, lady of the nether abyss, mother of gods, queen of the earth, queen of fecundity." As the primordial humidity, whence proceeded all, Belita is Tamti, or the sea, the mother of the city of Erech (the great Chaldean necropolis), therefore, an infernal goddess. In the world of stars and planets she is known as Istar or Astoreth. Hence, she is identical with Venus, and every other queen of heaven, to whom cakes and buns were offered in sacrifice,\* and, as all the archaeologists know, with Eve, the mother of all that live, and with Mary.

The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple -- Boaz. The umbilicus is connected with the receptacle in which are fructified the germs of the race.\*\* The Ark is the sacred Argha of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter -- hence, representing symbolically the Ark containing the germs of all living things.

We admit that Pagans had and now have -- as in India -- strange symbols, which, to the eyes of the hypocrite and Puritan, seem scandalously

[[Footnote(s)]] -----

\* The Gnostics, called Collyridians, had transferred from Astoreth their worship to Mary, also Queen of Heaven. They were persecuted and put to death by the orthodox Christians as heretics. But if these Gnostics had established her worship by offering her sacrifices of cakes, cracknels, or fine wafers, it was because they imagined her to have been born of an immaculate virgin, as Christ is alleged to have been born of his mother. And now, the Pope's infallibility having been recognized and accepted, its first practical manifestation is the revival of the Collyridian belief as an article of faith (See "Apocryphal New Testament"; Hone: "The Gospel of Mary attributed to Matthew").

\*\* Hargrave Jennings: "Rosicrucians."

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[[Vol. 2, Page]] 445 EVE-LILITH AND EVE.

immoral. But did not the ancient Jews copy most of these symbols? We have described elsewhere the identity of the lingham with Jacob's pillar, and we could give a number of instances from the present Christian rites, bearing the same origin, did but space permit, and were not all these noticed fully by

Inman and others (See Inman's Ancient Faiths Embodied in Ancient Names).

Describing the worship of the Egyptians, Mrs. Lydia Maria Child says: "This reverence for the production of life, introduced into the worship of Osiris, the sexual emblems so common in Hindustan. A colossal image of this kind was presented to his temple in Alexandria, by King Ptolemy Philadelphus. . . . Reverence for the mystery of organized life led to the recognition of a masculine and feminine principle in all things, spiritual or material. . . . The sexual emblems, everywhere conspicuous in the sculptures of their temples, would seem impure in description, but no clean and thoughtful mind could so regard them while witnessing the obvious simplicity and solemnity with which the subject is treated."\*

Thus speaks this respected lady and admirable writer, and no truly pure man or woman would ever think of blaming her for it. But such a perversion of the ancient thought is but natural in an age of cant and prudery like our own.

The water of the flood when standing in the allegory for the symbolic "sea," Tamti, typifies the turbulent chaos, or matter, called "the great dragon." According to the Gnostic and Rosicrucian medaeival doctrine, the creation of woman was not originally intended. She is the offspring of man's own impure fancy, and, as the Hermetists say, "an obtrusion." Created by an unclean thought she sprang into existence at the evil "seventh hour," when the "supernatural" real worlds had passed away and the "natural" or delusive worlds began evolving along the "descending Microcosmos," or the arc of the great cycle, in plainer phraseology. First "Virgo," the Celestial Virgin of the Zodiac, she became "Virgo-Scorpio." But in evolving his second companion, man had unwittingly endowed her with his own share of Spirituality; and the new being whom his "imagination" had called into life became his "Saviour" from the snares of Eve-Lilith, the first Eve, who had a greater share of matter in her composition than the primitive "spiritual" man.\*\*

[[Footnote(s)]] -----

\* "Progress of Religious Ideas."

\*\* Lilith was Adam's first wife "before he married Eve," of whom "he begat nothing but devils"; which strikes us as a very novel, if pious, way of explaining a very philosophical allegory.

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Thus woman stands in the cosmogony in relation to "matter" or the great deep, as the "Virgin of the Sea," who crushes the "Dragon" under her foot. The "Flood" is also very often shown, in symbolical phraseology, as the "great Dragon." For one acquainted with these tenets it becomes more than suggestive to learn that with the Catholics the Virgin Mary is not only the accepted patroness of Christian sailors, but also the "Virgin of the Sea." So was Dido the patroness of the Phoenician mariners; \* and together with Venus and other lunar goddesses -- the moon having such a strong influence over the tides -- was the "Virgin of the Sea." Mar, the Sea, is the root of the name Mary. The blue color, which was with the ancients symbolical of the "Great Deep" or the material world, hence -- of evil, is made sacred to our "Blessed Lady." It is the color of "Notre Dame de Paris." On account of its relation

to the symbolical serpent this color is held in the deepest aversion by the ex-Nazarenes, disciples of John the Baptist, now the Mendaeanes of Basra.

Among the beautiful plates of Maurice, there is one representing Christna crushing the head of the Serpent. A three-peaked mitre is on his head (typifying the trinity), and the body and tail of the conquered serpent encircles the figure of the Hindu god. This plate shows whence proceeded the inspiration for the "make up" of a later story extracted from an alleged prophecy. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The Egyptian Orante is also shown with his arms extended as on a crucifix, and treading upon the "Serpent"; and Horus (the Logos) is represented piercing the head of the dragon, Typhon or Aphophis. All this gives us a clew to the biblical allegory of Cain and Abel. Cain was held as the ancestor of the Hivites, the Serpents, and the twins of Adam are an evident copy from the fable of Osiris and Typhon. Apart from the external form of the allegory, however, it embodied the philosophical conception of the eternal struggle of good and evil.

But how strangely elastic, how adaptable to any and every thing this mystical philosophy proved after the Christian era! When were ever facts, irrefutable, irrefragable, and beyond denial, less potential for the reestablishment of truth than in our century of casuistry and Christian cunning? Is Christna proved to have been known as the "Good Shep-

[[Footnote(s)]] -----

\* It is in commemoration of the Ark of the Deluge that the Phoenicians, those bold explorers of the "deep," carried, fixed on the prow of their ships, the image of the goddess Astarte, who is Elissa, Venus Erycina of Sicily, and Dido, whose name is the feminine of David.

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[[Vol. 2, Page]] 447 THE EGYPTIAN ORANTE.

herd" ages before the year A.D. 1, to have crushed the Serpent Kalinaga, and to have been crucified -- all this was but a prophetic foreshadowing of the future! Are the Scandinavian Thor, who bruised the head of the Serpent with his cruciform mace, and Apollo, who killed Python, likewise shown to present the most striking similarities with the heroes of the Christian fables; they become but original conceptions of "heathen" minds, "working upon the old Patriarchal prophecies respecting the Christ, as they were contained in the one universal and primeval Revelation"!\*

The flood, then, is the "Old Serpent" or the great deep of matter, Isaiah's "dragon in the sea" (xxvii. 1), over which the ark safely crosses on its way to the mount of Salvation. But, if we have heard of the ark and Noah, and the Bible at all, it is because the mythology of the Egyptians was ready at hand for Moses (if Moses ever wrote any of the Bible), and that he was acquainted with the story of Horus, standing on his boat of a serpentine form, and killing the Serpent with his spear; and with the hidden meaning of these fables, and their real origin. This is also why we find in Leviticus, and other parts of his books, whole pages of laws identical with those of Manu.

The animals shut up in the ark are the human passions. They typify certain ordeals of initiation, and the mysteries which were instituted among many nations in commemoration of this allegory. Noah's ark

rested on the seventeenth of the seventh month. Here we have again the number; as also in the "clean beasts" that he took by sevens into the ark. Speaking of the water-mysteries of Byblos, Lucian says: "On the top of one of the two pillars which Bacchus set up, a man remains seven days."\*\* He supposes this was done to honor Deukalion. Elijah, when praying on the top of Mount Carmel, sends his servant to look for a cloud toward the sea, and repeats, "go again seven times. And it came to pass at the seventh time, behold there arose a little cloud out of the sea like a man's hand."\*\*\*

"Noah is a revolutio of Adam, as Moses is a revolutio of Abel and Seth," says the Kabala; that is to say, a repetition or another version of the same story. The greatest proof of it is the distribution of the characters in the Bible. For instance, beginning with Cain, the first murderer, every fifth man in his line of descent is a murderer. Thus there come Enoch, Irad, Mehujael, Methuselah, and the fifth is Lamech, the second

[[Footnote(s)]] -----

\* Dr. Lundy: "Monumental Christianity."

\*\* Lucian, iv. 276.

\*\*\* 1 Kings xviii. All this is allegorical, and, what is more, purely magical. For Elijah is bent upon an incantation.

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murderer, and he is Noah's father. By drawing the five-pointed star of Lucifer (which has its crown-point downward) and writing the name of Cain beneath the lowest point, and those of his descendants successively at each of the other points, it will be found that each fifth name -- which would be written beneath that of Cain -- is that of a murderer. In the Talmud this genealogy is given complete, and thirteen murderers range themselves in line below the name of Cain. This is no coincidence. Siva is the Destroyer, but he is also the Regenerator. Cain is a murderer, but he is also the creator of nations, and an inventor. This star of Lucifer is the same one that John sees falling down to earth in his Apocalypse. In Thebes, or Theba, which means ark -- TH-ABA being synonymous with Kartha or Tyre, Astu or Athens and Urbs or Rome, and meaning also the city -- are found the same foliations as described on the pillars of the temple of Solomon. The bicolored leaf of the olive, the three-lobed figleaf, and the lanceolate-shaped laurel-leaf, had all esoteric as well as popular or vulgar meanings with the ancients. The researches of Egyptologists present another corroboration of the identity of the Bible-allegories with those of the lands of the Pharaohs and Chaldeans. The dynastic chronology of the Egyptians, recorded by Herodotus, Manetho, Eratosthenes, Diodorus Siculus, and accepted by our antiquarians, divided the period of Egyptian history under four general heads: the dominion of gods, demi-gods, heroes, and mortal men. By combining the demi-gods and heroes into one class, Bunsen reduces the periods to three: the ruling gods, the demi-gods or heroes -- sons of gods, but born of mortal mothers -- and the Manes, who were the ancestors of individual tribes. These subdivisions, as any one may perceive, correspond perfectly with the biblical Elohim, sons of God, giants, and mortal Noachian men.

Diodorus of Sicily and Berosus give us the names of the twelve great gods who presided over the twelve months of the year and the twelve signs of the zodiac. These names, which include Noah,\* are too well known to require repetition. The double-faced Janus was also at the head of twelve gods, and in his representations of him he is made to hold the keys to the celestial domains. All these having served as models for the biblical patriarchs, have done still further service -- especially Janus -- by furnishing copy to St. Peter and his twelve apostles, the

[[Footnote(s)]] -----

\* The Talmud books say that Noah was himself the dove (spirit), thus identifying him still more with the Chaldean Nouah. Baal is represented with the wings of a dove, and the Samaritans worshipped on Mount Gerizim the image of a dove. "Talmud, Tract. Chalin.," fol. 6, col. 1.

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[[Vol. 2, Page]] 449 ADAM THE PROTOTYPE OF NOAH.

former also double-faced in his denial, and also represented as holding the keys of Paradise. This statement that the story of Noah is but another version in its hidden meaning of the story of Adam and his three sons, gathers proof on every page of the book of Genesis. Adam is the prototype of Noah. Adam falls because he eats of the forbidden fruit of celestial knowledge; Noah, because he tastes of the terrestrial fruit: the juice of the grape representing the abuse of knowledge in an unbalanced mind. Adam gets stripped of his spiritual envelope; Noah of his terrestrial clothing; and the nakedness of both makes them feel ashamed. The wickedness of Cain is repeated in Ham. But the descendants of both are shown as the wisest of races on earth; and they are called on this account "snakes," and the "sons of snakes," meaning the sons of wisdom, and not of Satan, as some divines would be pleased to have the world understand the term. Enmity has been placed between the "snake" and the "woman" only in this mortal phenomenal "world of man" as "born of woman." Before the carnal fall, the "snake" was Ophis, the divine wisdom, which needed no matter to procreate men, humanity being utterly spiritual. Hence the war between the snake and the woman, or between spirit and matter. If, in its material aspect, the "old serpent" is matter, and represents Ophiomorphos, in its spiritual meaning it becomes Ophis-Christos. In the magic of the old Syro-Chaldeans both are conjoint in the zodiacal sign of the androgyne of Virgo-Scorpio, and may be divided or separated whenever needed. Thus as the origin of "good and evil," the meaning of the S.S. and Z.Z. has always been interchangeable; and if upon some occasions the S.S. on sigils and talismans are suggestive of serpentine evil influence and denote a design of black magic upon others, the double S.S. are found on the sacramental cups of the Church and mean the presence of the Holy Ghost, or pure wisdom.

The Midianites were known as the wise men, or sons of snakes, as well as Canaanites and Hamites; and such was the renown of the Midianites, that we find Moses, the prophet, led on, and inspired by "the Lord," humbling himself before Hobab, the son of Raguel, the Midianite, and beseeching him to remain with the people of Israel: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp IN THE WILDERNESS, thou mayest be to us instead of eyes."\* Further, when Moses sends spies to search out the land of Canaan, they bring as a proof of the wisdom (kabalistically speaking) and goodness of the land, a branch with one cluster of grapes, which they are compelled to bear between two

men on a staff. Moreover, they add: "we saw the children of ANAK there."

[[Footnote(s)]] -----

\* Numbers x. 29, 31.

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They are the giants, the sons of Anak, "which come of the giants,\* and we were in our own sight as grasshoppers, and so we were in their sight."\*\*

Anak is Enoch, the patriarch, who dies not, and who is the first possessor of the "mirific name," according to the Kabala, and the ritual of Freemasonry.

Comparing the biblical patriarchs with the descendants of Vaiswasvata, the Hindu Noah, and the old Sanscrit traditions about the deluge in the Brahmanical Mahabharata, we find them mirrored in the Vaidic patriarchs who are the primitive types upon which all the others were modelled. But before comparison is possible, the Hindu myths must be comprehended in their true significance. Each of these mythical personages bears, besides an astronomical significance, a spiritual or moral, and an anthropological or physical meaning. The patriarchs are not only euhemerized gods -- the prediluvian answering to the twelve great gods of Berosus, and to the ten Pradjapati, and the postdiluvian to the seven gods of the famous tablet in the Ninevean Library, but they stand also as the symbols of the Greek AEons, the kabalistic Sephiroth, and the zodiacal signs, as types of a series of human races.\*\*\* This variation from ten to twelve will be accounted for presently, and proved on the very authority

[[Footnote(s)]] -----

\* The Bible contradicts itself as well as the Chaldean account, for in chapter vii. of Genesis it shows "every one of them" perishing in the deluge.

\*\* Numbers xiii.

\*\*\* We do not see why the clergy -- especially the Catholic -- should object to our statement that the patriarchs are all signs of the zodiac, and the old gods of the "heathen" as well. There was a time, and that less than two centuries ago, when they themselves exhibited the most fervent desire to relapse into sun and star worship. This pious and curious attempt was denounced but a few months since by Camille Flammarion, the French astronomer. He shows two Augsburgerian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabeian host of the starry heaven, and worship them again under Christian names! Having anathematized the idolatrous sun-worshippers for over fifteen centuries, the Church now seriously proposed to continue heliolatry -- to the letter this time -- as their idea was to substitute for Pagan myths biblical and (in their ideas) real personages. They would have called the sun, Christ; the moon, Virgin Mary; Saturn, Adam; Jupiter, Moses (!); Mars, Joshua; Venus, John the Baptist; and Mercury, Elias. And very proper substitutes too, showing the great familiarity of the Catholic Church with ancient Pagan and kabalistic learning, and its readiness, perhaps, to at last

confess the source whence came their own myths. For is not king Messiah the sun, the Demiurge of the heliolaters, under various names? Is he not the Egyptian Osiris and the Grecian Apollo? And what more appropriate name than Virgin Mary for the Pagan Diana-Astarte, "the Queen of Heaven," against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. Two large plates were prepared, says Flammarion, in a recent number of "La Nature,"

[[Footnotes contined on next page]]

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[[Vol. 2, Page]] 451 THE JEWISH ADONAI AND HINDU ADANARI.

of the Bible. Only, they are not the first gods described by Cicero,\* which belong to a hierarchy of higher powers, the Elohim -- but appertain rather to the second class of the "twelve gods," the Dii minores, and who are the terrestrial reflections of the first, among whom Herodotus places Hercules.\*\* Alone, out of the group of twelve, Noah, by reason of his position at the transitional point, belongs to the highest Babylonian triad, Noah, the spirit of the waters. The rest are identical with the inferior gods of Assyria and Babylonia, who represented the lower order of emanations, introduced around Bel, the Demiurge, and help him in his work, as the patriarchs are shown to assist Jehovah -- the "Lord God." Besides these, many of which were local gods, the protecting deities of rivers and cities, there were the four classes of genius, we see Ezekiel making them support the throne of Jehovah in his vision. A fact which, if it identifies the Jewish "Lord God" with one of the Babylonian trinity, connects, at the same time, the present Christian God with the same triad, inasmuch as it is these four cherubs, if the reader will remember, on which Irenaeus makes Jesus ride, and which are shown as the companions of the evangelists.

The Hindu kabalistic derivation of the books of Ezekiel and Revelation are shown in nothing more plainly than in this description of the four beasts, which typify the four elementary kingdoms -- earth, air, fire, and water. As is well known, they are the Assyrian sphinxes, but these figures are also carved on the walls of nearly every Hindu pagoda.

The author of the Revelation copies faithfully in his text (see chap. iv., verse 7) the Pythagorean pentacle, of which Levi's admirable sketch is reproduced on page 452.

The Hindu goddess Adanari (or as it might be more properly written, Adonari, since the second a is pronounced almost like the English o) is represented as surrounded by the same figures. It fits exactly Ezekiel's "wheel of the Adonai," known as "the Cherub of Jeheskiel," and indicates, beyond question, the source from which the Hebrew seer drew his allegories. For convenience of comparison we have placed the figure in the pentacle. (See page 453.)

[[Footnote(s)]] -----

[[Footnotes continued from previous page]] and represented the heavens with Christian constellations instead of Pagan. Apostles, popes, saints, martyrs, and personages of the Old and New Testament completed this Christian Sabeanism. "The disciples of Loyola used every exertion to make this plan succeed." It is curious to find in India among the Mussulmans the name of Terah, Abraham's father, Azar or Azarh, and Azur, which also means fire, and is, at the same time, the name of the Hindu third

solar month (from June to July), during which the sun is in Gemini, and the full moon near Sagittarius.

\* Cicero: "De Nat. Deo," i., 13.

\*\* "Herodotus," ii., 145.

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Above these beasts were the angels or spirits, divided in two groups: the Igili, or celestial beings, and the Am-anaki, or terrestrial spirits, the giants, children of Anak, of whom the spies complained to Moses. The Kabbala Denudata gives to the kabalists a very clear, to the profane a very muddled account of permutations or substitutions of one person for another. So, for instance, it says, that "the scintilla" (spiritual spark or soul) of Abraham was taken from Michael, the chief

ADO NAI [[Design]]

of the AEons, and highest emanation of the Deity; so high indeed that in the eyes of the Gnostics, Michael was identical with Christ. And yet Michael and Enoch are one and the same person. Both occupy the junction-point of the cross of the Zodiac as "man." The scintilla of Isaac was that of Gabriel, the chief of the angelic host, and the scintilla of Jacob was taken from Uriel, named "the fire of God"; the sharpest sighted spirit in all Heaven. Adam is not the Kadmon but Adam Primus, the Microprosopus. In one of his aspects the latter is Enoch,

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[[Vol. 2, Page]] 453 ENOCH THE TYPE OF DUAL MAN.

the terrestrial patriarch and father of Methuselah. He that "walked with God" and "did not die" is the spiritual Enoch, who typified humanity, eternal in spirit and as eternal in flesh, though the latter does die. Death is but a new birth, and spirit is immortal; thus humanity can never die, for the Destroyer has become the Creator, Enoch is the type of the dual man, spiritual and terrestrial. Hence his place in the centre of the astronomical cross.

ADA NARI [[design]]

But was this idea original with the Hebrews? We think not. Every nation which had an astronomical system, and especially India, held the cross in the highest reverence, for it was the geometrical basis of the religious symbolism of their avatars; the manifestation of the Deity, or of the Creator in his creature MAN; of God in humanity and humanity in God, as spirits. The oldest monuments of Chaldea, Persia, and India disclose the double or eight-pointed cross. This symbol, which very naturally is found, like every other geometrical figure in nature, in plants as well as in the snowflakes, has led Dr. Lundy, in his super-Christian mysticism, to

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name such cruciform flowers as form an eight-pointed star by the junction of the two crosses -- "the

Prophetic Star of the Incarnation, which joined heaven and earth, God and man together."\* The latter sentence is perfectly expressed; only, the old kabalist axiom, "as above, so below," answers still better, as it discloses to us the same God for all humanity, not alone for the handful of Christians. It is the Mundane cross of Heaven repeated on earth by plants and dual man: the physical man superseding the "spiritual," at the junction-point of which stands the mythical Libra-Hermes-Enoch. The gesture of one hand pointing to Heaven, is balanced by the other pointing down to the earth; boundless generations below, boundless regenerations above; the visible but the manifestation of the invisible; the man of dust abandoned to dust, the man of spirit reborn in spirit; thus it is finite humanity which is the Son of the Infinite God. Abba -- the Father; Amoria -- the Mother; the Son, the Universe. This primitive triad is repeated in all the tbeogonies. Adam Kadmon, Hermes, Enoch, Osiris, Christna, Ormazd, or Christos are all one. They stand as Metatrons between body and soul -- eternal spirits which redeem flesh by the regeneration of flesh below, and soul by the regeneration above, where humanity walks once more with God.

We have shown elsewhere that the symbol of the cross or Egyptian Tau, [[Design]], was by many ages earlier than the period assigned to Abraham, the alleged forefather of the Israelites, for otherwise Moses could not have learned it of the priests. And that the Tau was held as sacred by the Jews as by other "Pagan" nations is proved by a fact admitted now by Christian divines as well as by infidel archeologists. Moses, in Exodus xii. 22, orders his people to mark their door-posts and lintels with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians.\*\* And this mark is a tau! The identical Egyptian handled cross, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philae.\*\*\* How gratuitous is the idea that all such crosses and symbols were so many unconscious prophecies of Christ, is fully exemplified in the case of the Jews upon whose accusation Jesus was put to death. For instance, the same learned author remarks in Monumental Christianity that "the Jews themselves acknowledged this sign of salvation until they rejected

[[Footnote(s)]] -----

\* "Monumental Christianity," p. 3.

\*\* Who but the authors of the "Pentateuch" could have invented a Supreme God or his angel so thoroughly human as to require a smear of blood upon the door-post to prevent his killing one person for another! For gross materialism this exceeds any theistical conception that we have noticed in Pagan literature.

\*\*\* Denon: "Egypt," ii., pl. 40, No. 8, p. 54.

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[[Vol. 2, Page]] 455 A DISCUSSION OF THE ZODIAC.

Christ"; and in another place he asserts that the rod of Moses, used in his miracles before Pharaoh, "was, no doubt, this crux ansata, or something like it, also used by the Egyptian priests."\* Thus the logical inference would be, that 1, if the Jews worshipped the same symbols as the Pagans, then they were no

better than they; and 2, if, being so well versed as they were in the hidden symbolism of the cross, in the face of their having waited for centuries for the Messiah, they yet rejected both the Christian Messiah and Christian Cross, then there must have been something wrong about both.

Those who "rejected" Jesus as the "Son of God," were neither the people ignorant of religious symbols, nor the handful of atheistical Sadducees who put him to death; but the very men who were instructed in the secret wisdom, who knew the origin as well as the meaning of the cruciform symbol, and who put aside both the Christian emblem and the Saviour suspended from it, because they could not be parties to such a blasphemous imposition upon the common people.

Nearly all the prophecies about Christ are credited to the patriarchs and prophets. If a few of the latter may have existed as real personages, every one of the former is a myth. We will endeavor to prove it by the hidden interpretation of the Zodiac, and the relations of its signs to these antediluvian men.

If the reader will keep in mind the Hindu ideas of cosmogony, as given in chapter vi., he will better understand the relation between the biblical antediluvian patriarchs, and that puzzle of commentators -- "Ezekiel's wheel." Thus, be it remembered 1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. So that when a new minor period sets in, the earth is so changed, even geologically, as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it -- man included -- more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also ani-

[[Footnote(s)]] -----

\* Pages 13 and 402.

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mals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana; will return on earth again to end their cycles of transformations, and become men in their turn. This stupendous conception, the ancients synthesized for the instruction of the common people, into a single pictorial design -- the Zodiac, or celestial belt. Instead of the twelve signs now used, there were originally but ten known to the general public, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo-Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces.\* These were exoteric. But in addition there were two mystical signs inserted, which none but initiates comprehended, viz.: at the middle or junction-point where now stands Libra, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the whole secret of creation, and divulged the

origin of "good and evil."

The true Sabean astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the "two-sexed" sublunary state. The twelve signs were therefore divided into two groups. The first six were called the ascending, or the line of Macrocosm (the great spiritual world); the last six, the descending line, or the Microcosm (the little secondary world) -- the mere reflection of the former, so to say. This division was called Ezekiel's wheel, and was completed in the following way: First came the ascending five signs (euhemerized into patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning-point, Libra. After which, the first half of the sign Virgo-Scorpio, was duplicated and transferred to lead the lower, or descending group of Microcosm which ran down to Pisces, or Noah (deluge). To make it clearer, the sign Virgo-Scorpio, which appeared originally thus [[symbol]], became simply Virgo, and the duplication, [[design]], or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metatron, or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according

[[Footnote(s)]] -----

\* In Volney's "Ruins of Empires" p. 360, it is remarked that as Aries was in its fifteenth degree 1447 B. C., it follows that the first degree of "Libra" could not have coincided with the Vernal equinox more lately than 15,194 years B. C., to which, if you add 1790 years since Christ, it appears that 16,984 years have elapsed since the origin of the Zodiac.

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[[Vol. 2, Page]] 457 THE SIGN LIBRA INVENTED BY THE GREEKS.

to exoteric theology; but, according to the true doctrine of the wisdom-religion, it indicated the degradation of the whole universe in its course of evolution downward from the subjective to the objective.

The sign of Libra is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those "who knew," leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning-point had been reached -- the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter.

These additional signs of the Zodiac warrant us in saying that the Book of Genesis as we now find it, must be of later date than the invention of Libra by the Greeks; for we find the chapters of the genealogies remodelled to fit the new Zodiac, instead of the latter being made to correspond with the list of patriarchs. And it is this addition and the necessity of concealing the true key, that led the Rabbinical

compilers to repeat the names of Enoch and Lamech twice, as we see them now in the Kenite table. Alone, among all the books of the Bible, Genesis belongs to an immense antiquity. The others are all later additions, the earliest of which appeared with Hilkiyah, who evidently concocted it with the help of Huldah, the prophetess.

As there is more than one meaning attached to the stories of the creation and deluge, we say, therefore, that the biblical account cannot be comprehended apart from the Babylonian story of the same; while neither will be thoroughly clear without the Brahmanical esoteric interpretation of the deluge, as found in the Mahabharata and the Satapatha-Brahmana. It is the Babylonians who were taught the "mysteries," the sacerdotal language, and their religion by the problematical Akkadians who -- according to Rawlinson came from Armenia -- not the former who emigrated to India. Here the evidence becomes clear. The Babylonian Xisuthrus is shown by Movers to have represented the "sun" in the Zodiac, in the sign of Aquarius, and Oannes, the man-fish, the semi-demon, is Vishnu in his first avatar; thus giving the key to the double source of the biblical revelation.

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Oannes is the emblem of priestly, esoteric wisdom; he comes out from the sea, because the "great deep," the water, typifies, as we have shown, the secret doctrine. For this same reason Egyptians deified the Nile, apart from its being regarded, in consequence of its periodical overflows, as the "Saviour" of the country. They even held the crocodiles as sacred, from having their abode in the "deep." The "Hamites," so called, have always preferred to settle near rivers and oceans. Water was the first-created element, according to some old cosmogonies. This name of Oannes is held in the greatest reverence, in the Chaldean records. The Chaldean priests wore a head-gear like a fish's head, and a shadbelly coat, representing the body of a fish.\*

"Thales," says Cicero, "assures that water is the principle of all things; and that God is that Mind which shaped and created all things from water."\*\*

"In the Beginning, SPIRIT within strengthens Heaven and Earth,

The watery fields, and the lucid globe of Luna, and then --

Titan stars; and mind infused through the limbs

Agitates the whole mass, and mixes itself with GREAT MATTER."\*\*\*

Thus water represents the duality of both the Macrocosmos and the Microcosmos, in conjunction with the vivifying SPIRIT, and the evolution of the little world from the universal cosmos. The deluge then, in this sense, points to that final struggle between the conflicting elements, which brought the first great cycle of our planet to a close. These periods gradually merged into each other, order being brought out of chaos, or disorder, and the successive types of organism being evolved only as the physical conditions of nature were prepared for their appearance; for our present race could not have breathed on earth, during that intermediate period, not having as yet the allegorical coats of skin.\*\*\*\*

In chapters iv. and v. of Genesis, we find the so-called generations of Cain and Seth. Let us glance at them in the order in which they stand:

[[Footnote(s)]] -----

\* See cuts in Inman's "Ancient Faiths."

\*\* Cicero: "De Nat. Deorum," i., 10.

\*\*\* Virgil: "Aeneid," vi., 724 ff.

\*\*\*\* The term "coats of skin," is the more suggestive when we learn that the Hebrew word "skin" used in the original text, means human skin. The text says: "And Java Aleim made for Adam and his wife [[Heb char]] CHITONUTT OUR. The first Hebrew word is the same as the Greek [[chiton]] -- chiton -- coat. Parkhurst defines it as the skin of men or animals [[Heb char]], and [[Heb char]], OUR, OR, or ORA. The same word is used at Exodus xxxiv. 30, 35, when the skin of Moses "shone" (A. Wilder).

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[[Vol. 2, Page]] 459 THE BIBLE PATRIARCHS ONLY ZODIACAL SIGNS.

#### LINES of GENERATIONS.

Sethite.

(Good Principle)

1. Adam.
2. Seth.
3. Enos.
4. Cainan.
5. Mahalaleel.
6. Jared.
7. Enoch.
8. Methuselah.
- 9 . Lamech.
10. Noah.

Kenite.

(Evil Principle)

1. Adam.
2. Cain.
3. Enoch.
4. Irad.
5. Mehujael.
6. Methusael.
7. Lamech.
8. Jubal.
9. Jabal.
10. Tubal Cain.

The above are the ten biblical patriarchs, identical with Hindu Pragapatis (Pradjapatis), and the Sephiroth of the Kabala. We say ten patriarchs, not twenty, for the Kenite line was devised for no other purpose than, 1, to carry out the idea of dualism, on which is founded the philosophy of every religion;

for these two genealogical tables represent simply the opposing powers or principles of good and evil; and 2, as a blind for the uninitiated masses. Suppose we restore them to their primitive form, by erasing these premeditated blinds. These are so transparent as to require but a small amount of perspicacity to select, even though one should use only his unaided judgment, and were not, as we are, enabled to apply the test of the secret doctrine.

By ridding ourselves, therefore, of the Kenite names that are mere duplications of the Sethite, or of each other, we get rid of Adam; of Enoch -- who, in one genealogy, is shown the father of Irad, and in the other, the son of Jared; of Lamech, son of Methusael, whereas he, Lamech, is son of Methuselah in the Sethite line; of Irad (Jared),\* Jubal and Jabal, who, with Tubal-Cain, form a trinity in one, and that one the double of Cain; of Mehujael (who is but Mahalaleel differently spelled), and Methusael (Methuselah). This leaves us in the Kenite genealogy of chapter iv., one only, Cain, who -- the first murderer and fra-

[[Footnote(s)]] -----

\* Here, again, the "Masorah," by converting one name into another, has helped to falsify the little that was left original in the primitive Scriptures.

De Rossi, of Parma, says of the Massorettes, in his "Compendis," vol. iv., p. 7: "It is known with what carefulness Esdras, the most excellent critic they have had, had reformed [the text] and corrected it, and restored it to its primary splendor. Of the many revisions undertaken after him, none are more celebrated than that of the Massorettes, who came after the sixth century . . . and all the most zealous adorers and defenders of the "Masorah," Christians and Jews . . . ingenuously accord and confess that it, such as it exists, is deficient, imperfect, interpolated, full of errors, and a most unsafe guide." The square letter was not invented till after the third century.

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tricide -- is made to stand in his line as father of Enoch, the most virtuous of men, who does not die, but is translated alive. Turn we now to the Sethite table, and we find that Enos, or Enoch, comes second from Adam, and is father to Cain (an). This is no accident. There was an evident reason for this inversion of paternity; a palpable design -- that of creating confusion and baffling inquiry.

We say, then, that the patriarchs are simply the signs of the Zodiac, emblems, in their manifold aspects, of the spiritual and physical evolution of human races, of ages, and of divisions of time. In astrology, the first four of the "Houses," in the diagrams of the "Twelve Houses of Heaven" -- namely, the first, tenth, seventh, and fourth, or the second inner square placed with its angles upward and downward, are termed angles, as being of the greatest strength and power. They answer to Adam, Noah, Cain-an, and Enoch, Alpha, Omega, evil and good, leading the whole. Furthermore, when divided (including the two secret names) into four trigons or triads, viz.: fiery, airy, earthy, and watery, we find the latter corresponding to Noah.

Enoch and Lamech were doubled in the table of Cain, to fill out the required number ten in both "generations" in the Bible, instead of employing the "Secret Name"; and, in order that the patriarchs should correspond with the ten kabalistic Sephiroth, and fit at the same time the ten, and, subsequently,

twelve signs of the Zodiac, in a manner comprehensible only to the kabalists.

And now, Abel having disappeared out of that line of descent, he is replaced by Seth, who was clearly an afterthought suggested by the necessity of not having the human race descend entirely from a murderer. This dilemma being apparently first noticed when the Kenite table had been completed, Adam is made (after all the generations had appeared) to beget this son, Seth. It is a suggestive fact that, whereas the double-sexed Adam of chapter v. is made in the likeness of the Elohim (see Genesis chapter i. 27 and v. 1 of the same), Seth (v. 3) is begotten in Adam's "own likeness," thus signifying that there were men of different races. Also, it is most noticeable that neither the age nor a single other particular respecting the patriarchs in the Kenite table is given, whereas the reverse is the case with those in the Sethite line.

Most assuredly, no one could expect to find, in a work open to the public, the final mysteries of that which was preserved for countless ages as the grandest secret of the sanctuary. But, without divulging the key to the profane, or being taxed with undue indiscretion, we may be allowed to lift a corner of the veil which shrouds the majestic doctrines of old. Let us then write down the patriarchs as they ought to stand in their relation to the Zodiac, and see how they correspond with the signs.

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[[Vol. 2, Page]] 461 EZEKIEL'S WHEEL FULLY EXPLAINED.

The following diagram represents Ezekiel's Wheel, as given in many works, among others, in Hargrave Jennings' Rosicrucians:

EZEKIEL'S WHEEL (exoteric).

[[Design]]

These signs are (follow numbers):

1, Aries; 2, Taurus; 3, Gemini; 4, Cancer; 5, Leo; 6, Virgo, or the ascending line of the grand cycle of creation. After this comes 7, Libra -- "man," which, though it is found right in the middle, or the intersection point, leads down the numbers:

8, Scorpio; 9, Sagittarius; 10, Capricornus; 11, Aquarius; and 12, Pisces.

While discussing the double sign of Virgo-Scorpio and Libra, Hargrave Jennings observes (p. 65):

"All this is incomprehensible, except in the strange mysticism of the Gnostics and the kabalists; and the whole theory requires a key of explanation to render it intelligible; which key is only darkly referred to as possible, but refused absolutely, by these extraordinary men, as not permissible to be disclosed."

The said key must be turned seven times before the whole system is divulged. We will give it but one turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!

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EZEKIEL'S WHEEL (esoteric).

[[design]]

To explain the presence of Jodheva (or Yodheva), or what is generally termed the tetragram [[heb char]], and of Adam and Eve, it will suffice to remind the reader of the following verses in Genesis, with their right meaning inserted in brackets.

1. "And God [Elohim] created man in his [their] own image . . . male and female created he them [him]" -- (ch. 1. 27).

2. "Male and female created he them [him] . . . and called their [his] name ADAM" -- (v. 2).

When the ternary is taken in the beginning of the tetragram, it expresses the divine creation spiritually, i. e., without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly

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[[Vol. 2, Page]] 463 LIBRA IDENTICAL WITH ENOCH AND HERMES.

Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehova but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure Virgo is separated, and falling "into generation," or the downward cycle, becomes Scorpio,\* emblem of sin and matter. While the ascending cycle points at the purely spiritual races, or the ten prediluvian patriarchs (the Pradjapatis, and Sephiroth)\*\* are led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, the lower one is that of the terrestrial races, led on by Enoch or Libra, the seventh; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra are one. All are the scales of universal harmony; justice and equilibrium are placed at the central point of the Zodiac. The grand circle of the heavens, so well discoursed upon by Plato, in his Timaeus, symbolizes the unknown as a unity; and the smaller circles which form the cross, by their division on the plane of the Zodiacal ring -- typify, at the point of their intersection, life. The centripetal and centrifugal forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer, -- Adam and Eve, or God and the Devil, as they say in common parlance. In the subjective, as well as in the objective worlds, they are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centripetal force, were it to prevail, would drive the planets and living souls into the sun, type of the invisible Spiritual Sun, the Paraatma or great universal Soul, their parent; while the centrifugal force would chase both planets and souls into the dreary space, far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life, and into the chaos of final cosmic destruction, and individual annihilation. But the balance is there, ever sensitive at the intersection point. It regulates the action of the two combatants, and the combined effort of both, causes planets and "living souls" to pursue a double diagonal line in their revolution through Zodiac and Life; and thus preserving strict harmony, in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter, and Enoch is

[[Footnote(s)]] -----

\* Scorpio is the astrological sign of the organs of reproduction.

\*\* The patriarchs are all convertible in their numbers as well as interchangeable. According to what they relate, they become ten, five, seven, twelve, and even fourteen. The whole system is so complicated that

it is an utter impossibility in a work like this to do more than hint at certain matters.

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said to stand a "Metatron" before God. Reckoning from him down to Noah and his three sons, each of these represent a new "world," i.e., our earth, which is the seventh\* after every period of geological transformation, gives birth to another and distinct race of men and beings.

Cain leads the ascending line, or Macrocosm, for he is the Son of the "Lord," not of Adam (Genesis iv. 1). The "Lord" is Adam Kadmon, Cain, the Son of sinful thought, not the progeny of flesh and blood, Seth on the other hand is the leader of the races of earth, for he is the Son of Adam, and begotten "in his own likeness, after his image" (Genesis v. 3). Cain is Kenu, Assyrian, and means eldest, while the Hebrew word [[Heb char]] means a Smith, an artificer.

Our science shows that the globe has passed through five distinct geological phases, each characterized by a different stratum, and these are in reverse order, beginning with the last: 1. The Quaternary period, in which man appears as a certainty; 2. The Tertiary period, in which he may have appeared; 3. Secondary period, that of gigantic saurians, the megalosaurus, ichthyosaurus, and plesiosaurus -- no vestige of man; 4. The Palaeozoic period, that of gigantic crustacea; 5 (or first). The Azoic period, during which science asserts organic life had not yet appeared.

And is there no possibility that there was a period, and several periods, when man existed, and yet was not an organic being -- therefore could not have left any vestige of himself for exact science? Spirit leaves no skeletons or fossils behind, and yet few are the men on earth who doubt that man can live both objectively and subjectively. At all events, the theology of the Brahmans, hoary with antiquity, and which divides the formative periods of the earth into four ages, and places between each of these a lapse of 1,728,000 years, far more agrees with official science and modern discovery than the absurd chronological notions promulgated by the Councils of Nice and Trent.

The names of the patriarchs were not Hebrew, though they may

[[Footnote(s)]] -----

\* See vol. I. of the present work, p. 32. Alone, the Hindu calculation by the Zodiac, can give a key to the Hebrew chronologies and the ages of the patriarchs. If we bear in mind that, according to the former astronomical and chronological calculations, out of the fourteen manwantara (or divine ages), each of which composed of twelve thousand years of the devas, multiplied by seventy-one, forms one period of creation -- not quite seven are yet passed, the Hebrew calculation will become more clear. To help, as much as possible, those who will be sure to get a good deal bewildered in this calculation, we will remind the reader that the Zodiac is divided into 360 degrees, and every sign into thirty degrees; that in the Samaritan Bible the age of Enoch is fixed at 360 years; that in "Manu," the divisions of time are given thus: "The day and the night are composed of thirty Mouhourta. A mouhourta contains thirty kalas. A month of the mortals is of thirty days, but it is but one day of the pitris. . . . A year of the mortals is one day of the Devas."

[[Vol. 2, Page]] 465 ARIES THE ADAM OF DUST.

have been Hebraized later; they are evidently of Assyrian or Aryan origin.

Thus Adam, for instance, stands in the explained Kabala as a convertible term, and applies nearly to every other patriarch, as every Sephiroth to each Sephira, and vice versa. Adam, Cain, and Abel form the first triad of the twelve. They correspond in the Sephiral tree to the Crown, Wisdom, and Intelligence; and in astrology to the three trigons -- the fiery, the earthy, and the airy; which fact, were we allowed to devote more space than we have to its elucidation, would perhaps show that astrology deserves the name of science as well as any other. Adam (Kadmon) or Aries (ram) is identical with the Egyptian ram-headed god Amun, fabricating man on the potter's wheel. His duplication, therefore -- or the Adam of dust -- is also Aries, Amon, when standing at the head of his generations, for he fabricates mortals also in "his own likeness." In astrology the planet Jupiter is connected with the "first house" (Aries). The color of Jupiter, as seen in the "stages of the seven spheres," on the tower of Borsippa, or Birs Nimrud, was red;\* and in Hebrew Adam means [[Heb char]] "red" as well as "man." The Hindu god Agni, who presides at the sign of Pisces, next to that of Aries in their relation to the twelve months (February and March),\*\* is painted of a deep red color, with two faces (male and female), three legs, and seven arms; the whole forming the number twelve. So, also, Noah (Pisces), who appears in the generations as the twelfth patriarch, counting Cain and Abel, is Adam again under another name, for he is the forefather of a new race of mankind; and with his "three sons," one bad, one good, and one partaking of both qualities, is the terrestrial reflection of the super-terrestrial Adam and his three sons. Agni is represented mounted on a ram, with a tiara surmounted by a cross.\*\*\*

Kain, presiding over the Taurus (Bull) of the Zodiac, is also very suggestive. Taurus belongs to the earthy trigon, and in connection with this sign it will not be amiss to remind the student of an allegory from the Persian Avesta. The story goes that Ormazd produced a being -- source and type of all the universal beings -- called LIFE, or Bull in the Zend. Ahriman (Cain) kills this being (Abel), from the seed of which

[[Footnote(s)]] -----

\* See Rawlinson's "Diagrams."

\*\* In the Brahmanical Zodiac the signs are all presided over by and dedicated to one of the twelve great gods. So, 1. Mecha (Aries) is dedicated to Varuna; 2. Vricha (Taurus), to Yama; 3. Mithuna (Gemini), to Pavana; 4. Karcataca (Cancer), to Surya; 5. Sinha (Leo), to Soma; 6. Kanya (Virgo), to Kartikeia; 7. Toulha (Libra), to Kouvera; 8. Vristchica (Scorpio), to Kama; 9. Dhanous (Sagittarius), to Ganesa; 10. Makara (Capricornus), to Poulhar; 11. Kumbha (Aquarius), to Indra; and, 12. Minas (Pisces), to Agni.

\*\*\* Moor's "Hindu Pantheon," pp. 295-302.

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(Seth) new beings are produced. Abel, in Assyrian, means son, but in Hebrew [[Heb char]] it means

something ephemeral, not long-lived, valueless, and also a "Pagan idol,"\* as Kain means a Hermaic statue (a pillar, the symbol of generation). Likewise, Abel is the female counterpart of Cain (male), for they are twins and probably androgynous; the latter answering to Wisdom, the former to Intelligence. So with all other patriarchs. Enos, [[Heb char]], is Homo again -- a man, or the same Adam, and Enoch in the bargain; and [[Heb char]] Kain-an is identical with Cain. Seth, [[Heb char]], is Teth, or Thoth, or Hermes; and this is the reason, no doubt, why Josephus, in his first book (ch. 3) shows Seth so proficient in astrology, geometry, and other occult sciences. Foreseeing the flood, he says, he engraved the fundamental principles of his art on two pillars of brick and stone, the latter of which "he saw himself [Josephus] to remain in Syria in his own time." Thus is it that Seth is identified also with Enoch, to whom kabalists and Masons attribute the same feat; and, at the same time, with Hermes, or Kadmus again, for Enoch is identical with the former; [[Heb char]] He-NOCH means a teacher, an initiator, or an initiate; in Grecian mythology, Inachus. We have seen the part he is made to play in the Zodiac. Mahalaleel, if we divide the word and write [[Heb char]], ma-ha-la, means tender, merciful; and therefore is he made to correspond with the fourth Sephira, Love or Mercy, emanated from the first triad.\*\* Irad, [[heb char]], or Iared, is (minus the vowels) precisely the same. If from the verb [[Heb char]], it means descent; if from [[Heb char]], arad, it means offspring, and thus corresponds perfectly with the kabalistic emanations.

Lamech, [[Heb char]], is not Hebrew, but Greek. Lam-ach means Lam -- the father, and Ou-Lom-Ach is the father of the age; or the father of him (Noah) who inaugurates a new era or period of creation after the pralaya of the deluge; Noah being the symbol of a new world, the Kingdom (Malchuth) of the Sephiroth; hence his father, corresponding to the ninth Sephiroth, is the Foundation.\*\*\* Furthermore, both father and son answer to Aquarius and Pisces in the Zodiac; and thus the former belonging to the airy and the latter to the watery trigons, they close the list of the biblical myths.

But if, as we see, every patriarch represents, in one sense, like each of the Pradjapatis, a new race of antediluvian human beings; and if, as it may as easily be proved, they are the copies of the Babylonian Saros,

[[Footnote(s)]] -----

\* Apollo was also Abelius, or Bel.

\*\* Halal is a name of Apollo. The name of Mahalal-Eliel would then be the autumnal sun, of July, and this patriarch presides over Leo (July) the zodiacal sign.

\*\*\* See description of the Sephiroth, in chapter iv.

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[[Vol. 2, Page]] 467 THE DYNASTIES OF THE PRADJAPATIS.

or ages, the latter themselves copies of the Hindu ten dynasties of the "Lords of beings,"\* yet, however we may regard them, they are among the profoundest allegories ever conceived by philosophical minds. In the Nuctemeron,\*\* the evolution of the universe and its successive periods of formation, together with the gradual development of the human races, are illustrated as fully as possible in the twelve

"hours" into which the allegory is divided. Each "hour" typifies the evolution of a new man, and in its turn is divided into four quarters or ages. This work shows how thoroughly was the ancient philosophy imbued with the doctrines of the early Aryans, who were the first to divide the life on our planet into four ages. If one would trace this doctrine from its source in the night of the traditional period down to the Seer of Patmos, he need not go astray among the religious systems of all nations. The Babylonians he would find teaching that in four different periods four Oannes (or suns) appeared; the Hindus asserting their four Yuga; the Greeks, Romans, and others firmly believing in the golden, silver, brazen, and iron ages, each of the epochs being heralded by the appearance of a saviour. The four Buddhas of the Hindus and the three prophets of the Zoroastrians -- Oshedar-Cami, Oshedar-mah, and Sosiosh -- preceded by Zarotushtra, are the types of these ages.

In the Bible, the very opening tells us that before the sons of God saw the daughters of men, the latter lived from 365 to 969 years. But when the "Lord God" saw the iniquities of mankind, He concluded to allow them at most 120 years of life (Genesis vi. 3). To account for such a violent oscillation in the human mortality-table is only possible by tracing this decision of the "Lord God" to its origin. Such incongruities as we meet at every step in the Bible can be only attributed to the facts that the book of Genesis and the other books of Moses were tampered with and remodelled by more than one author; and, that in their original state they were, with the exception of the external form of the allegories, faithful copies from the Hindu sacred books. In Manu, book i., we find the following:

[[Footnote(s)]] -----

\* How servile was this Chaldean copy may be seen in comparing the Hindu chronology with that of the Babylonians. According to Manu, the antediluvian dynasties of the Pradjapatis reigned 4,320,000 human years, a whole divine age of the devas in short, or that length of time which invariably occurs between life on earth and the dissolution of that life, or pralaya. The Chaldeans, in their turn, give precisely the same figures, minus one cipher, to wit: they make their 120 saros yield a total of 432,000 years.

\*\* Eliphaz Levi gives it both in the Greek and Hebrew versions, but so condensed and arbitrarily that it is impossible for one who knows less than himself to understand him.

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"In the first age, neither sickness nor suffering were known. Men lived four centuries."

This was in the Krita or Satya yug.

"The Krita-yug is the type of justice. The bull which stands firm on its four legs is its image; man adheres to truth, and evil does not as yet direct his actions."\* But in each of the following ages primitive human life loses one-fourth of its duration, that is to say, in Treta-yug man lives 300, in Dwapara-yug 200, and in Kali-yug, or our own age, but 100 years generally, at the most. Noah, son of Lamech -- Oulom-Ach, or father of the age -- is the distorted copy of Manu, son of Swayambhu, and the six Manus or Rishis issued from the Hindu "first man" are the originals of Terah, Abraham, Isaac, Jacob, Joseph, and Moses, the Hebrew sages, who beginning with Terah were all alleged to have been astrologers, alchemists, inspired prophets, and soothsayers; or in a more profane but plainer language -- magicians.

If we consult the Talmudistic Mishna we find therein the first emanated divine couple, the androgyne Demiurge Chochmah (or Hachma Achamoth) and Binah building themselves a house with seven pillars. They are the architects of God -- Wisdom and Intelligence -- and His "compass and square." The seven columns are the future seven worlds, or the typical seven primordial "days" of creation.

"Chochmah immolates her victims." These victims are the numberless forces of nature which must "die" (expend themselves) in order that they should live; when one force dies out, it is but to give birth to another force, its progeny. It dies but lives in its children, and resuscitates at every seventh generation. The servants of Chochmah, or wisdom, are the souls of H-Adam, for in him are all the souls of Israel. There are twelve hours in the day, says the Mishna, and it is during these hours that is accomplished the creation of man. Would this be comprehensible, unless we had Manu to teach us that this "day" embraces the four ages of the world and has a duration of twelve thousand divine years of the Devas? "The Creators (Elohim) outline in the second" hour "the shape of a more corporeal form of man. They separate it into two and prepare the sexes to become distinct from each other. Such is the way the Elohim proceeded in reference to every created thing."\*\* "Every fish, fowl, plant, beast and man was androgyne at the first hour."

Says the commentator, the great Rabbi Simeon:

[[Footnote(s)]] -----

\* See Rabbi Simeon's dissertation on the primitive Man-Bull and the horns. "Sohar."

\*\* "The Nuctameron of the Hebrews"; see Eliphaz Levi, vol. ii.

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[[Vol. 2, Page]] 469 ARCHETYPAL MAN A SPHEROID.

"O, companions, companions, man as emanation was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words, and Elohim spoke, Let there be Light and it was Light! . . . And this is the 'two-fold man!'"\*

A spiritual woman was necessary as a contrast for the spiritual man. Harmony is the universal law. In Taylor's translation, Plato's discourse upon creation is rendered so as to make him say of this universe that "He caused it to move with circular motion. . . . When, therefore, that God who is a perpetually reasoning Divinity, cogitated about that God (man) who was destined to subsist at some certain period of time, He produced his body smooth and even, and every way even and whole from the centre, and made it perfect. This perfect circle of the created God, He decussated in the form of the letter X."

The italics of both these sentences from Timaeus belong to Dr. Lundy, the author of that remarkable work mentioned once before, Monumental Christianity; and attention is drawn to the words of the Greek philosopher, with the evident purpose of giving them the prophetic character which Justin Martyr applied to the same, when accusing Plato of having borrowed his "physiological discussion in the Timaeus . . . concerning the Son of God placed crosswise in the universe," from Moses and his serpent of brass. The learned author seems to fully accord an unpremeditated prophecy to these words; although he does not tell us whether he believes that like Plato's created god, Jesus was originally a sphere "smooth and even, and every way even and whole from the centre." Even if Justin Martyr were

excusable for his perversion of Plato, Dr. Lundy ought to know that the day for that sort of casuistry is long gone by. What the philosopher meant was man, who before being encased in matter had no use for limbs, but was a pure spiritual entity. Hence if the Deity, and his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolizes his prior shape as a spirit, we would have the very figure described by Plato -- the X cross within the circle. All the legends of the creation, the fall of man, and the resultant deluge, belong to universal history, and are no more the property of the Israelites than that of any other nation. What specially belongs to them (kabalists excepted) are the disfigured details of every tradition. The Genesis of Enoch is by far anterior to the books of Moses,\*\* and

[[Footnote(s)]] -----

\* "Auszuge aus dem Sohar," p. 13, 15.

\*\* Such is the opinion of the erudite Dr. Jost and Donaldson. "The Old Testa-  
[[Footnote continued on next page]]

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Guillaume Postel has presented it to the world, explaining the allegories as far as he dared; but the ground-work is still unexposed. For the Jews, the Book of Enoch is as canonical as the Mosaic books; and if the Christians accepted the latter as an authority, we do not see why they should reject the former as an apocrypha. No more can the age of one than that of the other be determined with anything like certainty. At the time of the separation, the Samaritans recognized only the books of Moses and that of Joshua, says Dr. Jost.\* In 168 B.C., Jerusalem had its temple plundered, and all the sacred books were destroyed;\*\* therefore, the few MSS. that remained were to be found only among the "teachers of tradition." The kabalistic Tanaim, and their initiates and prophets had always practised its teachings in common with the Canaanites, the Hamites, Midianites, Chaldeans, and all other nations. The story of Daniel is a proof of it.

There was a sort of Brotherhood, or Freemasonry among the kabalists scattered all over the world, since the memory of man; and, like some societies of the mediaeval Masonry of Europe, they called themselves Companions\*\*\* and Innocents.\*\*\*\* It is a belief (founded on knowledge) among the kabalists, that no more than the Hermetic rolls are the genuine sacred books of the seventy-two elders -- books which contained the "Ancient Word" -- lost, but that they have all been preserved from the remotest times among secret communities. Emanuel Swedenborg says as much, and his words are based, he says, on the information he had from certain spirits, who assured him that "they performed their worship according to this Ancient Word." "Seek for it in China," adds the great seer, "peradventure you may find it in Great Tartary!" Other students of occult sciences have had more than the word of "certain spirits" to rely upon in this special case -- they have seen the books.

We must choose therefore perforce between two methods -- either to accept the Bible exoterically or

esoterically. Against the former we have the following facts: That, after the first copy of the Book of God has been edited and launched on the world by Hilkiah, this copy disappears, and Ezra has to make a new Bible, which Judas Maccabeus finishes; that when it was copied from the horned letters into square letters, it was corrupted beyond recognition; that the Masorah completed the work of destruction; that, finally, we have a text, not 900 years old, abounding

[[Footnote(s)]] -----

[[Footnote continued from previous page]] ment. Books, as we now find them, seem to have been concluded about 150 years B.C. . . . The Jews now sought the other books, which had been dispersed during the wars, and brought them into one collection" (Ghillany: "Menschenopfer der Hebraer," p. 1). "Sod, the Son of the Man." Appendix.

\* "Jost," vol. i., p. 51.

\*\* Burder's "Josephus," vol. ii., pp. 331-335.

\*\*\* "Die Kabbala," p. 95.

\*\*\*\* Gaffarel: Introduction to "Book of Enoch."

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[[Vol. 2, Page]] 471 THE REAL HEBREW BIBLE A SECRET VOLUME.

with omissions, interpolations, and premeditated perversions; and that, consequently, as this Masoretic Hebrew text has fossilized its mistakes, and the key to the "Word of God" is lost, no one has a right to enforce upon so-called "Christians" the divagations of a series of hallucinated and, perhaps, spurious prophets, under the unwarranted and untenable assumption that the author of it was the "Holy Ghost" in propria personae.

Hence, we reject this pretended monotheistic Scripture, made up just when the priests of Jerusalem found their political profit in violently breaking off all connection with the Gentiles. It is at this moment only that we find them persecuting kabalists, and banning the "old wisdom" of both Pagans and Jews. The real Hebrew Bible was a secret volume, unknown to the masses, and even the Samaritan Pentateuch is far more ancient than the Septuagint. As for the former, the Fathers of the Church never even heard of it. We prefer decidedly to take the word of Swedenborg that the "Ancient Word" is somewhere in China or the Great Tartary. The more so, as the Swedish seer is declared, at least by one clergyman, namely, the Reverend Dr. R. L. Tafel, of London, to have been in a state of "inspiration from God," while writing his theological works. He is given even the superiority over the penmen of the Bible, for, while the latter had the words spoken to them in their ears, Swedenborg was made to understand them rationally and was, therefore, internally and not externally illuminated. "When," says the reverend author, "a conscientious member of the New Church hears any charges made against the divinity and the infallibility of either the soul or the body of the doctrines of the New Jerusalem, he must at once place himself on the unequivocal declaration made in those doctrines, that the Lord has effected His second

coming in and by means of those writings which were published by Emanuel Swedenborg, as His servant, and that, therefore, those charges are not and cannot be true." And if it is "the Lord" that spoke through Swedenborg, then there is a hope for us that at least one divine will corroborate our assertions, that the ancient "word of God" is nowhere but in the heathen countries, especially Buddhistic Tartary, Thibet, and China!

"The primitive history of Greece is the primitive history of India," exclaims Pococke in his India in Greece. In view of subsequent fruits of critical research, we may paraphrase the sentence and say: "The primitive history of Judea is a distortion of Indian fable engrafted on that of Egypt." Many scientists, encountering stubborn facts, and being reluctant to contrast the narratives of the "divine" revelation with those of the Brahmanical books, merely present them to the reading public. Meanwhile they limit their conclusions to criticisms and contradictions

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of each other. So Max Muller opposes the theories of Spiegel, and some one else; and Professor Whitney those of the Oxford Orientalist; and Dr. Haug made onslaughts on Spiegel, while Dr. Spiegel chose some other victim; and now even the time-honored Akkadians and Turanians have had their day of glory. The Proto-Kasdeans, Kasdeo-Scyths, Sumirians, and what not, have to make room for some other fictions. Alas! for the Akkads, Halevy, the Assyriologist attacks the Akkado-Sumirian language of old Babylon, and Chabas, the Egyptologist, not content with dethroning the Turanian speech, which has rendered such eminent services to Orientalists when perplexed, calls the venerable parent of the Akkadians -- Francois Lenormant -- himself, a charlatan. Profiting by the learned turmoil, the Christian clergy take heart for their fantastic theology on the ground that when the jury disagree there is a gain of time at least for the indicted party. And thus is overlooked the vital question whether Christendom would not be the better for adopting Christism in place of Christianity, with its Bible, its vicarious atonement and its Devil. But to so important a personage as the latter, we could not do less than devote a special chapter.

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## CHAPTER X.

"Get thee behind me, SATAN" (Jesus to Peter). -- Matt. xvi. 23.

"Such a deal of skimble-skamble stuff

As puts me from my faith. I tell you what --

He held me, last night, at least nine hours

In reckoning up the several devils' names." -- King Henry IV., Part i., Act iii.

"La force terrible et juste qui tue eternellement les avortons a ete nommee par les Egyptiens Typhon, par les Hebreux Samael; par les orientaux Satan; et par les Latins Lucifer. Le Lucifer de la Cabale n'est pas un ange maudit et foudroye; c'est l'ange qui eclaire et qui regenere en tombant." -- ELIPHAS LEVI: Dogme et Rituel.

"Bad as he is, the Devil may be abus'd,

Be falsely charg'd, and causelessly accus'd,  
When Men, unwilling to be blam'd alone,  
Shift off those Crimes on Him which are their Own." -- Defoe, 1726.

SEVERAL years ago, a distinguished writer and persecuted kabalist suggested a creed for the Protestant and Roman Catholic bodies, which may be thus formulated:

Protevangeliu[m].

"I believe in the Devil, the Father Almighty of Evil, the Destroyer of all things, Perturbator of Heaven and Earth;

And in Anti-Christ, his only Son, our Persecutor,

Who was conceived of the Evil Spirit;

Born of a sacrilegious, foolish Virgin;

Was glorified by mankind, reigned over them,

And ascended to the throne of Almighty God,

From which he crowds Him aside, and from which he insults the living and the dead;

I believe in the Spirit of Evil;

The Synagogue of Satan;

The coalition of the wicked;

The perdition of the body;

And the Death and Hell everlasting. Amen."

Does this offend? Does it seem extravagant, cruel, blasphemous? Listen. In the city of New York, on the ninth day of April, 1877 -- that is to say, in the last quarter of what is proudly styled the century of discovery and the age of illumination -- the following scandalous ideas were broached. We quote from the report in the Sun of the following morning:

"The Baptist preachers met yesterday in the Mariners' Chapel, in

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Oliver Street. Several foreign missionaries were present. The Rev. John W. Sarles, of Brooklyn, read an essay, in which he maintained the proposition that all adult heathen, dying without the knowledge of the Gospel, are damned eternally. Otherwise, the reverend essayist argued, the Gospel is a curse instead of a blessing, the men who crucified Christ served him right, and the whole structure of revealed religion tumbles to the ground.

"Brother Stoddard, a missionary from India, indorsed the views of the Brooklyn pastor. The Hindus were great sinners. One day, after he had preached in the market place, a Brahman got up and said: 'We Hindus beat the world in lying, but this man beats us. How can he say that God loves us? Look at the poisonous serpents, tigers, lions, and all kinds of dangerous animals around us. If God loves us, why doesn't He take them away?'

"The Rev. Mr. Pixley, of Hamilton, N. Y., heartily subscribed to the doctrine of Brother Sarles's essay, and asked for \$5,000 to fit out young men for the ministry."

And these men -- we will not say teach the doctrine of Jesus, for that would be to insult his memory, but -- are paid to teach his doctrine! Can we wonder that intelligent persons prefer annihilation to a faith encumbered by such a monstrous doctrine? We doubt whether any respectable Brahman would have

confessed to the vice of lying -- an art cultivated only in those portions of British India where the most Christians are found.\*

[[Footnote(s)]] -----

\* So firmly established seems to have been the reputation of the Brahmans and Buddhists for the highest morality, and that since time immemorial, that we find Colonel Henry Yule, in his admirable edition of "Marco Polo," giving the following testimony: "The high virtues ascribed to the Brahman and Indian merchants were, perhaps, in part, matter of tradition . . . but the eulogy is so constant among mediaeval travellers that it must have had a solid foundation. In fact, it would not be difficult to trace a chain of similar testimony from ancient times down to our own. Arrian says no Indian was ever accused of falsehood. Hwen T'sang ascribes to the people of India eminent uprightness, honesty, and disinterestedness. Friar Jordanus (circa 1330) says the people of Lesser India (Sindh and Western India) were true in speech and eminent in justice; and we may also refer to the high character given to the Hindus by Abul Fazl. But after 150 years of European trade, indeed, we find a sad deterioration. . . . Yet Pallas, in the last century, noticing the Bamyán colony at Astrakhan, says its members were notable for an upright dealing that made them greatly preferable to Armenians. And that wise and admirable public servant, the late Sir William Sleeman, in our own time, has said that he knew no class of men in the world more strictly honorable than the mercantile classes of India." (1)

The sad examples of the rapid demoralization of savage American Indians, as soon as they are made to live in a close proximity with Christian officials and missionaries, are familiar in our modern days.

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(1) The "Book of Ser Marco Polo, the Venetian," translated by Colonel Henry Yule, vol. ii., p. 354.

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[[Vol. 2, Page]] 475 THE DEVIL IN ALL HIS ASPECTS.

But we challenge any honest man in the wide world to say whether he thinks the Brahman was far from the truth in saying of the missionary Stoddard, "this man beats us all" in lying. What else would he say, if the latter preached to them the doctrine of eternal damnation, because, indeed, they had passed their lives without reading a Jewish book of which they never heard, or asked salvation of a Christ whose existence they never suspected! But Baptist clergymen who need a few thousand dollars must devise terrifying sensations to fire the congregational heart.

We abstain, as a rule, from giving our own experience when we can call acceptable witnesses, and so, upon reading missionary Stoddard's outrageous remarks, we requested our acquaintance, Mr. William L. D. O'Grady,\* to give a fair opinion upon the missionaries. This gentleman's father and grandfather were British army officers, and he himself was born in India, and enjoyed life-long opportunities to learn what the general opinion among the English is of these religious propagandists. Following is his communication in reply to our letter:

"You ask me for my opinion of the Christian missionaries in India. In all the years I spent there, I never spoke to a single missionary. They were not in society, and, from what I heard of their proceedings and could see for myself, I don't wonder at it. Their influence on the natives is bad. Their converts are worthless, and, as a rule, of the lowest class; nor do they improve by conversion. No respectable family

will employ Christian servants. They lie, they steal, they are unclean -- and dirt is certainly not a Hindu vice; they drink -- and no decent native of any other belief ever touches intoxicating liquor; they are outcasts from their own people and utterly despicable. Their new teachers set them a poor example of consistency. While holding forth to the Pariah that God makes no distinction of persons, they boast intolerably over the stray Brahmans, who, very much "off color," occasionally, at long intervals, fall into the clutches of these hypocrites.

"The missionaries get very small salaries, as publicly stated in the proceedings of the societies that employ them, but, in some unaccountable way, manage to live as well as officials with ten times their income. When they come home to recover their health, shattered, as they say, by their arduous labors -- which they seem to be able to afford to do quite frequently, when supposed richer people cannot -- they tell childish stories on platforms, exhibit idols as procured with infinite difficulty, which is quite absurd, and give an account of their imaginary hardships which is perfectly harrowing but untrue from beginning to end. I lived some years in India myself, and nearly all my blood-relations have passed or will pass the best years of their lives there. I know hundreds of British officials, and I never heard from one of them a single word in favor of the missionaries. Natives of any position look on them with the supremest contempt, although suffering chronic exasperation from their arrogant aggressiveness; and the British Government, which continues endowments to Pagodas, granted by the East

[[Footnote(s)]] -----

\* At the present moment Mr. O'Grady is Editor of the "American Builder," of New York, and is well known for his interesting letters, "Indian Sketches -- Life in the East," which he contributed under the pseudonym of Hadji Nicka Bauker Khan, to the Boston "Commercial Bulletin."

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India Company, and which supports unsectarian education, gives them no countenance whatever. Protected from personal violence, they yelp and bark at natives and Europeans alike, after the fashion of ill-conditioned curs. Often recruited from the poorest specimens of theological fanaticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar, and offensive propagandism caused the great Mutiny of 1857. They are noisome humbugs.

"WM. L. D. O'GRADY.

"NEW YORK, June 12, 1877."

The new creed therefore, with which we opened this chapter, coarse as it may sound, embodies the very essence of the belief of the Church as inculcated by her missionaries. It is regarded as less impious, less infidel, to doubt the personal existence of the Holy Ghost, or the equal Godhead of Jesus, than to question the personality of the Devil. But a summary of Koheleth is well-nigh forgotten.\* Who ever quotes the golden words of the prophet Micah,\*\* or seems to care for the exposition of the Law, as given by Jesus himself?\*\*\* The "bull's eye" in the target of Modern Christianity is in the simple phrase to "fear the Devil."

The Catholic clergy and some of the lay champions of the Roman Church fight still more for the

existence of Satan and his imps. If Des Mousseaux maintains the objective reality of spiritual phenomena with such an unrelenting ardor, it is because, in his opinion, the latter are the most direct evidence of the Devil at work. The Chevalier is more Catholic than the Pope; and his logic and deductions from never-to-be and non-established premises are unique, and prove once more that the creed offered by us is the one which expresses the Catholic belief most eloquently.

"If magic and spiritualism," he says, "were both but chimeras, we would have to bid an eternal farewell to all the rebellious angels, now troubling the world; for thus, we would have no more demons down here. . . . And if we lost our demons, we would LOSE OUR SAVIOUR likewise. For, from whom did that Saviour come to save us? And then, there would be no more Redeemer; for from whom or what could that Redeemer redeem us? Hence, there would be no more Christianity!!"\*\*\*\*\* Oh, Holy Father of Evil; Sainted Satan! We pray thee do not abandon such pious Christians as the Chevalier des Mousseaux and some Baptist clergymen!!

[[Footnote(s)]] -----

\* Ecclesiastes xii. 13; see Tayler Lewis's "Metrical Translation."

"The great conclusion here;

Fear God and His commandments keep, for this is all of man."

\*\* See Micah vi., 6-8, "Noyes's Translation."

\*\*\* Matthew xvii. 37-40.

\*\*\*\* "Les Hauts Phenomenes de la Magie," p. 12, preface.

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[[Vol. 2, Page]] 477 A PERSONAL DEVIL INVOLVES POLYTHEISM.

For our part, we would rather remember the wise words of J. C. Colquhoun,\* who says that "those persons who, in modern times, adopt the doctrine of the Devil in its strictly literal and personal application, do not appear to be aware that they are in reality polytheists, heathens, idolaters." Seeking supremacy in everything over the ancient creeds, the Christians claim the discovery of the Devil officially recognized by the Church. Jesus was the first to use the word "legion" when speaking of them; and it is on this ground that M. des Mousseaux thus defends his position in one of his demonological works. "Later," he says, "when the synagogue expired, depositing its inheritance in the hands of Christ, were born into the world and shone, the Fathers of the Church, who have been accused by certain persons of a rare and precious ignorance, of having borrowed their ideas as to the spirits of darkness from the theurgists."

Three deliberate, palpable, and easily-refuted errors -- not to use a harsher word -- occur in these few lines. In the first place, the synagogue, far from having expired, is flourishing at the present day in nearly every town of Europe, America, and Asia; and of all churches in Christian cities, it is the most firmly established, as well as the best behaved. Further -- while no one will deny that many Christian Fathers were born into the world (always, of course, excepting the twelve fictitious Bishops of Rome,

who were never born at all), every person who will take the trouble to read the works of the Platonists of the old Academy, who were theurgists before Iamblichus, will recognize therein the origin of Christian Demonology as well as the Angelology, the allegorical meaning of which was completely distorted by the Fathers. Then it could hardly be admitted that the said Fathers ever shone, except, perhaps, in the refulgence of their extreme ignorance. The Reverend Dr. Shuckford, who passed the better part of his life trying to reconcile their contradictions and absurdities, was finally driven to abandon the whole thing in despair. The ignorance of the champions of Plato must indeed appear rare and precious by comparison with the fathomless profundity of Augustine, "the giant of learning and erudition," who scouted the sphericity of the earth, for, if true, it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or, of Lactantius, who rejects with pious horror Pliny's identical theory, on the remarkable ground that it would make the trees at the other side of the earth grow and the men walk with their heads downward; or, again, of Cosmas-Indicopleustes, whose orthodox system of geography is embalmed in his "Christian topography"; or, finally, of

[[Footnote(s)]] -----

\* "History of Magic, Witchcraft, and Animal Magnetism."

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Bede, who assured the world that the heaven "is tempered with glacial waters, lest it should be set on fire"\* -- a benign dispensation of Providence, most likely to prevent the radiance of their learning from setting the sky ablaze!

Be this as it may, these resplendent Fathers certainly did borrow their notions of the "spirits of darkness" from the Jewish kabalists and Pagan theurgists, with the difference, however, that they disfigured and outdid in absurdity all that the wildest fancy of the Hindu, Greek, and Roman rabble had ever created. There is not a dev in the Persian Pandaimonion half so preposterous, as a conception, as des Mousseaux's Incubus revamped from Augustine. Typhon, symbolized as an ass, appears a philosopher in comparison with the devil caught by the Normandy peasant in a key-hole; and it is certainly not Ahriman or the Hindu Vritra who would run away in rage and dismay, when addressed as St. Satan, by a native Luther.

The Devil is the patron genius of theological Christianity. So "holy and reverend is his name" in modern conception, that it may not, except occasionally from the pulpit, be uttered in ears polite. In like manner, anciently, it was not lawful to speak the sacred names or repeat the jargon of the Mysteries, except in the sacred cloister. We hardly know the names of the Samothracian gods, but cannot tell precisely the number of the Kabeiri. The Egyptians considered it blasphemous to utter the title of the gods of their secret rites. Even now, the Brahman only pronounces the syllable Om in silent thought, and the Rabbi, the Ineffable Name, [[Heb char]]. Hence, we who exercise no such veneration, have been led into the blunders of miscalling the names of HISIRIS and YAVA by the mispronunciations, Osiris and Jehovah. A similar glamour bids fair, it will be perceived, to gather round the designation of the dark personage of whom we are treating; and in the familiar handling, we shall be very likely to shock the peculiar sensibilities of many who will consider a free mentioning of the Devil's names as blasphemy -- the sin of

sins, that "hath never forgiveness."\*\*

Several years ago an acquaintance of the author wrote a newspaper article to demonstrate that the diabolos or Satan of the New Testament denoted the personification of an abstract idea, and not a personal being. He was answered by a clergyman, who concluded the reply with the deprecatory expression, "I fear that he has denied his Saviour." In his rejoinder he pleaded, "Oh, no! we only denied the Devil." But the

[[Footnote(s)]] -----

\* See Draper's "Conflict between Religion and Science."

\*\* Gospel according to Mark, iii. 29: "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation" ([[amartematos]], error).

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[[Vol. 2, Page]] 479 "NO DEVIL, NO CHRIST!"

clergyman failed to perceive the difference. In his conception of the matter, the denying of the personal objective existence of the Devil was itself "the sin against the Holy Ghost."

This necessary Evil, dignified by the epithet of "Father of Lies," was, according to the clergy, the founder of all the world-religions of ancient time, and of the heresies, or rather heterodoxies, of later periods, as well as the Deus ex Machina of modern Spiritualism. In the exceptions which we take to this notion, we protest that we do not attack true religion or sincere piety. We are only carrying on a controversy with human dogmas. Perhaps in doing this we resemble Don Quixote, because these things are only windmills. Nevertheless, let it be remembered that they have been the occasion and pretext for the slaughtering of more than fifty millions of human beings since the words were proclaimed: "LOVE YOUR ENEMIES."\*

It is a late day for us to expect the Christian clergy to undo and amend their work. They have too much at stake. If the Christian Church should abandon or even modify the dogma of an anthropomorphic devil, it would be like pulling the bottom card from under a castle of cards. The structure would fall. The clergymen to whom we have alluded perceived that upon the relinquishing of Satan as a personal devil, the dogma of Jesus Christ as the second deity in their trinity must go over in the same catastrophe. Incredible, or even horrifying, as it may seem, the Roman Church bases its doctrine of the godhood of Christ entirely upon the satanism of the fallen archangel. We have the testimony of Father Ventura, who proclaims the vital importance of this dogma to the Catholics.

The Reverend Father Ventura, the illustrious ex-general of the Theatins, certifies that the Chevalier des Mousseaux, by his treatise, Moeurs et Pratiques des Demons, has deserved well of mankind, and still more of the most Holy Catholic and Apostolic Church. With this voucher, the noble Chevalier, it will be perceived, "speaks as one having authority." He asserts explicitly, that to the Devil and his angels we are absolutely indebted for our Saviour; and that but for them we would have no Redeemer, no Christianity. Many zealous and earnest souls have revolted at the monstrous dogma of John Calvin, the popekin of Geneva, that sin is the necessary cause of the greatest good. It was bolstered up, nevertheless, by logic like that of des Mousseaux, and illustrated by the same dogmas. The execution of Jesus, the god-man, on

the cross, was the most prodigious crime in the universe, yet it was necessary that mankind -- those predestinated to ever-

[[Footnote(s)]] -----

\* Gospel according to Matthew, v. 44.

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lasting life -- might be saved. D'Aubignee cites the quotation by Martin Luther from the canon, and makes him exclaim, in ecstatic rapture: "O beata culpa, qui talem meruisti redemptorem!" O blessed sin, which didst merit such a Redeemer. We now perceive that the dogma which had appeared so monstrous is, after all, the doctrine of Pope, Calvin, and Luther alike -- that the three are one.

Mahomet and his disciples, who held Jesus in great respect as a prophet, remarks Eliphaz Levi, used to utter, when speaking of Christians, the following remarkable words: "Jesus of Nazareth was verily a true prophet of Allah and a grand man; but lo! his disciples all went insane one day, and made a god of him." Max Muller kindly adds: "It was a mistake of the early Fathers to treat the heathen gods as demons or evil spirits, and we must take care not to commit the same error with regard to the Hindu gods."\*

But we have Satan presented to us as the prop and mainstay of sacerdotism -- an Atlas, holding the Christian heaven and cosmos upon his shoulders. If he falls, then, in their conception, all is lost, and chaos must come again.

This dogma of the Devil and redemption seems to be based upon two passages in the New Testament: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil."\*\* "And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Let us, then, explore the ancient Theogonies, in order to ascertain what was meant by these remarkable expressions.

The first inquiry is whether the term Devil, as here used, actually represents the malignant Deity of the Christians, or an antagonistic, blind force -- the dark side of nature. By the latter we are not to understand the manifestation of any evil principle that is malum in se, but only the shadow of the Light, so to say. The theories of the kabalists treat of it as a force which is antagonistic, but at the same time essential to the vitality, evolving, and vigor of the good principle. Plants would perish in their first stage of existence, if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the cosmos, the equilibrium must be preserved; the

[[Footnote(s)]] -----

\* "Comparative Mythology," April, 1856.

\*\* 1st Epistle of John, iii. 8.

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 [[Vol. 2, Page]] 481 THE TEMPTING SERPENT OF EDEN.

operation of the two contraries produce harmony, like the centripetal and centrifugal forces, and are necessary to each other. If one is arrested, the action of the other will immediately become destructive. This personification, denominated Satan, is to be contemplated from three different planes: the Old Testament, the Christian Fathers, and the ancient Gentile altitude. He is supposed to have been represented by the Serpent in the Garden of Eden; nevertheless, the epithet of Satan is nowhere in the Hebrew sacred writings applied to that or any other variety of ophidian. The Brazen Serpent of Moses was worshipped by the Israelites as a god;\* being the symbol of Esmun-Asklepius the Phoenician Iao. Indeed, the character of Satan himself is introduced in the 1st book of Chronicles in the act of instigating King David to number the Israelitish people, an act elsewhere declared specifically to have been moved by Jehovah himself.\*\* The inference is unavoidable that the two, Satan and Jehovah, were regarded as identical.

Another mention of Satan is found in the prophecies of Zechariah. This book was written at a period subsequent to the Jewish colonization of Palestine, and hence, the Asideans may fairly be supposed to have brought the personification thither from the East. It is well-known that this body of sectaries were deeply imbued with the Mazdean notions; and that they represented Ahriman or Anra-manyas by the god-names of Syria. Set or Sat-an, the god of the Hittites and Hyk-sos, and Beel-Zebub the oracle-god, afterward the Grecian Apollo. The prophet began his labors in Judea in the second year of Darius Hystaspes, the restorer of the Mazdean worship. He thus describes the encounter with Satan: "He showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary. And the Lord said unto Satan: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" \*\*\*

[[Footnote(s)]] -----

\* 2 Kings, xviii. 4. It is probable that the fiery serpents or Seraphim mentioned in the twenty-first chapter of the book of Numbers were the same as the Levites, or Ophite tribe. Compare Exodus xxxii. 26-29 with Numbers xxi. 5-9. The names Heva, [[Heb char]], Hivi or Hivite, [[Heb char]], and Levi [[Heb char]], all signify a serpent; and it is a curious fact that the Hivites, or serpent-tribe of Palestine, like the Levites or Ophites of Israel, were ministers to the temples. The Gibeonites, whom Joshua assigned to the service of the sanctuary, were Hivites.

\*\* 1 Chronicles, xxi. 1: "And Satan stood up against Israel and moved David to number Israel." 2d Samuel, xxiv. 1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say: 'Go, number Israel and Judah.' "

\*\*\* Zechariah iii. 1, 2. A pun or play on words is noticeable; "adversary" is associated with "Satan," as if from [[Heb char]], to oppose.

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We apprehend that this passage which we have quoted is symbolical. There are two allusions in the New Testament that indicate that it was so regarded. The Catholic Epistle of Jude refers to it in this peculiar language: "Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses, did not venture to utter to him a reviling judgment ([[Krisin epenegkein Blasphemias]]), but said, 'The Lord rebuke thee.' " \* The archangel Michael is thus mentioned as identical with the [[Heb char]] Lord, or angel of the Lord, of the preceding quotation, and thus is shown that the Hebrew Jehovah had a twofold character, the secret and that manifested as the angel of the Lord, or Michael the archangel. A comparison between these two passages renders it plain that "the body of Moses" over which they contended was Palestine, which as "the land of the Hittites" \*\* was the peculiar domain of Seth, their tutelar god. \*\*\* Michael, as the champion of the Jehovah-worship, contended with the Devil or Adversary, but left judgment to his superior.

Belial is not entitled to the distinction of either god or devil. The term [[Heb char]], BELIAL, is defined in the Hebrew lexicons to mean a destroying, waste, uselessness; or the phrase [[Heb char]] AIS-BELIAL or Belial-man signifies a wasteful, useless man. If Belial must be personified to please our religious friends, we would be obliged to make him perfectly distinct from Satan, and to consider him as a sort of spiritual "Diakka." The demonographers, however, who enumerate nine distinct orders of daimonia, make him chief of the third class -- a set of hobgoblins, mischievous and good-for-nothing. Asmodeus is no Jewish spirit at all, his origin being purely Persian. Breal, the author of *Hercule et Cacus*, shows that he is the Parsi Eshem-Dev, or Aeshma-dev, the evil spirit of concupiscence, whom Max Muller tells us "is mentioned several times in the Avesta as one of the Devs, \*\*\*\* originally gods, who became evil spirits."

[[Footnote(s)]] -----

\* Jude 9.

\*\* In the "Assyrian Tablets," Palestine is called "the land of the Hittites"; and the Egyptian Papyri, declaring the same thing, also make Seth, the "pillar-god," their tutelar deity.

\*\*\* Seth, Suteh, or Sat-an, was the god of the aboriginal nations of Syria. Plutarch makes him the same as Typhon. Hence he was god of Goshen and Palestine, the countries occupied by the Israelites.

\*\*\*\* "Vendidad," fargard x., 23: "I combat the daeva AEshma, the very evil." "The Yacnas," x. 18, speaks likewise of AEshma-Daeva, or Khasm: "All other sciences depend upon AEshma, the cunning." "Serv.," lvi. 12: "To smite the wicked Auramanyas (Ahriman, the evil power), to smite AEshma with the terrible weapon, to smite the Mazanian daevas, to smite all devas."

In the same fargard of the "Vendidad" the Brahman divinities are involved in the same denunciation with AEshma-daeva: "I combat India, I combat Sauru, I com- [[Footnote continued on next page]]

[[Vol. 2, Page]] 483 SAMAEL AND TYPHON ARE SATAN.

Samael is Satan; but Bryan and a good many other authorities show it to be the name of the "Simoun" -- the wind of the desert,\* and the Simoun is called Atabul-os or Diabolos.

Plutarch remarks that by Typhon was understood anything violent, unruly, and disorderly. The overflowing of the Nile was called by the Egyptians Typhon. Lower Egypt is very flat, and any mounds built along the river to prevent the frequent inundations, were called Typhonian or Taphos; hence, the origin of Typhon. Plutarch, who was a rigid, orthodox Greek, and never known to much compliment the Egyptians, testifies in his Isis and Osiris, to the fact that, far from worshipping the Devil (of which Christians accused them), they despised more than they dreaded Typhon. In his symbol of the opposing, obstinate power of nature, they believed him to be a poor, struggling, half-dead divinity. Thus, even at that remote age, we see the ancients already too enlightened to believe in a personal devil. As Typhon was represented in one of his symbols under the figure of an ass at the festival of the sun's sacrifices, the Egyptian priests exhorted the faithful worshippers not to carry gold ornaments upon their bodies for fear of giving food to the ass!\*\*

Three and a half centuries before Christ, Plato expressed his opinion of evil by saying that "there is in matter a blind, refractory force, which resists the will of the Great Artificer." This blind force, under Christian influx, was made to see and become responsible; it was transformed into Satan!

His identity with Typhon can scarcely be doubted upon reading the account in Job of his appearance with the sons of God, before the Lord. He accuses Job of a readiness to curse the Lord to his face upon sufficient provocation. So Typhon, in the Egyptian Book of the Dead, figures as the accuser. The resemblance extends even to the names, for one of Typhon's appellations was Seth, or Seph; as Satan, in Hebrew, means an adversary. In Arabic the word is Shatana -- to be adverse, to persecute, and Manetho says he had treacherously murdered Osiris and allied himself with the Shemites (the Israelites). This may possibly have originated the fable told by Plutarch, that, from the fight between Horus and Typhon, Typhon, overcome with fright at the mis-

[[Footnote(s)]] -----

[[Footnote continued from previous page]] bat the Daeva Naonhaiti." The annotator explains them to be the Vedic gods, Indus, Gaurea, or Siva, and the two Aswins. There must be some mistake, however, for Siva, at the time the "Vedas" were completed, was an aboriginal or AETHiopian God, the Bala or Bel of Western Asia. He was not an Aryan or Vedic deity. Perhaps Surya was the divinity intended.

\* Jacob Bryant: "Analysis of Ancient Mythology."

\*\* Plutarch: "de Iside," xxx., xxxi.

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chief he had caused, "fled seven days on an ass, and escaping, begat the boys Ierosolumos and Ioudaios (Jerusalem and Judea)."

Referring to an invocation of Typhon-Seth, Professor Reuvens says that the Egyptians worshipped Typhon under the form of an ass; and according to him Seth "appears gradually among the Semites as the background of their religious consciousness."\* The name of the ass in Coptic, AO, is a phonetic of IAO, and hence the animal became a pun-symbol. Thus Satan is a later creation, sprung from the overheated fancy of the Fathers of the Church. By some reverse of fortune, to which the gods are subjected in common with mortals, Typhon-Seth tumbled down from the eminence of the deified son of Adam Kadmon, to the degrading position of a subaltern spirit, a mythical demon -- ass. Religious schisms are as little free from the frail pettiness and spiteful feelings of humanity as the partisan quarrels of laymen. We find a strong instance of the above in the case of the Zoroastrian reform, when Magianism separated from the old faith of the Brahmans. The bright Devas of the Veda became, under the religious reform of Zoroaster, daevas, or evil spirits, of the Avesta. Even Indra, the luminous god, was thrust far back into the dark shadow\*\* in order to show off, in a brighter light, Ahura-mazda, the Wise and Supreme Deity.

The strange veneration in which the Ophites held the serpent which represented Christos may become less perplexing if the students would but remember that at all ages the serpent was the symbol of divine wisdom, which kills in order to resurrect, destroys but to rebuild the better. Moses is made a descendant of Levi, a serpent-tribe. Gautama-Buddha is of a serpent-lineage, through the Naga (serpent) race of kings who reigned in Magadha. Hermes, or the god Taaut (Thoth), in his snake-symbol is Tet; and, according to the Ophite legends, Jesus or Christos is born from a snake (divine wisdom, or Holy Ghost), i.e., he became a Son of God through his initiation into the "Serpent Science." Vishnu, identical with the Egyptian Kneph, rests on the heavenly seven-headed serpent.

The red or fiery dragon of the ancient time was the military ensign of the Assyrians. Cyrus adopted it from them when Persia became dominant. The Romans and Byzantines next assumed it; and so the "great red dragon," from being the symbol of Babylon and Nineveh, became that of Rome.\*\*\* The temptation, or probation,\*\*\*\* of Jesus is, however, the most dramatic

[[Footnote(s)]] -----

\* Wilkinson's "Ancient Egyptians," p. 434.

\*\* See "Vendidad," fargard x.

\*\*\* Salverte: "Des Sciences Occultes," appendix, note A.

\*\*\*\* The term [[teirasmos]] signifies a trial, or probation.

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[[Vol. 2, Page]] 485 THE TEMPTATIONS OF JOB AND JESUS.

occasion in which Satan appears. As if to prove the designation of Apollo, AEsculapius, and Bacchus, Diobolos, or son of Zeus, he is also styled Diabolos, or accuser. The scene of the probation was the wilderness. In the desert about the Jordan and Dead Sea were the abodes of the "sons of the prophets," and the Essenes.\* These ascetics used to subject their neophytes to probations, analogous to the tortures

of the Mithraic rites; and the temptation of Jesus was evidently a scene of this character. Hence, in the Gospel according to Luke, it is stated that "the Diabolos, having completed the probation, left him for a specific time, [[achri kairou]], and Jesus returned in the power of the Spirit into Galilee." But the [[diabolos]], or Devil, in this instance is evidently no malignant principle, but one exercising discipline. In this sense the terms Devil and Satan are repeatedly employed.\*\* Thus, when Paul was liable to undue elation by reason of the abundance of revelations or epoptic disclosures, there was given him "a thorn in the flesh, an angel of Satanas," to check him.\*\*\*

The story of Satan in the Book of Job is of a similar character. He is introduced among the "Sons of God," presenting themselves before the Lord, as in a Mystic initiation. Micaiah the prophet describes a similar scene, where he "saw the Lord sitting on His throne, and all the host of Heaven standing by Him," with whom He took counsel, which resulted in putting "a lying spirit into the mouth of the prophets of Ahab."\*\*\*\* The Lord counsels with Satan, and gives him carte blanche to test the fidelity of Job. He is stripped of his wealth and family, and smitten with a loathsome disease. In his extremity, his wife doubts his integrity, and exhorts him to worship God, as he is about to die. His friends all beset him with accusations, and finally the Lord, the chief hierophant Himself, taxes him with the uttering of words in which there is no wisdom, and with contending with the Almighty. To this rebuke Job yielded, making this appeal: "I will demand of thee, and thou shalt declare unto me: wherefore do I abhor myself and mourn in dust and ashes?" Immediately he was vindicated. "The Lord said unto Eliphaz . . . ye have not spoken of me the thing that is right, as my servant Job hath." His integrity had been asserted, and his prediction verified: "I know that my Champion liveth, and that he will stand up for me at a later time on the earth; and though after my skin my body itself be corroded away, yet even then without my flesh shall I see God." The pre-

[[Footnote(s)]] -----

\* 2 Samuel, ii. 5, 15; vi. 1-4. Pliny.

\*\* See 1 Corinthians, v. 5; 2 Corinthians, xi. 14; 1 Timothy, i. 20.

\*\*\* 2d Epistle of Paul to the Corinthians, xii. In Numbers xxii, 22 the angel of the Lord is described as acting the part of a Satan to Balaam.

\*\*\*\* 1 Kings, xxii. 19-23.

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diction was accomplished: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. . . . And the Lord turned the captivity of Job."

In all these scenes there is manifested no such malignant diabolism as is supposed to characterize "the adversary of souls."

It is an opinion of certain writers of merit and learning, that the Satan of the book of Job is a Jewish myth, containing the Mazdean doctrine of the Evil Principle. Dr. Haug remarks that "the Zoroastrian

religion exhibits a close affinity, or rather identity with the Mosaic religion and Christianity, such as the personality and attributes of the Devil, and the resurrection of the dead."\* The war of the Apocalypse between Michael and the Dragon, can be traced with equal facility to one of the oldest myths of the Aryans. In the Avesta we read of war between Thraetaona and Azhi-Dahaka, the destroying serpent. Burnouf has endeavored to show that the Vedic myth of Ahi, or the serpent, fighting against the gods, has been gradually euhemerized into "the battle of a pious man against the power of evil," in the Mazdean religion. By these interpretations Satan would be made identical with Zohak or Azhi-Dahaka, who is a three-headed serpent, with one of the heads a human one.\*\*

Beel-Zebub is generally distinguished from Satan. He seems, in the Apocryphal New Testament, to be regarded as the potentate of the underworld. The name is usually rendered "Baal of the Flies," which may be a designation of the Scarabaei or sacred beetles.\*\*\* More correctly it shall be read, as it is always given in the Greek text of the Gospels, Beelzebul, or lord of the household, as is indeed intimated in Matthew

[[Footnote(s)]] -----

\* Haug: "Essays on the Sacred Language, Writings, and Religion of the Parsees."

\*\* The "Avesta" describes the serpent Dahaka, as of the region of Bauri or Babylonia. In the Median history are two kings of the name Deiokes or Dahaka, and Astyages or Az-dahaka. There were children of Zohak seated on various Eastern thrones, after Feridun. It is apparent, therefore, that by Zohak is meant the Assyrian dynasty, whose symbol was the purpureum signum draconis -- the purple sign of the Dragon. From a very remote antiquity (Genesis xiv.) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia, Bactria, and Afghanistan. It was finally overthrown by Cyrus and Darius Hystaspes, after "1,000 years" rule. Yima and Thraetaona, or Jemshid and Feridun, are doubtless personifications. Zohak probably imposed the Assyrian or Magian worship of fire upon the Persians. Darius was the vicegerent of Ahura-Mazda.

\*\*\* The name in the Gospels is [[beelzeboul]], or Baal of the Dwelling. It is pretty certain that Apollo, the Delphian God, was not Hellenian originally, but Phoenician. He was the Paian or physician, as well as the god of oracles. It is no great stretch of imagination to identify him with Baal-Zebul, the god of Ekron, or Acheron, doubtless changed to Zebub, or flies, by the Jews in derision.

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[[Vol. 2, Page]] 487 THE GREAT RED DRAGON.

x. 25: "If they have called the master of the house Beelzebul, how much more shall they call them of his household." He was also styled the prince or archon of daemons.

Typhon figures in the Book of the Dead, as the Accuser of souls when they appear for judgment, as Satan stood up to accuse Joshua, the high-priest, before the angel, and as the Devil came to Jesus to tempt or test him during his great fast in the wilderness. He was also the deity denominated Baal-Tsephon, or god of the crypt, in the book of Exodus, and Seth, or the pillar. During this period, the ancient or archaic worship was more or less under the ban of the government; in figurative language,

Osiris had been treacherously slain and cut in fourteen (twice seven) pieces, and confined by his brother Typhon, and Isis had gone to Byblos in quest of his body.

We must not forget in this relation that Saba or Sabazios, of Phrygia and Greece, was torn by the Titans into seven pieces, and that he was, like Heptaktis of the Chaldeans, the seven-rayed god. Siva, the Hindu, is represented crowned with seven serpents, and he is the god of war and destruction. The Hebrew Jehovah the Sabaoth is also called the Lord of hosts, Seba or Saba, Bacchus or Dionysus Sabazios; so that all these may easily be proved identical.

Finally the princes of the older regime, the gods who had, on the assault of the giants, taken the forms of animals and hidden in Aethiopia, returned and expelled the shepherds.

According to Josephus, the Hyk-sos were the ancestors of the Israelites.\* This is doubtless substantially true. The Hebrew Scriptures, which tell a somewhat different story, were written at a later period, and underwent several revisions, before they were promulgated with any degree of publicity. Typhon became odious in Egypt, and shepherds "an abomination." "In the course of the twentieth dynasty he was suddenly treated as an evil demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached."\*\* In all ages the gods have been liable to be euhemerized into men. There are tombs of Zeus, Apollo, Hercules, and Bacchus, which are often mentioned to show that originally they were only mortals. Shem, Ham, and Japhet, are traced in the divinities Shamas of Assyria, Kham of

[[Footnote(s)]] -----

\* "Against Apion," i. 25. "The Egyptians took many occasions to hate and envy us: in the first place because our ancestors (the Hyk-sos, or shepherds) had had the dominion over their country, and when they were delivered from them and gone to their own country, they lived there in prosperity."

\*\* Bunsen. The name Seth with the syllable an from the Chaldean ana or Heaven, makes the term Satan. The punners seem now to have pounced upon it, as was their wont, and so made it Satan from the verb [[Heb char]] Sitan, to oppose.

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Egypt, and Iapetos the Titan. Seth was god of the Hyk-sos, Enoch, or Inachus, of the Argives; and Abraham, Isaac, and Judah have been compared with Brahma, Ikshwaka, and Yadu of the Hindu pantheon. Typhon tumbled down from godhead to devilship, both in his own character as brother of Osiris, and as the Seth, or Satan of Asia. Apollo, the god of day, became, in his older Phoenician garb, no more Baal Zebul, the Oracle-god, but prince of demons, and finally the lord of the underworld. The separation of Mazdeanism from Vedism, transformed the devas or gods into evil potencies. Indra, also, in the Vendidad is set forth as the subaltern of Ahriman,\* created by him out of the materials of darkness,\*\* together with Siva (Surya) and the two Aswins. Even Jahi is the demon of Lust -- probably identical with Indra.

The several tribes and nations had their tutelary gods, and vilified those of inimical peoples. The transformation of Typhon, Satan and Beelzebub are of this character. Indeed, Tertullian speaks of

Mithra, the god of the Mysteries, as a devil.

In the twelfth chapter of the Apocalypse, Michael and his angels overcame the Dragon and his angels: "and the Great Dragon was cast out, that Archaic Ophis, called Diabolos and Satan, that deceiveth the whole world." It is added: "They overcame him by the blood of the Lamb." The Lamb, or Christ, had to descend himself to hell, the world of the dead, and remain there three days before he subjugated the enemy, according to the myth.

Michael was denominated by the kabalists and the Gnostics, "the Saviour," the angel of the Sun, and angel of Light. ([[Heb char]], probably, from [[Heb char]] to manifest and [[Heb char] God.) He was the first of the AEons, and was well-known to antiquarians as the "unknown angel" represented on the Gnostic amulets.

The writer of the Apocalypse, if not a kabalist, must have been a Gnostic. Michael was not a personage originally exhibited to him in his vision (epopteia) but the Saviour and Dragon-slayer. Archaeological explorations have indicated him as identical with Anubis, whose effigy was lately discovered upon an Egyptian monument, with a cuirass and holding a spear, like St. Michael and St. George. He is also represented as slaying a Dragon, that has the head and tail of a serpent.\*\*\*

The student of Lepsius, Champollion, and other Egyptologists will

[[Footnote(s)]] -----

\* "Vendidad," fargard x. The name Vendidad is a contraction of Vidaeva-data, ordinances against the Daevas.

\*\* Bundahest, "Ahriman created out of the materials of darkness Akuman and Ander, then Sauru and Nakit."

\*\*\* See Lenoir's "Du Dragon de Metz," in "Memoires de l'Academie Celtique," i., 11, 12.

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[[Vol. 2, Page]] 489 A NECESSARY AND LONG-DEFERRED EXPLANATION.

quickly recognize Isis as the "woman with child," "clothed with the Sun and with the Moon under her feet," whom the "great fiery Dragon" persecuted, and to whom "were given two wings of the Great Eagle that she might fly into the wilderness." Typhon was red-skinned.\*

The Two Brothers, the Good and Evil Principles, appear in the Myths of the Bible as well as those of the Gentiles, and Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, etc., Esau or Osu, is represented, when born, as "red all over like an hairy garment." He is the Typhon or Satan, opposing his brother.

From the remotest antiquity the serpent was held by every people in the greatest veneration, as the embodiment of Divine wisdom and the symbol of spirit, and we know from Sanchoniathon that it was Hermes or Thoth who was the first to regard the serpent as "the most spirit-like of all the reptiles"; and the Gnostic serpent with the seven vowels over the head is but the copy of Ananta, the seven-headed serpent on which rests the god Vishnu.

We have experienced no little surprise to find upon reading the latest European treatises upon serpent-

worship, that the writers confess that the public is "still almost in the dark as to the origin of the superstition in question." Mr. C. Staniland Wake, M.A.I., from whom we now quote, says: "The student of mythology knows that certain ideas were associated by the peoples of antiquity with the serpent, and that it was the favorite symbol of particular deities; but why that animal rather than any other was chosen for the purpose is yet uncertain."\*\*

Mr. James Fergusson, F.R.S., who has gathered together such an abundance of material upon this ancient cult, seems to have no more suspicion of the truth than the rest.\*\*\*

Our explanation of the myth may be of little value to students of symbology, and yet we believe that the interpretation of the primitive serpent-worship as given by the initiates is the correct one. In Vol. i., p. 10, we quote from the serpent Mantra, in the Aytareya-Brahmana, a passage which speaks of the earth as the Sarpa Rajni, the Queen of the Serpents, and "the mother of all that moves." These expressions refer to the fact that before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. This, say the explanations, was the Spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth -- emblem of eternity

[[Footnote(s)]] -----

\* Plutarch: "Isis and Osiris."

\*\* "The Origin of Serpent Worship," by C. Staniland Wake, M.A.I. New York: J. W. Bouton, 1877.

\*\*\* "Tree and Serpent Worship," etc.

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in its spiritual and of our world in its physical sense. According to the notions of the oldest philosophers, as we have shown in the preceding chapter, the earth, serpent-like, casts off its skin and appears after every minor pralaya in a rejuvenated state, and after the great pralaya resurrects or evolves again from its subjective into objective existence. Like the serpent, it not only "puts off its old age," says Sanchoniathon, "but increases in size and strength." This is why not only Serapis, and later, Jesus, were represented by a great serpent, but even why, in our own century, big snakes are kept with sacred care in Moslem mosques; for instance, in that of Cairo. In Upper Egypt a famous saint is said to appear under the form of a large serpent; and in India in some children's cradles a pair of serpents, male and female, are reared with the infant, and snakes are often kept in houses, as they are thought to bring (a magnetic aura of) wisdom, health, and good luck. They are the progeny of Sarpa Rajni, the earth, and endowed with all her virtues.

In the Hindu mythology Vasaki, the Great Dragon, pours forth upon Durga, from his mouth, a poisonous fluid which overspreads the ground, but her consort Siva caused the earth to open her mouth and swallow it.

Thus the mystic drama of the celestial virgin pursued by the dragon seeking to devour her child, was not only depicted in the constellations of heaven, as has been mentioned, but was represented in the secret

worship of the temples. It was the mystery of the god Sol, and inscribed on a black image of Isis.\* The Divine Boy was chased by the cruel Typhon.\*\* In an Egyptian legend the Dragon is said to pursue Thuesis (Isis) while she is endeavoring to protect her son.\*\*\* Ovid describes Dione (the consort of the original Pelasgian Zeus, and mother of Venus) as flying from Typhon to the Euphrates,\*\*\*\* thus identifying the myth as belonging to all the countries where the Mysteries were celebrated. Virgil sings the victory:

"Hail, dear child of gods, great son of Jove!  
Receive the honors great; the time is at hand;  
The Serpent will die!"\*\*\*\*\*

Albertus Magnus, himself an alchemist and student of occult science, as well as a bishop of the Roman Catholic Church, in his enthusiasm for astrology, declared that the zodiacal sign of the celestial virgin rises above the horizon on the twenty-fifth of December, at the moment assigned by the Church for the birth of the Saviour.\*\*\*\*\*

[[Footnote(s)]] -----

\* Godfrey Higgins: "Anacalypsis"; Dupuis: "Origines des Cultes," iii., 51.

\*\* Martianus Capella: "Hymn to the Sun," i., ii.; Movers: "Phiniza," 266.

\*\*\* Plutarch: "Isis and Osiris."

\*\*\*\* Virgil: "Eclogues," iv.

\*\*\*\*\* Ovid: "Fasti," ii., 451.

\*\*\*\*\* Knorring: "Terra et Coelum," 53.

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[[Vol. 2, Page]] 491 THE MYSTERIES OF DEMETER AND MITHRAS.

The sign and myth of the mother and child were known thousands of years before the Christian era. The drama of the Mysteries of Demeter represents Persephoneia, her daughter, as carried away by Pluto or Hades into the world of the dead; and when the mother finally discovers her there, she has been installed as queen of the realm of Darkness. This myth was transcribed by the Church into the legend of St. Anna\* going in quest of her daughter Mary, who has been conveyed by Joseph into Egypt. Persephone is depicted with two ears of wheat in her hand; so is Mary in the old pictures; so was the Celestial Virgin of the constellation. Albumazar the Arabian indicates the identity of the several myths as follows: "In the first decan of the Virgin rises a maid, called in Arabic Aderenosa [Adha-nari?], that is, pure immaculate virgin,\*\* graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne, nursing a boy, and rightly feeding him in the place called Hebraea; a boy, I say, named Iessus by certain nations, which signifies Issa, whom they also call Christ in Greek."\*\*\*

At this time Grecian, Asiatic, and Egyptian ideas had undergone a remarkable transformation. The Mysteries of Dionysus-Sabazius had been replaced by the rites of Mithras, whose "caves" superseded the crypts of the former god, from Babylon to Britain. Serapis, or Sri-Apa, from Pontus, had usurped the place of Osiris. The king of Eastern Hindustan, Asoka, had embraced the religion of Siddhartha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists\*\*\*\* of Egypt, and the Pythagorists\*\*\*\*\* of Greece and Magna Graecia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the

[[Footnote(s)]] -----

\* Anna is an Oriental designation from the Chaldean ana, or heaven, whence Anaitis and Anaitres. Durga, the consort of Siva, is also named Anna purna, and was doubtless the original St. Anna. The mother of the prophet Samuel was named Anna; the father of his counterpart, Samson, was Manu.

\*\* The virgins of ancient time, as will be seen, were not maids, but simply almas, or nubile women.

\*\*\* Kircher: "OEdipus Aegyptiacus," iii., 5.

\*\*\*\* From [[therapeuo]], to serve, to worship, to heal.

\*\*\*\*\* E. Pococke derives the name Pythagoras from Buddha, and guru, a spiritual teacher. Higgins makes it Celtic, and says that it means an observer of the stars. See "Celtic Druids." If, however, we derive the word Pytho from [[Heb char]], petah, the name would signify an expounder of oracles, and Buddha-guru a teacher of the doctrines of Buddha.

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literature known as the Evangelists and the Apocryphal New Testament. They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might "show only to the wise"; and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.

At the time that the high-priest Hilkiyah is said to have found the Book of the Law, the Hindu Puranas (Scriptures) were known to the Assyrians. These last had for many centuries held dominion from the Hellespont to the Indus, and probably crowded the Aryans out of Bactriana into the Punjab. The Book of the Law seems to have been a purana. "The learned Brahmans," says Sir William Jones, "pretend that five conditions are requisite to constitute a real purana:

- "1. To treat of the creation of matter in general.
- "2. To treat of the creation or production of secondary material and spiritual beings.
- "3. To give a chronological abridgment of the great periods of time.
- "4. To give a genealogical abridgment of the principal families that reigned over the country.

"5. Lastly, to give the history of some great man in particular."

It is pretty certain that whoever wrote the Pentateuch had this plan before him, as well as those who wrote the New Testament had become thoroughly well acquainted with Buddhistic ritualistic worship, legends and doctrines, through the Buddhist missionaries who were many in those days in Palestine and Greece.

But "no Devil, no Christ." This is the basic dogma of the Church. We must hunt the two together. There is a mysterious connection between the two, more close than perhaps is suspected, amounting to identity. If we collect together the mythical sons of God, all of whom were regarded as "first-begotten," they will be found dovetailing together and blending in this dual character. Adam Kadmon bifurcates from the spiritual conceptive wisdom into the creative one, which evolves matter. The Adam made from dust is both son of God and Satan; and the latter is also a son of God,\* according to Job.

Hercules was likewise "the First-Begotten." He is also Bel, Baal, and Bal, and therefore Siva, the Destroyer. Bacchus was styled by Euripides, "Bacchus, the Son of God." As a child, Bacchus, like the Jesus of the Apocryphal Gospels, was greatly dreaded. He is described as benevolent to mankind; nevertheless he was merciless in punishing whomever failed of respect to his worship. Pentheus, the son of Cad-

[[Footnote(s)]] -----

\* In the Secret Museum of Naples, there is a marble bas-relief representing the Fall of Man, in which God the Father plays the part of the Beguiling Serpent.

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[[Vol. 2, Page]] 493 JOB EXPLAINED BY THE "BOOK OF THE DEAD."

mus and Hermione, was, like the son of Rabbi Hannon, destroyed for his want of piety. The allegory of Job, which has been already cited, if correctly understood, will give the key to this whole matter of the Devil, his nature and office; and will substantiate our declarations. Let no pious individual take exception to this designation of allegory. Myth was the favorite and universal method of teaching in archaic times. Paul, writing to the Corinthians, declared that the entire story of Moses and the Israelites was typical;\* and in his Epistle to the Galatians, asserted that the whole story of Abraham, his two wives, and their sons was an allegory.\*\* Indeed, it is a theory amounting to certitude, that the historical books of the Old Testament were of the same character. We take no extraordinary liberty with the Book of Job when we give it the same designation which Paul gave the stories of Abraham and Moses.

But we ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced; the symbol expressed some abstract quality of the Deity, which the laity could easily apprehend. Its higher sense terminated there; and it was employed by the multitude thenceforth as an image to be employed in idolatrous rites. But the allegory was reserved for the inner sanctuary, when only the elect were admitted. Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitude in parables. "To you," said he, "it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." In the

minor Mysteries a sow was washed to typify the purification of the neophyte; as her return to the mire indicated the superficial nature of the work that had been accomplished.

"The Mythos is the undisclosed thought of the soul. The characteristic trait of the myth is to convert reflection into history (a historical form). As in the epos, so in the myth, the historical element predominates. Facts (external events) often constitute the basis of the myth, and with these, religious ideas are interwoven."

The whole allegory of Job is an open book to him who understands the picture-language of Egypt as it is recorded in the Book of the Dead. In the Scene of Judgment, Osiris is represented sitting on his throne,

[[Footnote(s)]] -----

\* First Epistle to the Corinthians, x. 11.: "All these things happened unto them for types."

\*\* Epistle to the Galatians, iv. 24: "It is written that Abraham had two sons, the one by a bond-maid, the other by a freewoman . . . which things are an allegory."

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holding in one hand the symbol of life, "the hook of attraction," and in the other the mystic Bacchic fan. Before him are the sons of God, the forty-two assessors of the dead. An altar is immediately before the throne, covered with gifts and surmounted with the sacred lotus-flower, upon which stand four spirits. By the entrance stands the soul about to be judged, whom Thmei, the genius of Truth, is welcoming to this conclusion of the probation. Thoth holding a reed, makes a record of the proceedings in the Book of Life. Horus and Anubis, standing by the scales, inspect the weight which determines whether the heart of the deceased balances the symbol of truth, or the latter preponderates. On pedestal sits a bitch -- the symbol of the Accuser.

Initiation into the Mysteries, as every intelligent person knows, was dramatic representation of scenes in the underworld. Such was the allegory of Job.

Several critics have attributed the authorship of this book to Moses. But it is older than the Pentateuch. Jehovah is not mentioned in the poem itself; and if the name occurs in the prologue, the fact must be attributed to either an error of the translators, or the premeditation exacted by the later necessity to transform polytheism into a monotheistic religion. The plan adopted was the very simple one of attributing the many names of the Elohim (gods) to a single god. So in one of the oldest Hebrew texts of Job (in chapter xii. 9) there stands the name of Jehovah, whereas all other manuscripts have "Adonai." But in the original poem Jehovah is absent. In place of this name we find Al, Aleim, Ale, Shaddai, Adonai, etc. Therefore, we must conclude that either the prologue and epilogue were added at a later period, which is inadmissible for many reasons, or that it has been tampered with like the rest of the manuscripts. Then, we find in this archaic poem no mention whatever of the Sabbatical Institution; but a great many references to the sacred number seven, of which we will speak further, and a direct discussion upon Sabeanism, the worship of the heavenly bodies prevailing in those days in Arabia. Satan is called in it a "Son of God," one of the council which presents itself before God, and he leads him into tempting Job's fidelity. In this poem, clearer and plainer than anywhere else, do we find the meaning of

the appellation, Satan. It is a term for the office or character of public accuser. Satan is the Typhon of the Egyptians, barking his accusations in Amenthi; an office quite as respectable as that of the public prosecutor, in our own age; and if, through the ignorance of the first Christians, he became later identical with the Devil, it is through no connivance of his own.

The Book of Job is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies.

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[[Vol. 2, Page]] 495 PERVERSIONS OF THE TEXT AND INTERPOLATIONS.

The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to adore God and die; there was no more hope for him. Three friends appear on the scene by mutual appointment: Eliphaz, the learned Temanite, full of the knowledge "which wise men have told from their fathers -- to whom alone the earth was given"; Bildad, the conservative, taking matters as they come, and judging Job to have done wickedly, because he was afflicted; and Zophar, intelligent and skilful with "generalities" but not interiorly wise. Job boldly responds: "If I have erred, it is a matter with myself. You magnify yourselves and plead against me in my reproach; but it is God who has overthrown me. Why do you persecute me and are not satisfied with my flesh thus wasted away? But I know that my Champion lives, and that at a coming day he will stand for me in the earth; and though, together with my skin, all this beneath it shall be destroyed, yet without my flesh I shall see God. . . . Ye shall say: 'Why do we molest him?' for the root of the matter is found in me!"

This passage, like all others in which the faintest allusions could be found to a "Champion," "Deliverer," or "Vindicator," was interpreted into a direct reference to the Messiah; but apart from the fact that in the Septuagint this verse is translated:

"For I know that He is eternal

Who is about to deliver me on earth,

To restore this skin of mine which endures these things," etc.

In King James's version, as it stands translated, it has no resemblance whatever to the original.\* The crafty translators have rendered it, "I know that my Redeemer liveth," etc. And yet Septuagint, Vulgate, and Hebrew original, have all to be considered as an inspired Word of God. Job refers to his own immortal spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope. In the Mysteries of Eleusinia, in the Egyptian Book of the Dead, and all other works treating on matters of initiation, this "eternal being" has a name. With the Neo-platonists it was the Nous, the Augoeides; with the Buddhists it is Aggra; and with the Persians, Ferwer. All of these are called the "Deliverers," the "Champions," the "Metatrons," etc. In the Mithraic sculptures of Persia, the ferwer is represented by a winged figure hovering in the air above its "object" or body.\*\* It is the luminous Self -- the Atman of

[[Footnote(s)]] -----

\* See "Job," by various translators, and compare the different texts.

\*\* See Kerr Porter's "Persia," vol. i., plates 17, 41.

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the Hindus, our immortal spirit, who alone can redeem our soul; and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean texts, the above reads, "My deliverer, my restorer," i.e., the Spirit who will restore the decayed body of man, and transform it into a clothing of ether. And it is this Nous, Augoeides, Ferwer, Aggra, Spirit of himself, that the triumphant Job shall see without his flesh -- i.e., when he has escaped from his bodily prison, and that the translators call "God." Not only is there not the slightest allusion in the poem of Job to Christ, but it is now well proved that all those versions by different translators, which agree with that of King James, were written on the authority of Jerome, who has taken strange liberties in his Vulgate. He was the first to cram into the text this verse of his own fabrication:

"I know that my Redeemer lives,  
And at the last day I shall arise from the earth,  
And again shall be surrounded with my skin,  
And in my flesh I shall see my God."

All of which might have been a good reason for himself to believe in it since he knew it, but for others who did not, and who moreover found in the text a quite different idea, it only proves that Jerome had decided, by one more interpolation, to enforce the dogma of a resurrection "at the last day," and in the identical skin and bones which we had used on earth. This is an agreeable prospect of "restoration" indeed. Why not the linen also, in which the body happens to die?

And how could the author of the Book of Job know anything of the New Testament, when evidently he was utterly ignorant even of the Old one? There is a total absence of allusion to any of the patriarchs; and so evidently is it the work of an Initiate, that one of the three daughters of Job is even called by a decidedly "Pagan" mythological name. The name of Kerenhappuch is rendered in various ways by the many translators. The Vulgate has "horn of antimony"; and the LXX has the "horn of Amalthea," the nurse of Jupiter, and one of the constellations, emblem of the "horn of plenty." The presence in the Septuagint of this heroine of Pagan fable, shows the ignorance of the transcribers of its meaning as well as the esoteric origin of the Book of Job.

Instead of offering consolations, the three friends of the suffering Job seek to make him believe that his misfortune must have come in punishment of some extraordinary transgressions on his part. Hurling back upon them all their imputations, Job swears that while his breath is in him he will maintain his cause. He takes in view the period of his prosperity "when the secret of God was upon his tabernacles," and he was a judge

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[[Vol. 2, Page]] 497 JOB A SYMBOLICAL POEM UPON INITIATION.

"who sat chief, and dwelt as a king in the army, or one that comforteth the mourners," and compares with it the present time -- when vagrant Bedouins held him in derision, men "viler than the earth," when he was prostrated by misfortune and foul disease. Then he asserts his sympathy for the unfortunate, his chastity, his integrity, his probity, his strict justice, his charities, his moderation, his freedom from the

prevalent sun-worship, his tenderness to enemies, his hospitality to strangers, his openness of heart, his boldness for the right, though he encountered the multitude and the contempt of families; and invokes the Almighty to answer him, and his adversary to write down of what he had been guilty.

To this there was not, and could not be, any answer. The three had sought to crush Job by pleadings and general arguments, and he had demanded consideration for his specific acts. Then appeared the fourth; Elihu, the son of Barachel the Buzite, of the kindred of Ram.\*

Elihu is the hierophant; he begins with a rebuke, and the sophisms of Job's false friends are swept away like the loose sand before the west wind.

"And Elihu, the son of Barachel, spoke and said: 'Great men are not always wise . . . there is a spirit in man; the spirit within me constraineth me. . . . God speaketh once, yea twice, yet man perceiveth it not. In a dream; in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction. O Job, hearken unto me; hold thy peace, and I shall teach thee WISDOM.' "

And Job, who to the dogmatic fallacies of his three friends in the bitterness of his heart had exclaimed: "No doubt but ye are the people, and wisdom shall die with you. . . . Miserable comforters are ye all. . . . Surely I would speak to the Almighty, and I desire to reason with God. But ye are forgers of lies, ye are physicians of no value!" The sore-eaten, visited Job, who in the face of the official clergy -- offering for all hope the necessarianism of damnation, had in his despair nearly wavered in his patient faith, answered: "What ye know, the same do I know also; I am not inferior unto you. . . . Man cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . Man dieth, and wasteth away, yea, man giveth up the ghost, and where is he? . . . If a man die shall he live again? . . . When a few years are come then I shall go the way whence I shall not return. . . . O that one might plead for a man with God, as a man pleadeth for his neighbor!"

[[Footnote(s)]] -----

\* The expression "of the kindred of Ram" denotes that he was an Aramaean or Syrian from Mesopotamia. Buz was a son of Nahor. "Elihu son of Barachel" is susceptible of two translations. Eli-Hu -- God is, or Hoa is God; and Barach-Al -- the worshipper of God, or Bar-Rachel, the son of Rachel, or son of the ewe.

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Job finds one who answers to his cry of agony. He listens to the WISDOM of Elihu, the hierophant, the perfected teacher, the inspired philosopher. From his stern lips comes the just rebuke for his impiety in charging upon the SUPREME Being the evils of humanity. "God," says Elihu, "is excellent in power, and in judgment, and in plenty of justice; HE will not afflict."

So long as the neophyte was satisfied with his own worldly wisdom and irreverent estimate of the Deity and His purposes; so long as he gave ear to the pernicious sophistries of his advisers, the hierophant kept silent. But, when this anxious mind was ready for counsel and instruction, his voice is heard, and he speaks with the authority of the Spirit of God that "constraineth" him: "Surely God will not hear vanity, neither will the Almighty regard it. . . . He respecteth not any that are wise at heart."

What better commentary than this upon the fashionable preacher, who "multiplieth words without knowledge!" This magnificent prophetic satire might have been written to prefigure the spirit that prevails in all the denominations of Christians.

Job hearkens to the words of wisdom, and then the "Lord" answers Job "out of the whirlwind" of nature, God's first visible manifestation: "Stand still, O Job, stand still! and consider the wondrous works of God; for by them alone thou canst know God. 'Behold, God is great, and we know him not,' Him who 'maketh small the drops of water; but they pour down rain according to the vapor thereof' ";\* not according to the divine whim, but to the once established and immutable laws. Which law "removeth the mountains and they know not; which shaketh the earth; which commandeth the sun, and it riseth not; and seaeth up the stars; . . . which doeth great things past finding out; yea, and wonders without number. . . . Lo, He goeth by me, and I see him not; he passeth on also, but I perceive him not!"\*\* Then, "Who is this that darkeneth counsel by words without knowledge?"\*\*\* speaks the voice of God through His mouthpiece -- nature. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? When the morning stars sang together, and all the sons of God shouted for joy? . . . Wast thou present when I said to the seas, 'Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?' . . . Knowest thou who hath caused it to rain on the earth, where no man is; on the wilderness, wherein there is no man. . . . Canst thou bind the sweet influences of Pleiades, or loose the bands

[[Footnote(s)]] -----

\* xxxvi. 24-27.

\*\* ix. 5-11.

\*\*\* xxxviii. 1, et passim.

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[[Vol. 2, Page]] 499 THE NEOPHYTE IS BROUGHT TO LIGHT.

of Orion? . . . Canst thou send lightnings, that they may go, and say unto thee, 'Here we are?' "\* "Then Job answered the Lord." He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him; and if the reader remain puzzled before this final PETROMA of initiation, at least Job, or the man "afflicted" in his blindness, then realized the impossibility of catching "Leviathan by putting a hook into his nose." The Leviathan is OCCULT SCIENCE, on which one can lay his hand, but "do no more,"\*\* whose power and "comely proportion" God wishes not to conceal.

"Who can discover the face of his garment, or who can come to him with his double bridle? Who can open the doors of his face, 'of him whose scales are his pride, shut up together as with a closed seal?' Through whose 'neesings a light doth Shine,' and whose eyes are like the lids of the morning." Who "maketh a light to shine after him," for those who have the fearlessness to approach him. And then they, like him, will behold "all high things, for he is king only over all the children of pride."\*\*\* Job, now in modest confidence, responded:

"I know that thou canst do everything,  
And that no thought of thine can be resisted.  
Who is he that maketh a show of arcane wisdom,  
Of which he knoweth nothing?  
Thus have I uttered what I did not comprehend --  
Things far above me, which I did not know.  
Hear! I beseech thee, and I will speak;  
I will demand of thee, and do thou answer me:  
I have heard thee with my ears,  
And now I see thee with my eyes,  
Wherefore am I loathsome,  
And mourn in dust and ashes?"

He recognized his "champion," and was assured that the time for his vindication had come. Immediately the Lord ("the priests and the judges," Deuteronomy xix. 17) saith to his friends: "My wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." So "the Lord turned the captivity of Job," and "blessed the latter end of Job more than his beginning."

Then in the judgment the deceased invokes four spirits who preside over the Lake of Fire, and is purified by them. He then is conducted to

[[Footnote(s)]] -----

\* Job xxxviii. 35.

\*\* Ibid., xli. 8.

\*\*\* Ibid., xli. 34.

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his celestial house, and is received by Athar and Isis, and stands before Atum,\* the essential God. He is now Turu, the essential man, a pure spirit, and henceforth On-ati, the eye of fire, and an associate of the gods.

This grandiose poem of Job was well understood by the kabalists. While many of the mediaeval Hermetists were profoundly religious men, they were, in their innermost hearts -- like kabalists of every age -- the deadliest enemies of the clergy. How true the words of Paracelsus when worried by fierce persecution and slander, misunderstood by friends and foes, abused by clergy and laity, he exclaimed: "O ye of Paris, Padua, Montpellier, Salerno, Vienna, and Leipzig! Ye are not teachers of the truth, but confessors of lies. Your philosophy is a lie. Would you know what MAGIC really is, then seek it in St. John's Revelation. . . . As you cannot yourselves prove your teachings from the Bible and the Revelation, then let your farces have an end. The Bible is the true key and interpreter. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a magician,

kabalist, and diviner. If now, all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughter-house, and would annihilate them there on the spot, and if it were possible, the Creator of all things too!"

That Paracelsus had learned some mysterious and useful things out of Revelation and other Bible books, as well as from the Kabala, was proved by him practically; so much so, that he is called by many the "father of magic and founder of the occult physics of the Kabala and magnetism."\*\*

So firm was the popular belief in the supernatural powers of Paracelsus, that to this day the tradition survives among the simple-minded Alsatians that he is not dead, but "sleepeth in his grave" at Strasburg.

\*\*\* And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of the cruel wrongs he suffered at the hands of his cruel slanderers for the sake of the great truth!

It will be perceived from these extended illustrations that the Satan of the Old Testament, the Diabolos or Devil of the Gospels and Apostolic Epistles, were but the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term. The Jews,

[[Footnote(s)]] -----

\* Atum, or At-ma, is the Concealed God, at once Phtha and Amon, Father and Son, Creator and thing created, Thought and Appearance, Father and Mother.

\*\* Molitor, Ennemoser, Henman, Pfaff, etc.

\*\*\* Schopheim: "Traditions," p. 32.

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[[Vol. 2, Page]] 501 ORIENTAL AND CHRISTIAN SATANISM UNLIKE.

coming from the Persian country, brought with them the doctrine of two principles. They could not bring the Avesta, for it was not written. But they -- we mean the Asidians and Pharsi -- invested Ormazd with the secret name of [[Heb char]], and Ahriman with the name of the gods of the land, Satan of the Hittites, and Diabolos, or rather Diobolos, of the Greeks. The early Church, at least the Pauline part of it, the Gnostics and their successors, further refined upon their ideas; and the Catholic Church adopted and adapted them, meanwhile putting their promulgators to the sword.

The Protestant is a reaction from the Roman Catholic Church. It is necessarily not coherent in its parts, but a prodigious host of fragments beating their way round a common centre, attracting and repelling each other. Parts are centripetally impelled towards old Rome, or the system which enabled old Rome to exist; parts still recoil under the centrifugal impulse, and seek to rush into the broad ethereal region beyond Roman, or even Christian influence.

The modern Devil is their principal heritage from the Roman Cybele, "Babylon, the Great Mother of the idolatrous and abominable religions of the earth."

But it may be argued, perhaps, that Hindu theology, both Brahmanical and Buddhistic, is as strongly impregnated with belief in objective devils as Christianity itself. There is a slight difference. This very subtlety of the Hindu mind is a sufficient warrant that the well-educated people, the learned portion, at

least, of the Brahman and Buddhist divines, consider the Devil in another light. With them the Devil is a metaphysical abstraction, an allegory of necessary evil; while with Christians the myth has become a historical entity, the fundamental stone on which Christianity, with its dogma of redemption, is built. He is as necessary -- as Des Mousseaux has shown -- to the Church as the beast of the seventeenth chapter of the Apocalypse was to his rider. The English-speaking Protestants, not finding the Bible explicit enough, have adopted the Diabology of Milton's celebrated poem, *Paradise Lost*, embellishing it somewhat from Goethe's celebrated drama of *Faust*. John Milton, first a Puritan and finally a Quietist and Unitarian, never put forth his great production except as a work of fiction, but it thoroughly dovetailed together the different parts of Scripture. The Ilda-Baath of the Ophites was transformed into an angel of light, and the morning star, and made the Devil in the first act of the Diabolic Drama. Then the twelfth chapter of the Apocalypse was brought in for the second act. The great red Dragon was adopted as the same illustrious personage as Lucifer, and the last scene is his fall, like that of Vulcan-Hephaistos, from Heaven into the island of Lemnos; the fugitive hosts and their

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leader "coming to hard bottom" in Pandemonium. The third act is the Garden of Eden. Satan holds a council in a hall erected by him for his new empire, and determines to go forth on an exploring expedition in quest of the new world. The next acts relate to the fall of man, his career on earth, the advent of the Logos, or Son of God, and his redemption of mankind, or the elect portion of them, as the case may be.

This drama of *Paradise Lost* comprises the unformulated belief of English-speaking "evangelical Protestant Christians." Disbelief of its main features is equivalent, in their view, to "denying Christ" and "blaspheming against the Holy Ghost." If John Milton had supposed that his poem, instead of being regarded as a companion of Dante's *Divine Comedy*, would have been considered as another Apocalypse to supplement the Bible, and complete its demonology, it is more than probable that he would have borne his poverty more resolutely, and withheld it from the press. A later poet, Robert Pollok, taking his cue from this work, wrote another, *The Course of Time*, which bade fair for a season to take the rank of a later Scripture; but the nineteenth century has fortunately received a different inspiration, and the Scotch poet is falling into oblivion.

We ought, perhaps, to make a brief notice of the European Devil. He is the genius who deals in sorcery, witchcraft, and other mischief. The Fathers taking the idea from the Jewish Pharisees, made devils of the Pagan gods, Mithras, Serapis, and the others. The Roman Catholic Church followed by denouncing the former worship as commerce with the powers of darkness. The malefeci and witches of the middle ages were thus but the votaries of the proscribed worship. Magic in all ancient times had been considered as divine science, wisdom, and the knowledge of God. The healing art in the temples of AEsculapius, and at the shrines of Egypt and the East, had always been magical. Even Darius Hystaspes, who had exterminated the Median Magi, and even driven out the Chaldean theurgists from Babylon into Asia Minor, had also been instructed by the Brahmans of Upper Asia, and, finally, while establishing the worship of Ormazd, was also himself denominated the instituter of magism. All was now changed. Ignorance was enthroned as the mother of devotion. Learning was denounced, and savants prosecuted the sciences in peril of their lives. They were compelled to employ a jargon to conceal their ideas from

all but their own adepts, and to accept opprobrium, calumny, and poverty.

The votaries of the ancient worship were persecuted and put to death on charges of witchcraft. The Albigenses, descendants of the Gnostics, and the Waldenses, precursors of the Protestants, were hunted and massacred under like accusations. Martin Luther himself was accused of

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[[Vol. 2, Page]] 503 VARIOUS SORTIES OF SATAN.

companionship with Satan in proper person. The whole Protestant world still lies under the same imputation. There is no distinction in the judgments of the Church between dissent, heresy, and witchcraft. And except where civil authority protects, they are alike capital offences. Religious liberty the Church regards as intolerance.

But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope; Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany, Protestants and Catholics cruel alike. The new faith too opened its batteries against witchcraft. The statute books became crimsoned with bloody legislation in Sweden, Denmark, Germany, Holland, Great Britain, and the North American Commonwealth. Whosoever was more liberal, more intelligent, more free speaking than his fellows was liable to arrest and death. The fires that were extinguished at Smithfield were kindled anew for magicians; it was safer to rebel against a throne than to pursue abstruse knowledge outside the orthodox dead-line.

In the seventeenth century Satan made a sortie in New England, New Jersey, New York, and several of the Southern colonies of North America, and Cotton Mather gives us the principal chronicles of his manifestation. A few years later he visited the Parsonage of Mora, in Sweden, and Life in Dalecarlia was diversified with the burning alive of young children, and the whipping of others at the church-doors on Sabbath-days. The skepticism of modern times has, however, pretty much driven the belief in witchcraft into Coventry; and the Devil in personal anthropomorphic form, with his Bacchus-foot, and his Pan-like goat's horns, holds place only in the Encyclical Letters, and other effusions of the Roman Catholic Church. Protestant respectability does not allow him to be named at all except with bated breath in a pulpit-enclosure.

Having now set forth the biography of the Devil from his first advent in India and Persia, his progress through Jewish, and both early and later Christian Theology down to the latest phases of his manifestation, we now turn back to review certain of the opinions extant in the earlier Christian centuries.

Avatars or incarnations were common to the old religions. India had them reduced to a system. The Persians expected Sosiosh, and the Jewish writers looked for a deliverer. Tacitus and Suetonius relate that the East was full of expectation of the Great Personage about the time of Octavius. "Thus doctrines obvious to Christians were the highest arcana of Paganism."\* The Maneros of Plutarch was a child of Pales-

[[Footnote(s)]] -----

\* W. Williams: "Primitive History"; Dunlap: "Spirit History of Man."

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tine;\* his mediator Mithras, the Saviour Osiris is the Messiah. In our present "Canonical Scriptures" are to be traced the vestigia of the ancient worships; and in the rites and ceremonies of the Roman Catholic Church we find the forms of the Buddhistical worship, its ceremonies and hierarchy. The first Gospels, once as canonical as any of the present four, contain pages taken almost entire from Buddhistical narratives, as we are prepared to show. After the evidence furnished by Burnouf, Asoma, Korosi, Beal, Hardy, Schmidt, and translations from the Tripitaka, it is impossible to doubt that the whole Christian scheme emanated from the other. The "Miraculous Conception" miracles and other incidents are found in full in Hardy's Manual of Buddhism. We can readily realize why the Roman Catholic Church is anxious to keep the common people in utter ignorance of the Hebrew Bible and the Greek literature. Philology and comparative Theology are her deadliest enemies. The deliberate falsifications of Irenaeus, Epiphanius, Eusebius and Tertullian had become a necessity.

The Sibylline Books at that period seem to have been regarded with extraordinary favor. One can easily perceive that they were inspired from the same source as those of the Gentile nations.

Here is a leaf from Gallaeus:

"New Light has arisen:

Coming from Heaven, it assumed a mortal form. . . .

-- Virgin, receive God in thy pure bosom --

And the Word flew into her womb:

Becoming incarnate in Time, and animated by her body,

It was found in a mortal image, and a Boy was created

By a Virgin. . . . The new God-sent Star was adored by the Magi,

The infant swathed was shown in a manger. . . .

And Bethlehem was called "God-called country of the Word."\*

This looks at first-sight like a prophecy of Jesus. But could it not mean as well some other creative God?

We have like utterances concerning Bacchus and Mithras.

"I, son of Deus, am come to the land of the Thebans -- Bacchus, whom formerly Semele (the Virgin), the daughter of Kadmus (the man from the East) brings forth -- being delivered by the lightning-bearing flame; and having taken a mortal form instead of God's, I have arrived."\*\*\*

The Dionysiacs, written in the fifth century, serve to render this matter very clear, and even to show its close connection with the Christian legend of the birth of Jesus:

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[[Footnote(s)]] -----

\* Plutarch: "Isis and Osiris," p. 17.

\*\* "Sibylline Oracles," 760-788.

\*\*\* Euripides: "Bacchae."

[[Vol. 2, Page]] 505 THE SECRET OF PERSEPHONE.

Kore-Persephoneia\* . . . you were wived as the Dragon's spouse,  
When Zeus, very coiled, his form and countenance changed,  
A Dragon-Bridegroom, coiled in love-inspiring fold . . .  
Glided to dark Kore's maiden couch . . .  
Thus, by the alliance with the Dragon of AEther,  
The womb of Persephone became alive with fruit,  
Bearing Zagreus,\*\* the Horned Child.\*\*\*

Here we have the secret of the Ophite worship, and the origin of the Christian later-revised fable of the immaculate conception. The Gnostics were the earliest Christians with anything like a regular theological system, and it is only too evident that it was Jesus who was made to fit their theology as Christos, and not their theology that was developed out of his sayings and doings. Their ancestors had maintained, before the Christian era, that the Great Serpent -- Jupiter, the Dragon of Life, the Father and "Good Divinity," had glided into the couch of Semele, and now, the post-Christian Gnostics, with a very trifling change, applied the same fable to the man Jesus, and asserted that the same "Good Divinity," Saturn (Ilda-Baoth), had, in the shape of the Dragon of Life, glided over the cradle of the infant Mary. \*\*\*\* In their eyes the Serpent was the Logos -- Christos, the incarnation of Divine Wisdom, through his Father Ennola and Mother Sophia.

"Now my mother, the Holy Spirit (Holy Ghost) took me," Jesus is made to say in the Gospel of the Hebrews,\*\*\*\*\* thus entering upon his part of Christos -- the Son of Sophia, the Holy Spirit.\*\*\*\*\*  
"The Holy Ghost shall come upon thee, and the POWER of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called Son of God," says the angel (Luke i. 35).

"God . . . hath at the last of these days spoken to us by a Son,

[[Footnote(s)]] -----

\* We doubt the propriety of rendering [[kore]], virgin. Demeter and Persephoneia were substantially the same divinity, as were Apollo and Esculapius. The scene of this adventure is laid in Krete or Koureteia, where Zeus was chief god. It was, doubtless, Keres or Demeter that is intended. She was also named [[koura]], which is the same as [[kore]]. As she was the goddess of the Mysteries, she was fittest for the place as consort of the Serpent-God and mother of Zagreus.

\*\* Pococke considers Zeus a grand lama, or chief Jaina, and Kore-Persephone, or Kuru-Parasu-pani. Zagreus, is Chakras, the wheel, or circle, the earth, the ruler of the world. He was killed by the Titans, or Teith-ans (Daityas). The Horns or crescent was a badge of Lamaic sovereignty.

\*\*\* Nonnus: "Dionysiaks."

\*\*\*\* See Deane's "Serpent Worship," pp. 89, 90.

\*\*\*\*\* Creuzer: "Symbol.," vol. i., p. 341.

\*\*\*\*\* The Dragon is the sun, the generative principle -- Jupiter-Zeus; and Jupiter is called the "Holy Spirit" by the Egyptians, says Plutarch, "De Iside," xxxvi.

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whom he hath appointed heir of all things, by whom also he made the AEons" (Paul: Heb. i).\* All such expressions are so many Christian quotations from the Nonnus verse ". . . through the AEtherial Draconteum," for Ether is the Holy Ghost or third person of the Trinity -- the Hawk-headed Serpent, the Egyptian Kneph, emblem of the Divine Mind\*\* and Plato's universal soul. "I, Wisdom, came out of the mouth of the Most High, and covered the earth as a cloud."\*\*\* Pimander, the Logos, issues from the Infinite Darkness, and covers the earth with clouds which, serpentine-like, spread all over the earth (See Champollion's Egypte). The Logos is the oldest image of God, and he is the active Logos, says Philo.\*\*\*\* The Father is the Latent Thought. This idea being universal, we find an identical phraseology to express it, among Pagans, Jews, and early Christians. The Chaldeo-Persian Logos is the Only-Begotten of the Father in the Babylonian cosmogony of Eudemus. "Hymn now, ELI, child of Deus," begins a Homeric hymn to the sun.\*\*\*\*\* Sol-Mithra is an "image of the Father," as the kabalistic Seir-Anpin. That of all the various nations of antiquity, there never was one which believed in a personal devil more than liberal Christians in the nineteenth century, seems hardly credible, and yet such is the sorrowful fact. Neither the Egyptians, whom Porphyry terms "the most learned nation of the world," \*\*\*\*\* nor Greece, its faithful copyist, were ever guilty of such a crowning absurdity. We may add at once that none of them, not even the ancient Jews, believed in hell or an eternal damnation any more than in the Devil, although our Christian churches are so liberal in dealing it out to the heathen. Wherever the word "hell" occurs in the translations of the Hebrew sacred texts, it is unfortunate. The Hebrews were ignorant of such an idea; but yet the gospels contain frequent examples of the same misunderstanding. So, when Jesus is made to say (Matthew xvi. 18) ". . . and the gates of Hades shall not prevail against it," in the original text it stands "the gates of death."

[[Footnote(s)]] -----

\* In the original it stands AEons (emanations). In the translation it stands worlds. It was not to be expected that, after anathematizing the doctrine of emanations, the Church would refrain from erasing the original word, which clashed diametrically with her newly-enforced dogma of the Trinity.

\*\* See Dean's "Serpent Worship," p. 145.

\*\*\* Ecclesiasticus xxiv. 3.

\*\*\*\* See Dunlap's "Spirit History of Man," the chapter on "the Logos, the Only Begotten and the King."

\*\*\*\*\* Translated by Buckley.

\*\*\*\*\* "Select Works on Sacrifice."

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[[Vol. 2, Page]] 507 PYTHON AND TYPHON SHADOWS OF THE LIGHT.

Never is the word "hell" -- as applied to the state of damnation, either temporary or eternal -- used in any passage of the Old Testament, all hellists to the contrary, notwithstanding. "Tophet," or "the Valley of Hinnom" (Isaiah lxvi. 24) bears no such interpretation. The Greek term "Gehenna" has also quite a different meaning, as it has been proved conclusively by more than one competent writer, that "Gehenna" is identical with the Homeric Tartarus.

In fact, we have Peter himself as authority for it. In his second Epistle (ii. 2) the Apostle, in the original text, is made to say of the sinning angels that God "cast them down into Tartarus." This expression too inconveniently recalling the war of Jupiter and the Titans, was altered, and now it reads, in King James's version: "cast them down to hell."

In the Old Testament the expressions "gates of death," and the "chambers of death," simply allude to the "gates of the grave," which are specifically mentioned in the Psalms and Proverbs. Hell and its sovereign are both inventions of Christianity, coeval with its accession to power and resort to tyranny. They were hallucinations born of the nightmares of the SS. Anthonys in the desert. Before our era the ancient sages knew the "Father of Evil," and treated him no better than an ass, the chosen symbol of Typhon, "the Devil."\* Sad degeneration of human brains!

As Typhon was the dark shadow of his brother Osiris, so Python is the evil side of Apollo, the bright god of visions, the seer and the soothsayer. He is killed by Python, but kills him in his turn, thus redeeming humanity from sin. It was in memory of this deed that the priestesses of the sun-god enveloped themselves in the snake-skin, typical of the fabulous monster. Under its exhilarating influence -- the serpent's skin being considered magnetic -- the priestesses fell into magnetic trances, and "receiving their voice from Apollo," they became prophetic and delivered oracles.

Again Apollo and Python are one and morally androgynous. The sun-god ideas are all dual, without exception. The beneficent warmth of the sun calls the germ into existence, but excessive heat kills the plant. While playing on his seven-stringed planetary lyre, Apollo produces harmony; but, as well as other sun-gods, under his dark aspect he becomes the destroyer, Python.

St. John is known to have travelled in Asia, a country governed by Magi and imbued with Zoroastrian ideas, and in those days full of Buddhist

[[Footnote(s)]] -----

\* Typhon is called by Plutarch and Sanchoniathon, "Tuphon, the red-skinned." Plutarch: "Isis and Osiris," xxi.-xxvi.

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missionaries. Had he never visited those places and come in contact with Buddhists, it is doubtful

whether the Revelation would have been written. Besides his ideas of the dragon, he gives prophetic narratives entirely unknown to the other apostles, and which, relating to the second advent, make of Christ a faithful copy of Vishnu.

Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent, are all convertible terms. They are all Logoi, and one is unintelligible without the other, as day could not be known had we no night. All are regenerators and saviours, one in a spiritual, the other in a physical sense. One insures immortality for the Divine Spirit; the other gives it through regeneration of the seed. The Saviour of mankind has to die, because he unveils to humanity the great secret of the immortal ego; the serpent of Genesis is cursed because he said to matter, "Ye shall not die." In the world of Paganism the counterpart of the "serpent" is the second Hermes, the reincarnation of Hermes Trismegistus. Hermes is the constant companion and instructor of Osiris and Isis. He is the personified wisdom; so is Cain, the son of the "Lord." Both build cities, civilize and instruct mankind in the arts.

It has been repeatedly stated by the Christian missionaries in Ceylon and India that the people are steeped in demonolatry; that they are devil-worshippers, in the full sense of the word. Without any exaggeration we say that they are no more so than the masses of uneducated Christians. But even were they worshippers of (which is more than believers in) the Devil, yet there is a great difference between the teachings of their clergy on the subject of a personal devil and the dogmas of Catholic preachers and many Protestant ministers also. The Christian priests are bound to teach and impress upon the minds of their flock the existence of the Devil, and the opening pages of the present chapter show the reason why. But not only will the Cingalese Oepasampala, who belong to the highest priesthood, not confess to belief in a personal demon but even the Samenaira, the candidates and novices, would laugh at the idea. Everything in the external worship of the Buddhists is allegorical and is never otherwise accepted or taught by the educated pungis (pundits). The accusation that they allow, and tacitly agree to leave the poor people steeped in the most degrading superstitions, is not without foundation; but that they enforce such superstitions, we most vehemently deny. And in this they appear to advantage beside our Christian clergy, who (at least those who have not allowed their fanaticism to interfere with their brains), without believing a word of it, yet preach the existence of the Devil, as the personal enemy of a personal God, and the evil genius of mankind.

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 [[Vol. 2, Page]] 509 THE CINGALESE DEMON RAWHO.

St. George's Dragon, which figures so promiscuously in the grandest cathedrals of the Christians, is not a whit handsomer than the King of Snakes, the Buddhist Nammadanam-naraya, the great Dragon. If the planetary Demon Rawho, is believed, in the popular superstition of the Cingalese, to endeavor to destroy the moon by swallowing it; and if in China and Tartary the rabble is allowed, without rebuke, to beat gongs and make fearful noises to drive the monster away from its prey during the eclipses, why should the Catholic clergy find fault, or call this superstition? Do not the country clergy in Southern France do the same, occasionally, at the appearance of comets, eclipses, and other celestial phenomena? In 1456, when Halley's comet made its appearance, "so tremendous was its apparition," writes Draper, "that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of Calixtus III., and did not venture back for seventy-five years!"\*

We never heard of any Christian clergyman or Pope trying to disabuse ignorant minds of the belief that the Devil had anything to do with eclipses and comets; but we do find a Buddhist chief priest saying to an official who twitted him with this superstition: "Our Cingalese religious books teach that the eclipses of the sun and moon denote an attack of Rahu\*\* (one of the nine planets) not by a devil."\*\*\*

The origin of the "Dragon" myth so prominent in the Apocalypse and Golden Legend, and of the fable about Simeon Stylites converting the Dragon, is undeniably Buddhistic and even pre-Buddhistic. It was Gautama's pure doctrines which reclaimed to Buddhism the Cashmerians whose primitive worship was the Ophite or Serpent worship. Frankincense and flowers replaced the human sacrifices and belief in personal demons. It became the turn of Christianity to inherit the degrading superstition about devils invested with pestilential and murderous powers. The Mahavansa, oldest of the Ceylonese books, relates the story of King Covercapal (cobra-de-capello), the snake-god, who was converted to Buddhism by a holy Rahat,\*\*\*\* and it is earlier, by all odds, than the Golden Legend which tells the same of Simeon the Stylite and his Dragon.

[[Footnote(s)]] -----

\* "Conflict between Religion and Science," p. 269.

\*\* Rahu and Kehetty are the two fixed stars which form the head and tail of the constellation of the Dragon.

\*\*\* E. Upham: "The Mahavansi, etc.," p. 54, for the answer given by the chief-priest of Mulgirs Galle Vihari, named Sue Bandare Metankere Samanere Samavahanse, to a Dutch Governor in 1766.

\*\*\*\* We leave it to the learned archaeologists and philologists to decide how the Naga or Serpent worship could travel from Kashmir to Mexico and become the Nargal worship, which is also a Serpent worship, and a doctrine of lycanthropy.

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The Logos triumphs once more over the great Dragon; Michael, the luminous archangel, chief of the AEons, conquers Satan.\*

It is a fact worthy of remark, that so long as the initiate kept silent "on what he knew," he was perfectly safe. So was it in days of old, and so it is now. As soon as the Christian God, emanating forth from Silence, manifested himself as the Word or Logos, the latter became the cause of his death. The serpent is the symbol of wisdom and eloquence, but it is likewise the symbol of destruction. "To dare, to know, to will, and be silent," are the cardinal axioms of the kabalist. Like Apollo and other gods, Jesus is killed by his Logos;\*\* he rises again, kills him in his turn, and becomes his master. Can it be that this old symbol has, like the rest of ancient philosophical conceptions, more than one allegorical and never-suspected meaning? The coincidences are too strange to be results of mere chance.

And now that we have shown this identity between Michael and Satan, and the Saviours and Dragons of other people, what can be more clear than that all these philosophical fables originated in India, that

universal hot-bed of metaphysical mysticism? "The world," says Ramatsariar, in his comments upon the Vedas, "commenced with a contest between the Spirit of Good and the Spirit of Evil, and so must end. After the destruction of matter evil can no longer exist, it must return to naught."\*\*\*  
In the Apologia, Tertullian falsifies most palpably every doctrine and belief of the Pagans as to the oracles and gods. He calls them, indifferently, demons and devils, accusing the latter of taking possession of even the birds of the air! What Christian would now dare doubt such an authority? Did not the Psalmist exclaim: "All the gods of the nations are idols"; and the Angel of the School, Thomas Aquinas, explains, on his own kabalistic authority, the word idols by devils? "They come to men," he says, "and offer themselves to their adoration by operating certain things which seem miraculous."\*\*\*\*  
The Fathers were prudent as they were wise in their inventions. To be impartial, after having created a Devil, they set to creating apocryphal saints. We have named several in preceding chapters; but we must not forget Baronius, who having read in a work of Chrysostom about the holy Xenoris, the word meaning a pair, a couple, mistook it for the

[[Footnote(s)]] -----

\* Michael, the chief of the AEons, is also "Gabriel, the messenger of Life," of the Nazarenes, and the Hindu Indra, the chief of the good Spirits, who vanquished Vasouki, the Demon who rebelled against Brahma.

\*\* See the Gnostic amulet called the "Chnuphis-Serpent," in the act of raising its head crowned with the seven vowels, which is the kabalistic symbol for signifying the "gift of speech to man," or Logos.

\*\*\* "Tamas, the Vedas."

\*\*\*\* Thomas Aquinas: "Somma," ii., 94 Art.

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[[Vol. 2, Page]] 511 THE MEPHISTOPHELES OF GOETHE.

name of a saint, and proceeded forthwith to create of it a martyr of Antioch, and went on to give a most detailed and authentic biography of the "blessed martyr." Other theologians made of Apollyon -- or rather Apolouon -- the anti-Christ. Apolouon is Plato's "washer," the god who purifies, who washes off, and releases us from sin, but he was thus transformed into him "whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" -- Devil!

Max Muller says that the serpent in Paradise is a conception which might have sprung up among the Jews, and "seems hardly to invite comparison with the much grander conceptions of the terrible power of Vritra and Ahriman in the Veda and Avesta." With the kabalists the Devil was always a myth -- God or good reversed. That modern Magus, Eliphas Levi, calls the Devil *l'ivresse astrale*. It is a blind force like electricity, he says; and, speaking allegorically, as he always did, Jesus remarked that he "beheld Satan like lightning fall from Heaven."

The clergy insist that God has sent the Devil to tempt mankind; which would be rather a singular way of showing his boundless love to humanity! If the Supreme One is really guilty of such unfatherly

treachery, he is worthy, certainly, of the adoration only of a Church capable of singing the Te Deum over a massacre of St. Bartholomew, and of blessing Mussulman swords drawn to slaughter Greek Christians!

This is at once sound logic and good sound law, for is it not a maxim of jurisprudence: "Qui facit per alium, facit per se"?

The great dissimilarity which exists between the various conceptions of the Devil is really often ludicrous. While bigots will invariably endow him with horns, tail, and every conceivable repulsive feature, even including an offensive human smell,\* Milton, Byron, Goethe, Lermontoff,\*\* and a host of French novelists have sung his praise in flowing verse and thrilling prose. Milton's Satan, and even Goethe's Mephistopheles, are certainly far more commanding figures than some of the angels, as represented in the prose of ecstatic bigots. We have

[[Footnote(s)]] -----

\* See des Mousseaux; see various other Demonographers; the different "Trials of Witches," the depositions of the latter exacted by torture, etc. In our humble opinion, the Devil must have contracted this disagreeable smell and his habits of uncleanness in company with mediaeval monks. Many of these saints boasted of having never washed themselves! "To strip one's self for the sake of vain cleanliness, is to sin in the eyes of God," says Sprenger, in the "Witches' Hammer." Hermits and monks "dreaded all cleansing as so much defilement. There was no bathing for a thousand years!" exclaims Michelet in his "Sorciere." Why such an outcry against Hindu fakirs in such a case? These, if they keep dirty, besmear themselves only after washing, for their religion commands them to wash every morning, and sometimes several times a day.

\*\* Lermontoff, the great Russian poet, author of the "Demon."

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but to compare two descriptions. Let us first award the floor to the incomparably sensational des Mousseaux. He gives us a thrilling account of an incubus, in the words of the penitent herself: "Once," she tells us, "during the space of a whole half-hour, she saw distinctly near her an individual with a black, dreadful, horrid body, and whose hands, of an enormous size, exhibited clawed fingers strangely hooked. The senses of sight, feeling, and smell were confirmed by that of hearing!!"\* And yet, for the space of several years, the damsel suffered herself to be led astray by such a hero. How far above this odoriferous gallant is the majestic figure of the Miltonic Satan! Let the reader then fancy, if he can, this superb chimera, this ideal of the rebellious angel become incarnate Pride, crawling into the skin of the most disgusting of all animals! Notwithstanding that the Christian catechism teaches us that Satan in propria persona tempted our first mother, Eve, in a real paradise, and that in the shape of a serpent, which of all animals was the most insinuating and fascinating! God orders him, as a punishment, to crawl eternally on his belly, and bite the dust. "A sentence," remarks Levi, "which resembles in nothing the traditional flames of hell." The more so, that the real zoological serpent, which was created before Adam and Eve, crawled on his belly, and bit the

dust likewise, before there was any original sin.

Apart from this, was not Ophion the Daimon, or Devil, like God called Dominus?\*\*\* The word God (deity) is derived from the Sanscrit word Deva, and Devil from the Persian daeva, which words are substantially alike. Hercules, son of Jove and Alcmena, one of the highest sun-gods and also Logos manifested, is nevertheless represented under a double nature, as all others.\*\*\*

The Agathodaemon, the beneficent daemon,\*\*\*\* the same which we find later among the Ophites under the appellation of the Logos, or divine wisdom, was represented by a serpent standing erect on a pole, in the Bacchanalian Mysteries. The hawk-headed serpent is among the oldest of the Egyptian emblems, and represents the divine mind, says Deane.\*\*\*\*\* Azazel is Moloch and Samael, says Movers,\*\*\*\*\* and we find Aaron, the brother of the great law-giver Moses, making equal sacrifices to Jehovah and Azazel.

[[Footnote(s)]] -----

\* "Les Hauts Phenomenes de la Magie," p. 379.

\*\* "Movers," p. 109.

\*\*\* Hercules is of Hindu origin.

\*\*\*\* The same as the Egyptian Kneph, and the Gnostic Ophis.

\*\*\*\*\* "Serpent Worship," p. 145.

\*\*\*\*\* "Movers," p. 397. Azazel and Samael are identical.

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[[Vol. 2, Page]] 513 THE CUP OF THE AGATHODAEMON.

"And Aaron shall cast lots upon the two goats; one lot for the Lord (Ihoh in the original) and one lot for the scape-goat" (Azazel).

In the Old Testament Jehovah exhibits all the attributes of old Saturn,\* notwithstanding his metamorphoses from Adoni into Eloi, and God of Gods, Lord of Lords.\*\*

Jesus is tempted on the mountain by the Devil, who promises to him kingdoms and glory if he will only fall down and worship him (Matthew iv. 8, 9). Buddha is tempted by the Demon Wasawartha Mara, who says to him as he is leaving his father's palace: "Be entreated to stay that you may possess the honors that are within your reach; go not, go not!" And upon the refusal of Gautama to accept his offers, gnashes his teeth with rage, and threatens him with vengeance. Like Christ, Buddha triumphs over the Devil.\*\*\*

In the Bacchic Mysteries a consecrated cup was handed around after supper, called the cup of the Agathodaemon.\*\*\*\* The Ophite rite of the same description is evidently borrowed from these Mysteries. The communion consisting of bread and wine was used in the worship of nearly every important deity.\*\*\*\*\*

In connection with the semi-Mithraic sacrament adopted by the Marcosians, another Gnostic sect, utterly kabalistic and theurgic, there is a strange story given by Epiphanius as an illustration of the cleverness of the Devil. In the celebration of their Eucharist, three large vases of the finest and clearest crystal were brought among the congregation and filled with white wine. While the ceremony was going on, in full view of everybody, this wine was instantaneously changed into a blood-red, a purple, and then into an azure-blue color. "Then the magus," says Epiphanius, "hands one of these vases to a woman in the congregation, and asks her to bless it. When it is done, the magus pours out of it into another vase of much greater capacity with the prayer: "May the grace of God, which is above all, inconceivable, inexplicable, fill thy inner man, and augment the knowledge of Him within thee, sowing the grain of mus-

[[Footnote(s)]] -----

\* Saturn is Bel-Moloch and even Hercules and Siva. Both of the latter are Harakala, or gods of the war, of the battle, or the "Lords of Hosts." Jehovah is called "a man of war" in Exodus xv. 3. "The Lord of Hosts is his name" (Isaiah li. 15), and David blesses him for teaching his "hands to war and his fingers to fight" (Psalms cxliv. 1). Saturn is also the Sun, and Movers says that Kronos Saturn was called by the Phoenicians Israel (130). Philo says the same (in Euseb., p. 44).

\*\* "Blessed be Iahoh, Alahim, Alahi, Israel" (Psalm lxii.).

\*\*\* Hardy's "Manual of Buddhism," p. 60.

\*\*\*\* Cousin: "Lect. on Mod. Phil.," vol. i., p. 404.

\*\*\*\*\* Movers, Duncker, Higgins, and others.

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tard-seed in good ground.\* Whereupon the liquor in the larger vase swells and swells until it runs over the brim."\*\*

In connection with several of the Pagan deities which are made after death, and before their resurrection to descend into Hell, it will be found useful to compare the pre-Christian with the post-Christian narratives. Orpheus made the journey,\*\*\* and Christ was the last of these subterranean travellers. In the Credo of the Apostles, which is divided in twelve sentences or articles, each particular article having been inserted by each particular apostle, according to St. Austin\*\*\*\* the sentence "He descended into hell, the third day he rose again from the dead," is assigned to Thomas; perhaps, as an atonement for his unbelief. Be it as it may, the sentence is declared a forgery, and there is no evidence "that this creed was either framed by the apostles, or indeed, that it existed as a creed in their time."\*\*\*\*\*

It is the most important addition in the Apostle's Creed, and dates since the year of Christ 600.\*\*\*\*\* It was not known in the days of Eusebius. Bishop Parsons says that it was not in the ancient creeds or rules of faith.\*\*\*\*\* Irenaeus, Origen, and Tertullian exhibit no knowledge of this sentence.\*\*\*\*\* It is

not mentioned in any of the Councils before the seventh century. Theodoret, Epiphanius, and Socrates are silent about it. It differs from the creed in St. Augustine.\*\*\*\*\* Ruffinus affirms that in his time it was neither in the Roman nor in the Oriental creeds (Exposit., in Symbol. Apost. § 10). But the problem is solved when we learn that ages ago Hermes spoke thus to Prometheus, chained on the arid rocks of the Caucasian mount:

"To such labors look thou for no termination, UNTIL SOME GOD

[[Footnote(s)]] -----

\* "Haeres," xxxiv; "Gnostics," p. 53.

\*\* Wine was first made sacred in the mysteries of Bacchus. Payne Knight believes -- erroneously we think -- that wine was taken with the view to produce a false ecstasy through intoxication. It was held sacred, however, and the Christian Eucharist is certainly an imitation of the Pagan rite. Whether Mr. Knight was right or wrong, we regret to say that a Protestant clergyman, the Rev. Joseph Blanchard, of New York, was found drunk in one of the public squares on the night of Sunday, August 5, 1877, and lodged in prison. The published report says: "The prisoner said that he had been to church and taken a little too much of the communion wine!"

\*\*\* The initiatory rite typified a descent into the underworld. Bacchus, Herakles, Orpheus, and Asklepius all descended into hell and ascended thence the third day.

\*\*\*\* King's "Hist. Apost. Creed," 8vo, p. 26.

\*\*\*\*\* Justice Bailey's "Common Prayer," 1813, p. 9.

\*\*\*\*\* "Apostle's Creed"; "Apocryphal New Testament."

\*\*\*\*\* "On the Creed," fol. 1676, p. 225.

\*\*\*\*\* Lib. 1, c. 2; "Lib. de Princ," in "Procoem. Advers. Praxeam," c. ii.

\*\*\*\*\* "De Fide et Symbol."

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[[Vol. 2, Page]] 515 "THE PRINCE OF HELL" AND "KING OF GLORY."

SHALL APPEAR AS A SUBSTITUTE IN THY PANGS, AND SHALL BE WILLING TO GO BOTH TO GLOOMY HADES AND TO THE MURKY DEPTHS AROUND TARTARUS!" (AESCHYLUS: Prometheus, 1027, ff.).

This god was Herakles, the "Only-Begotten One," and the Saviour. And it is he who was chosen as a model by the ingenious Fathers. Hercules -- called Alexicacos -- for he brought round the wicked and converted them to virtue; Soter, or Saviour, also called Neulos Eumelos -- the Good Shepherd;

Astrochiton, the star-clothed, and the Lord of Fire. "He sought not to subject nations by force but by divine wisdom and persuasion," says Lucian. "Herakles spread cultivation and a mild religion, and destroyed the doctrine of eternal punishment by dragging Kerberus (the Pagan Devil) from the nether world." And, as we see, it was Herakles again who liberated Prometheus (the Adam of the pagans), by putting an end to the torture inflicted on him for his transgressions, by descending to the Hades, and going round the Tartarus. Like Christ he appeared as a substitute for the pangs of humanity, by offering himself in a self-sacrifice on a funereal-burning pile. "His voluntary immolation," says Bart, "betokened the ethereal new birth of men. . . . Through the release of Prometheus, and the erection of altars, we behold in him the mediator between the old and new faiths. . . . He abolished human sacrifice wherever he found it practiced. He descended into the sombre realm of Pluto, as a shade . . . he ascended as a spirit to his father Zeus in Olympus."

So much was antiquity impressed by the Heraklean legend, that even the monotheistic (?) Jews of those days, not to be outdone by their contemporaries, put him to use in their manufacture of original fables. Herakles is accused in his mythobiography of an attempted theft of the Delphian oracle. In Sepher Toldos Jeschu, the Rabbins accuse Jesus of stealing from their Sanctuary the Incommunicable Name! Therefore it is but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the Descent into Hell. For extraordinary daring of mendacity, and unblushing plagiarism, the Gospel of Nicodemus, only now proclaimed apocryphal, surpasses anything we have read. Let the reader judge. At the beginning of chapter xvi., Satan and the "Prince of Hell" are described as peacefully conversing together. All of a sudden, both are startled by "a voice as of thunder" and the rushing of winds, which bids them to lift up their gates for "the King of Glory shall come in." Whereupon the Prince of Hell hearing this "begins quarrelling with Satan for minding his duty so poorly, as not to have taken the necessary precautions against such a visit." The quarrel ends with the prince casting Satan "forth from his hell," ordering, at the same time, his

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impious officers "to shut the brass gates of cruelty, make them fast with iron bars, and fight courageously lest we be taken captives."

But "when all the company of the saints . . . (in Hell?) heard this, they spoke with a loud voice of anger to the Prince of Darkness, 'Open thy gates, that the King of Glory may come in,' " thereby proving that, the prince needed spokesmen.

"And the divine (?) prophet David cried out, saying: 'Did not I, when on earth, truly prophesy?' " After this, another prophet, namely holy Isaiah spake in like manner, "Did not I rightly prophesy?" etc. Then the company of the saints and prophets, after boasting for the length of a chapter, and comparing notes of their prophecies, begin a riot, which makes the Prince of Hell remark that, "the dead never durst before behave themselves so insolently towards us" (the devils, xviii. 6); feigning the while to be ignorant who it was claiming admission. He then innocently asks again: "But who is the King of Glory?" Then David tells him that he knows the voice well, and understands its words, "because," he adds, "I spake them by his Spirit." Perceiving finally that the Prince of Hell would not open the "brass doors of iniquity," notwithstanding the king-psalmist's voucher for the visitor, he, David, concludes to treat the enemy "as a Philistine, and begins shouting: 'And now, thou filthy and stinking prince of hell, open thy

gates. . . I tell thee that the King of Glory comes . . . let him enter in.' "

While he was yet quarrelling the "mighty Lord appeared in the form of a man" (?) upon which "impious Death and her cruel officers are seized with fear." Then they tremblingly begin to address Christ with various flatteries and compliments in the shape of questions, each of which is an article of creed. For instance: "And who art thou, so powerful and so great who dost release the captives that were held in chains by original sin?" asks one devil. "Perhaps, thou art that Jesus," submissively says another, "of whom Satan just now spoke, that by the death of the Cross thou wert about to receive the power over death?" etc. Instead of answering, the King of Glory "tramples upon Death, seizes the Prince of Hell, and deprives him of his power."

Then begins a turmoil in Hell which has been graphically described by Homer, Hesiod, and their interpreter Preller, in his account of the Astronomical Hercules Invictus, and his festivals at Tyre, Tarsus, and Sardis. Having been initiated in the Attic Eleusinia, the Pagan god descends into Hades and "when he entered the nether world he spread such terror among the dead that all of them fled!"\* The same words

[[Footnote(s)]] -----

\* "Preller": ii., p. 154.

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[[Vol. 2, Page]] 517 SATAN'S WATERLOO!

are repeated in Nicodemus. Follows a scene of confusion, horror, and lamenting. Perceiving that the battle is lost, the Prince of Hell turns tail and prudently chooses to side with the strongest. He against whom, according to Jude and Peter, even the Archangel Michael "durst not bring a railing accusation before the Lord," is now shamefully treated by his ex-ally and friend, the "Prince of Hell." Poor Satan is abused and reviled for all his crimes both by devils and saints; while the Prince is openly rewarded for his treachery. Addressing him, the King of Glory says thus: "Beelzebub, the Prince of Hell, Satan the Prince shall now be subject to thy dominion forever, in the room of Adam and his righteous sons, who are mine . . . Come to me, all ye my saints, who were created in my image, who were condemned by the tree of the forbidden fruit, and by the Devil and death. Live now by the wood of my cross; the Devil, the prince of this world is overcome (?) and Death is conquered." Then the Lord takes hold of Adam by his right hand, of David by the left, and "ascends from Hell, followed by all the saints," Enoch and Elias, and by the "holy thief."\*

The pious author, perhaps through an oversight, omits to complete the cavalcade, by bringing up the rear with the penitent dragon of Simon Stylites and the converted wolf of St. Francis, wagging their tails and shedding tears of joy!

In the Codex of the Nazarenes it is Tobo who is "the liberator of the soul of Adam," to bear it from Orcus (Hades) to the place of LIFE. Tobo is Tob-Adonijah, one of the twelve disciples (Levites) sent by Jehosaphat to preach to the cities of Judah the Book of the Law (2 Chron. xvii.). In the kabalistic books these were "wise men," Magi. They drew down the rays of the sun to enlighten the sheol (Hades) Orcus, and thus show the way out of the Tenebrae, the darkness of ignorance, to the soul of Adam, which represents collectively all the "souls of mankind." Adam (Athamas) is Tamuz or Adonis, and Adonis is

the sun Helios. In the Book of the Dead (vi. 231) Osiris is made to say: "I shine like the sun in the star-house at the feast of the sun." Christ is called the "Sun of Righteousness," "Helios of Justice" (Euseb.: Demons. Ev., v. 29), simply a revamping of the old heathen allegories; nevertheless, to have made it serve for such a use is no less blasphemous on the part of men who pretended to be describing a true episode of the earth-pilgrimage of their God!

"Herakles, who has gone out from the chambers of earth,  
Leaving the nether house of Plouton!"\*\*

[[Footnote(s)]] -----

\* Nicodemus: "Apocryphal Gospel," translated from the Gospel published by Grynaeus, "Orthodoxographa," vol. i., tom. ii., p. 643.

\*\* Euripides: "Herakles," 807.

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"At THEE the Stygian lakes trembled; Thee the janitor of Orcus  
Feared. . . . Thee not even Typhon frightened. . . .  
Hail true SON of JOVE, GLORY added to the gods!"\*

More than four centuries before the birth of Jesus, Aristophanes had written his immortal parody on the Descent into Hell, by Herakles.\*\* The chorus of the "blessed ones," the initiated, the Elysian Fields, the arrival of Bacchus (who is Iacchos -- Iaho -- and Sabaoth) with Herakles, their reception with lighted torches, emblems of new life and RESURRECTION from darkness, death unto light, eternal LIFE; nothing that is found in the Gospel of Nicodemus is wanting in this poem:\*\*\*

"Wake, burning torches . . . for thou comest  
Shaking them in thy hand, Iacche,  
Phosphoric star of the nightly rite!"\*\*\*\*

But the Christians accept these post-mortem adventures of their god, concocted from those of his Pagan predecessors, and derided by Aristophanes four centuries before our era, literally! The absurdities of Nicodemus were read in the churches, as well as those of the Shepherd of Hermas. Irenaeus quotes the latter under the name of Scripture, a divinely-inspired "revelation"; Jerome and Eusebius both insist upon its being publicly read in the churches; and Athanasius observes that the Fathers "appointed it to be read in confirmation of faith and piety." But then comes the reverse of this bright medal, to show once more how stable and trustworthy were the opinions of the strongest pillars of an infallible Church. Jerome, who applauds the book in his catalogue of ecclesiastical writers, in his later comments terms it "apocryphal and foolish"! Tertullian, who could not find praise enough for the Shepherd of Hermas when a Catholic, "began abusing it when a Montanist."\*\*\*\*\*

Chapter xiii. begins with the narrative given by the two resuscitated ghosts of Charinus and Lenthius, the sons of that Simeon who, in the Gospel according to Luke (ii. 25-32), takes the infant Jesus in his arms and blesses God, saying: "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation"\*\*\*\*\* These two ghosts

[[Footnote(s)]] -----

\* "Aeneid," viii., 274, ff.

\*\* "Frogs"; see fragments given in "Sod, the Mystery of Adonis."

\*\*\* See pages 180-187, 327.

\*\*\*\* Aristophanes: "Frogs."

\*\*\*\*\* See Preface to "Hermas" in the Apocryphal New Testament.

\*\*\*\*\* In the "Life of Buddha," of Bkah Hgyur (Thibetan text), we find the original of the episode given in the Gospel according to Luke. An old and holy ascetic, Rishi Asita, comes from afar to see the infant Buddha, instructed as he is of his birth and mission by supernatural visions. Having worshipped the little Gautama, the old saint bursts into

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[[Vol. 2, Page]] 519 WHAT TWO GHOSTS WITNESSED IN HELL.

have arisen from their cold tombs on purpose to declare "the mysteries" which they saw after death in hell. They are enabled to do so only at the importunate prayer of Annas and Caiaphas, Nicodemus (the author), Joseph (of Arimathaea), and Gamaliel, who beseech them to reveal to them the great secrets. Annas and Caiaphas, however, who bring the ghosts to the synagogue at Jerusalem, take the precaution to make the two resuscitated men, who had been dead and buried for years, to swear on the Book of the Law "by God Adonai, and the God of Israel," to tell them only the truth. Therefore, after making the sign of the cross on their tongues,\* they ask for some paper to write their confessions (xii. 21-25). They state how, when "in the depth of hell, in the blackness of darkness," they suddenly saw "a substantial, purple-colored light illuminating the place." Adam, with the patriarchs and prophets, began thereupon to rejoice, and Isaiah also immediately boasted that he had predicted all that. While this was going on, Simeon, their father, arrived, declaring that "the infant he took in his arms in the temple was now coming to liberate them."

After Simeon had delivered his message to the distinguished company in hell, "there came forth one like a little hermit (?), who proved to be John the Baptist." The idea is suggestive and shows that even the "Precursor" and "the Prophet of the Most High," had not been exempted from drying up in hell to the most diminutive proportions, and that to the extent of affecting his brains and memory. Forgetting that (Matthew xi.) he had manifested the most evident doubts as to the Messiahship of Jesus, the Baptist also claims his right to be recognized as a prophet. "And I, John," he says, "when I saw Jesus coming to me, being moved by the Holy Ghost, I said: 'Behold the Lamb of God,

[[Footnote(s)]] -----

tears, and upon being questioned upon the cause of his grief, answers: "After becoming Buddha, he will

help hundreds of thousands of millions of creatures to pass to the other shore of the ocean of life, and will lead them on forever to immortality. And I -- I shall not behold this pearl of Buddhas! Cured of my illness, I shall not be freed by him from human passion! Great King! I am too old -- that is why I weep, and why, in my sadness, I heave long sighs!"

It does not prevent the holy man, however, from delivering prophecies about the young Buddha, which, with a very slight difference, are of the same substance as those of Simeon about Jesus. While the latter calls the young Jesus "a light for the revelation of the Gentiles and the glory of the people of Israel," the Buddhist prophet promises that the young prince will find himself clothed with the perfect and complete enlightenment or "light" of Buddha, and will turn the wheel of law as no one ever did before him. "Rgya Tcher Rol Pa"; translated from the Thibetan text and revised on the original Sanscrit, Lalitavistara, by P. E. Foncaux. 1847. Vol. ii., pp. 106, 107.

\* The sign of the cross -- only a few days after the resurrection, and before the cross was ever thought of as a symbol!

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who takes away the sins of the world' . . . And I baptized him . . . and I saw the Holy Ghost descending upon him, and saying, 'This is my Beloved Son,' etc." And to think, that his descendants and followers, like the Mandaeans of Basra, utterly reject these words!

Then Adam, who acts as though his own veracity might be questioned in this "impious company," calls his son Seth, and desires him to declare to his sons, the patriarchs and prophets, what the Archangel Michael had told him at the gate of Paradise, when he, Adam, sent Seth "to entreat God that he would anoint" his head when Adam was sick (xiv. 2). And Seth tells them that when he was praying at the gates of Paradise, Michael advised him not to entreat God for "the oil of the tree of mercy wherewith to anoint father Adam for his headache; because thou canst not by any means obtain it till the LAST DAY and times, namely till 5,500 years be past."

This little bit of private gossip between Michael and Seth was evidently introduced in the interests of Patristic Chronology; and for the purpose of connecting Messiahship still closer with Jesus, on the authority of a recognized and divinely-inspired Gospel. The Fathers of the early centuries committed an inextricable mistake in destroying fragile images and mortal Pagans, in preference to the monuments of Egyptian antiquity. These have become the more precious to archaeology and modern science since it is found they prove that King Menes and his architects flourished between four and five thousand years before "Father Adam" and the universe, according to the biblical chronology, were created "out of nothing."\*

"While all the saints were rejoicing, behold Satan, the prince and captain of death," says to the Prince of Hell: "Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God, and yet was a man afraid of death, and said: 'My soul is sorrowful even to death' " (xv. 1, 2).

There is a tradition among the Greek ecclesiastical writers that the "Haeretics" (perhaps Celsus) had sorely twitted the Christians on this delicate point. They held that if Jesus were not a simple mortal, who was often forsaken by the Spirit of Christos, he could not have complained in such expressions as are attributed to him; neither would he have cried out with a loud voice: "My god, My god! why hast thou

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[[Footnote(s)]] -----

\* Payne Knight shows that "from the time of the first King Menes, under whom all the country below Lake Moeris was a bog (Herod., ii., 4), to that of the Persian invasion, when it was the garden of the world" -- between 11,000 and 12,000 years must have elapsed. (See "Ancient Art and Mythology"; cli., R. Payne Knight, p. 108. Edit. by A. Wilder.)

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[[Vol. 2, Page]] 521 DEBATE BETWEEN SATAN AND "THE PRINCE OF HELL."

saken me?" This objection is very cleverly answered in the Gospel of Nicodemus, and it is the "Prince of Hell" who settles the difficulty.

He begins by arguing with Satan like a true metaphysician. "Who is that so powerful prince," he sneeringly inquires, "who is he so powerful, and yet a man who is afraid of death? . . . I affirm to thee that when, therefore, he said he was afraid of death, he designed to ensnare thee, and unhappy it will be to thee for everlasting ages!"

It is quite refreshing to see how closely the author of this Gospel sticks to his New Testament text, and especially to the fourth evangelist. How cleverly he prepares the way for seemingly "innocent" questions and answers, corroborating the most dubious passages of the four gospels, passages more questioned and cross-examined in those days of subtle sophistry of the learned Gnostics than they are now; a weighty reason why the Fathers should have been even more anxious to burn the documents of their antagonists than to destroy their heresy. The following is a good instance. The dialogue is still proceeding between Satan and the metaphysical half-converted Prince of the under world.

"Who, then, is that Jesus of Nazareth," naively inquires the prince, "that by his word hath taken away the dead from me, without prayers to God?" (xv. 16).

"Perhaps," replies Satan, with the innocence of a Jesuit, "it is the same who took away from me LAZARUS, after he had been four days dead, and did both stink and was rotten? . . . It is the very same person, Jesus of Nazareth. . . . I adjure thee, by the powers which belong to thee and me, that thou bring him not to me!" exclaims the prince. "For when I heard of the power of his word, I trembled for fear, and all my impious company were disturbed. And we were not able to detain Lazarus, but he gave himself a shake, and with all the signs of malice, he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him alive." "Yes," thoughtfully adds the Prince of Hell, "I know now that he is Almighty God, who is mighty in his dominion, and mighty in his human nature, who is the Saviour of mankind. Bring not therefore this person hither, for he will set at liberty all those I held in prison under unbelief, and . . . will conduct them to everlasting life" (xv. 20).

Here ends the post-mortem evidence of the two ghosts. Charinus (ghost No. 1) gives what he wrote to Annas, Caiaphas, and Gamaliel, and Lenthius (ghost No. 2) his to Joseph and Nicodemus, having done which, both change into "exceedingly white forms and were seen no more."

To show furthermore that the "ghosts" had been all the time under the strictest "test conditions," as the modern spiritualists would express it, the author of the Gospel adds: "But what they had wrote was found

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perfectly to agree, the one not containing one letter more or less than the other."

This news spread in all the synagogues, the Gospel goes on to state, that Pilate went to the temple as advised by Nicodemus, and assembled the Jews together. At this historical interview, Caiaphas and Annas are made to declare that their Scriptures testify "that He (Jesus) is the Son of God and the Lord and King of Israel" (!) and close the confession with the following memorable words:

"And so it appears that Jesus, whom we crucified, is Jesus Christ, the Son of God, and true and Almighty God. Amen." (!)

Notwithstanding such a crushing confession for themselves, and the recognition of Jesus as the Almighty God himself, the "Lord God of Israel," neither the high priest, nor his father-in-law, nor any of the elders, nor Pilate, who wrote those accounts, nor any of the Jews of Jerusalem, who were at all prominent, became Christians.

Comments are unnecessary. This Gospel closes with the words: "In the name of the Holy Trinity [of which Nicodemus could know nothing yet] thus ends the Acts of our Saviour Jesus Christ, which the emperor Theodosius the Great found at Jerusalem, in the hall of Pontius Pilate among the public records"; and which history purports to have been written in Hebrew by Nicodemus, "the things being acted in the nineteenth year of Tiberius Caesar, emperor of the Romans, and in the seventeenth year of the government of Herod, the son of Herod, king of Galilee, on the eighth before the calends of April, etc., etc." It is the most barefaced imposture that was perpetrated after the era of pious forgeries opened with the first bishop of Rome, whoever he may have been. The clumsy forger seems to have neither known nor heard that the dogma of the Trinity was not propounded until 325 years later than this pretended date. Neither the Old nor the New Testament contains the word Trinity, nor anything that affords the slightest pretext for this doctrine (see page 177 of this volume, "Christ's descent into Hell"). No explanation can palliate the putting forth of this spurious gospel as a divine revelation, for it was known from the first as a premeditated imposture. If the gospel itself has been declared apocryphal, nevertheless every one of the dogmas contained in it was and is still enforced upon the Christian world. And even the fact that itself is now repudiated, is no merit, for the Church was shamed and forced into it. And so we are perfectly warranted in repeating the amended Credo of Robert Taylor, which is substantially that of the Christians.

I believe in Zeus, the Father Almighty,  
And in his son, Iasios Christ our Lord,  
Who was conceived of the Holy Ghost,

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[[Vol. 2, Page]] 523 ROBERT TAYLOR'S CREDO.

Born of the Virgin Elektra,  
Smitten with a thunderbolt,  
Dead and buried,  
He descended into Hell,  
Rose again and ascended up on high,

And will return to judge the living and the dead.

I believe in the Holy Nous,

In the Holy circle of Great Gods,

In the Community of Divinities,

In the expiation of sins,

The immortality of the Soul

And the Life Everlasting.

The Israelites have been proved to have worshipped Baal, the Syrian Bacchus, offered incense to the Sabazian or AEsculapian serpent, and performed the Dionysian Mysteries. And how could it be otherwise if Typhon was called Typhon Set,\* and Seth, the son of Adam, is identical with Satan or Satan; and Seth was worshipped by the Hittites? Less than two centuries B.C., we find the Jews either reverencing or simply worshipping the "golden head of an ass" in their temple; according to Apion, Antiochus Epiphanes carried it off with him. And Zacharias is struck dumb by the apparition of the deity under the shape of an ass in the temple! \*\*

[[Footnote(s)]] -----

\* Seth or Sutech, "Rawlinson's History of Herodotus," book ii., appendix. viii., 23.

\*\* The fact is vouchsafed for by Epiphanius. See Hone: "Apocryphal New Testament"; "The Gospel of the Birth of Mary."

In his able article "Bacchus, the Prophet-God," Professor A. Wilder remarks that "Tacitus was misled into thinking that the Jews worshipped an ass, the symbol of Typhon or Seth, the Hyk-sos God. The Egyptian name of the ass was co, the phonetic of Iao"; and hence, probably, he adds, "a symbol from that mere circumstance." We can hardly agree with this learned archaeologist, for the idea that the Jews revered, for some mysterious reason, Typhon under his symbolical representation rests on more proof than one. And for one we find a passage in the "Gospel of Mary," is cited from Epiphanius, which corroborates the fact. It relates to the death of "Zacharias, the father of John the Baptist, murdered by Herod," says the Protevangelion. Epiphanius writes that the cause of the death of Zacharias was that upon seeing a vision in the temple he, through surprise, was willing to disclose it, but his mouth was stopped. That which he saw was at the time of his offering incense, and it was a man **STANDING IN THE FORM OF AN ASS**. When he was gone out, and had a mind to speak thus to the people, Woe unto you, whom do ye worship? he who had appeared unto him in the temple took away the use of his speech. Afterward when he recovered it, and was able to speak, he declared this to the Jews, and they slew him. They (the Gnostics) add in this book, that on this very account the high priest was commanded by the law-giver (Moses) to carry little bells, that whensoever he went into the temple to sacrifice, he whom they worshipped, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure" (Epiph.).

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El, the Sun-God of the Syrians, the Egyptians, and the Semites, is declared by Pleyte to be no other than

Set or Seth, and El is the primeval Saturn -- Israel.\* Siva is an Aethiopian God, the same as the Chaldean Baal -- Bel; thus he is also Saturn. Saturn, El, Seth and Kiyun, or the biblical Chiun of Amos, are all one and the same deity, and may be all regarded in their worst aspect as Typhon the Destroyer. When the religious Pantheon assumed a more definite expression, Typhon was separated from his androgyne -- the good deity, and fell into degradation as a brutal unintellectual power. Such reactions in the religious feelings of a nation were not unfrequent. The Jews had worshipped Baal or Moloch, the Sun-God Hercules,\*\* in their early days -- if they had any days at all earlier than the Persians or Maccabees -- and then made their prophets denounce them. On the other hand, the characteristics of the Mosaic Jehovah exhibit more of the moral disposition of Siva than of a benevolent, "long-suffering" God. Besides, to be identified with Siva is no small compliment, for the latter is God of wisdom. Wilkinson depicts him as the most intellectual of the Hindu gods. He is three-eyed, and, like Jehovah, terrible in his resistless revenge and wrath. And, although the Destroyer, "yet he is the re-creator of all things in perfect wisdom."\*\*\* He is the type of St. Augustine's God who "prepares hell for pryers into his mysteries," and insists on trying human reason as well as common sense by forcing mankind to view with equal reverence his good and evil acts. Notwithstanding the numerous proofs that the Israelites worshipped a variety of gods, and even offered human sacrifices until a far later period than their Pagan neighbors, they have contrived to blind posterity in regard to truth. They sacrificed human life as late as 169 B.C.,\*\*\*\* and the Bible contains a number of such records. At a time when the Pagans had long abandoned the abominable practice, and had replaced the sacrificial man by the animal,\*\*\*\*\* Jephthah is represented sacrificing his own daughter to the "Lord" for a burnt-offering. The denunciations of their own prophets are the best proofs against them. Their worship in high places is the same as that of the "idolaters." Their prophetesses are counterparts of the Pythiae and Bacchantes. Pausanias speaks of women-colleges which superintend the worship of

[[Footnote(s)]] -----

\* "Phallism in Ancient Religions," by Staniland Wake and Westropp, p. 74.

\*\* Hercules is also a god-fighter as well as Jacob-Israel.

\*\*\* "Phallism in Ancient Religions," p. 75.

\*\*\*\* Antiochus Epiphanius found in 169 B.C. in the Jewish temple, a man kept there to be sacrificed. Apion: "Joseph. contra Apion," ii., 8.

\*\*\*\*\* The ox of Dionysus was sacrificed at the Bacchic Mysteries. See "Anthon," p. 365.

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[[Vol. 2, Page]] 525 HUMAN SACRIFICES AMONG THE JEWS.

Bacchus, and of the sixteen matrons of Elis.\* The Bible says that "Deborah, a prophetess . . . judged Israel at that time";\*\* and speaks of Huldah, another prophetess, who "dwelt in Jerusalem, in the

college";\*\*\* and 2 Samuel mentions "wise women" several times,\*\*\*\* notwithstanding the injunction of Moses not to use either divination or augury. As to the final and conclusive identification of the "Lord God" of Israel with Moloch, we find a very suspicious evidence of the case in the last chapter of Leviticus, concerning things devoted not to be redeemed. . . . A man shall devote unto the Lord of all that he hath, both of man and beast. . . . None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death . . . for it is most holy unto the Lord."\*\*\*\*\*

The duality, if not the plurality of the gods of Israel may be inferred from the very fact of such bitter denunciations. Their prophets never approved of sacrificial worship. Samuel denied that the Lord had any delight in burnt-offerings and sacrifices (1 Samuel, xv. 22). Jeremiah asserted, unequivocally, that the Lord, Yava Sabaoth Elohe Israel, never commanded anything of the sort, but contrariwise (vii. 21-24).

But these prophets who opposed themselves to human sacrifices were all nazars and initiates. These prophets led a party in the nation against the priests, as later the Gnostics contended against the Christian Fathers. Hence, when the monarchy was divided, we find the priests at Jerusalem and the prophets in the country of Israel. Even Ahab and his sons, who introduced the Tyrian worship of Baal-Hercules and the Syrian goddess into Israel, were aided and encouraged by Elijah and Elisha. Few prophets appeared in Judea till Isaiah, after the northern monarchy had been overthrown. Elisha anointed Jehu on purpose that he should destroy the royal families of both countries, and so unite the people into one civil polity. For the Temple of Solomon, desecrated by the priests, no Hebrew prophet or initiate cared a straw. Elijah never went to it, nor Elisha, Jonah, Nahum, Amos, or any other Israelite. While the initiates were holding to the "secret doctrine" of Moses, the people, led by their priests, were steeped in idolatry exactly the same as that of the Pagans. It is the popular views and interpretations of Jehovah that the Christians have adopted.

The question is likely to be asked: "In the view of so much evidence to show that Christian theology is only a pot-pourri of Pagan mythologies, how can it be connected with the religion of Moses?" The early Christians, Paul and his disciples, the Gnostics and their successors generally, regarded Christianity and Judaism as essentially distinct. The

[[Footnote(s)]] -----

\* "Paus.," 5, 16.

\*\* Judges iv. 4.

\*\*\* 2 Kings, xxii. 14.

\*\*\*\* xiv. 2; xx. 16, 17.

\*\*\*\*\* xxvii. 28, 29.

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latter, in their view, was an antagonistic system, and from a lower origin. "Ye received the law," said Stephen, "from the ministration of angels," or aeons, and not from the Most High Himself. The Gnostics, as we have seen, taught that Jehovah, the Deity of the Jews, was Ilda-Baoth, the son of the ancient Bohu, or Chaos, the adversary of Divine Wisdom.

The question may be more than easily answered. The law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity. The Pentateuch itself, we are able to show, was written and revised upon this "new departure," at a period subsequent to the colonization of Judea under the authority of the kings of Persia. The Christian Fathers, in their eagerness to make their new system dovetail with Judaism, and so avoid Paganism, unconsciously shunned Scylla only to be caught in the whirlpool of Charybdis. Under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism. But we should not regard the Israelites with less favor for having had a Moloch and being like the natives. Nor should we compel the Jews to do penance for their fathers. They had their prophets and their law, and were satisfied with them. How faithfully and nobly they have stood by their ancestral faith under the most diabolical persecutions, the present remains of a once-glorious people bear witness. The Christian world has been in a state of convulsion from the first to the present century; it has been cleft into thousands of sects; but the Jews remain substantially united. Even their differences of opinion do not destroy their unity. The Christian virtues inculcated by Jesus in the sermon on the mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs seem almost the only ones that inculcate and practice them. Meanwhile the vices which coarse-mouthed slanderers have attributed to Paganism, are current everywhere among Christian Fathers and Christian Churches.

The boasted wide gap between Christianity and Judaism, that is claimed on the authority of Paul, exists but in the imagination of the pious. We are nought but the inheritors of the intolerant Israelites of ancient days; not the Hebrews of the time of Herod and the Roman dominion, who, with all their faults, kept strictly orthodox and monotheistic, but the Jews who, under the name of Jehovah-Nissi, worshipped Bacchus-Osiris, Dio-Nysos, the multiform Jove of Nyssa, the Sinai of Moses. The kabalistic demons -- allegories of the profoundest meaning -- were adopted as objective entities, and a Satanic hierarchy carefully drawn by the orthodox demonologists.

The Rosicrucian motto, "Igne natura renovatur integra," which the alchemists interpret as nature renovated by fire, or matter by spirit, is

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 [[Vol. 2, Page]] 527 REAL MEANING OF THE LETTERS I. H. S.

made to be accepted to this day as Iesus Nazarenus rex Iudaeorum. The mocking satire of Pilate is accepted literally, and the Jews made to unwittingly confess thereby the royalty of Christ; whereas, if the inscription is not a forgery of the Constantinian period, it yet is the action of Pilate, against which the Jews were first to violently protest. I. H. S. is interpreted Iesus Hominum Salvator, and In hoc signo, whereas [[IHS]] is one of the most ancient names of Bacchus. And more than ever do we begin to find out, by the bright light of comparative theology, that the great object of Jesus, the initiate of the inner sanctuary, was to open the eyes of the fanatical multitude to the difference between the highest Divinity -- the mysterious and never-mentioned IAO of the ancient Chaldean and later Neo-platonic initiates -- and the Hebrew Yahuh, or Yaho (Jehovah). The modern Rosicrucians, so violently denounced by the

Catholics, now find brought against them, as the most important charge, the fact that they accuse Christ of having destroyed the worship of Jehovah. Would to Heaven he could have been allowed the time to do so, for the world would not have found itself still bewildered, after nineteen centuries of mutual massacres, among 300 quarrelling sects, and with a personal Devil reigning over a terrorized Christendom!

True to the exclamation of David, paraphrased in King James' Version as "all the gods of the nations are idols," i.e., devils, Bacchus or the "first-born" or the Orphic theogony, the Monogenes, or "only-begotten" of Father Zeus and Kore, was transformed, with the rest of the ancient myths, into a devil. By such a degradation, the Fathers, whose pious zeal could only be surpassed by their ignorance, have unwittingly furnished evidence against themselves. They have, with their own hands, paved the way for many a future solution, and greatly helped modern students of the science of religions.

It was in the Bacchus-myth that lay concealed for long and dreary centuries both the future vindication of the reviled "gods of the nations," and the last clew to the enigma of Jehovah. The strange duality of Divine and mortal characteristics, so conspicuous in the Sinaitic Deity, begins to yield its mystery before the untiring inquiry of the age. One of the latest contributions we find in a short but highly-important paper in the Evolution, a periodical of New York, the closing paragraph of which throws a flood of light on Bacchus, the Jove of Nysa, who was worshipped by the Israelites as Jehovah of Sinai.

"Such was the Jove of Nysa to his worshippers," concludes the author. "He represented to them alike the world of nature and the world of thought. He was the 'Sun of righteousness, with healing on his wings,' and he not only brought joy to mortals, but opened to them hope beyond mortality of immortal life. Born of a human mother, he raised her from

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the world of death to the supernal air, to be revered and worshipped. At once lord of all worlds, he was in them all alike the Saviour.

"Such was Bacchus, the prophet-god. A change of cultus, decreed by the Murderer-Imperial, the Emperor Theodosius, at the instance of Ghostly-Father Ambrosius, of Milan, has changed his title to Father of Lies. His worship, before universal, was denominated Pagan or local, and his rites stigmatized as witchcraft. His orgies received the name of Witches' Sabbath, and his favorite symbolical form with the bovine foot became the modern representative of the Devil with the cloven hoof. The master of the house having been called Beelzebub, they of his household were alike denounced as having commerce with the powers of darkness. Crusades were undertaken; whole peoples massacred. Knowledge and the higher learning were denounced as magic and sorcery. Ignorance became the mother of devotion -- such as was then cherished. Galileo languished long years in prison for teaching that the sun was in the centre of the solar universe. Bruno was burned alive at Rome in 1600 for reviving the ancient philosophy; yet, queerly enough, the Liberalia have become a festival of the Church,\* Bacchus is a saint in the calendar four times repeated, and at many a shrine he may be seen reposing in the arms of his deified mother. The names are changed; the ideas remain as before."\*\*

And now that we have shown that we must indeed "bid an eternal farewell to all the rebellious angels," we naturally pass to an examination of the God Jesus, who was manufactured out of the man Jesus to redeem us from these very mythical devils, as Father Ventura shows us. This labor will of course

necessitate once more a comparative inquiry into the history of Gautama-Buddha, his doctrines and his "miracles," and those of Jesus and the predecessor of both -- Christna.

[[Footnote(s)]] -----

\* The festival denominated Liberalia occurred on the seventeenth of March, now St. Patrick's Day. Thus Bacchus was also the patron saint of the Irish.

\*\* Prof. A. Wilder: "Bacchus, the Prophet-God," in the June number (1877) of the "Evolution, a Review of Politics, Religion, Science, Literature, and Art."

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## CHAPTER XI.

"Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened. . . .

"Better than Sovereignty over the earth, better than going to heaven, better than lordship over all the worlds is the reward of the first step in holiness." -- Dhammapada, verses 178-183.

"Creator, where are these tribunals, where do these courts proceed, where do these courts assemble, where do the tribunals meet to which the man of the embodied world gives an account for his soul?" -- Persian Vendidad, xix. 89.

"Hail to thee O Man, who art come from the transitory place to the imperishable!" -- Vendidad, farg. vii., 136.

"To the true believer, truth, wherever it appears, is welcome, nor will any doctrine seem the less true or the less precious, because it was seen not only by Moses or Christ, but likewise by Buddha or Lao-tse." -- MAX MULLER.

UNLUCKILY for those who would have been glad to render justice to the ancient and modern religious philosophies of the Orient, a fair opportunity has hardly ever been given to them. Of late there has been a touching accord between philologists holding high official positions, and missionaries from heathen lands. Prudence before truth when the latter endangers our sinecures! Besides, how easy to compromise with conscience. A State religion is a prop of government; all State religions are "exploded humbugs"; therefore, since one is as good, or rather as bad, as another, the State religion may as well be supported. Such is the diplomacy of official science.

Grote in his History of Greece, assimilates the Pythagoreans to the Jesuits, and sees in their Brotherhood but an ably-disguised object to acquire political ascendancy. On the loose testimony of Herakleitus and some other writers, who accused Pythagoras of craft, and described him as a man "of extensive research . . . but artful for mischief and destitute of sound judgment," some historical biographers hastened to present him to posterity in such a character.

How then if they must accept the Pythagoras painted by the satirical Timon: "a juggler of solemn speech engaged in fishing for men," can they avoid judging of Jesus from the sketch that Celsus has embalmed in his satire? Historical impartiality has nought to do with creeds and personal beliefs, and exacts as much of posterity for one as for the other. The life and doings of Jesus are far less attested than

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those of Pythagoras, if, indeed, we can say that they are attested at all by any historical proof. For assuredly no one will gainsay that as a real personage Celsus has the advantage as regards the credibility of his testimony over Matthew, or Mark, or Luke, or John, who never wrote a line of the Gospels attributed to them respectively. Withal Celsus is at least as good a witness as Herakleitus. He was known as a scholar and a Neo-platonist to some of the Fathers; whereas the very existence of the four Apostles must be taken on blind faith. If Timon regarded the sublime Samian as "a juggler," so did Celsus hold Jesus, or rather those who made all the pretenses for him. In his famous work, addressing the Nazarene, he says: "Let us grant that the wonders were performed by you . . . but are they not common with those who have been taught by the Egyptians to perform in the middle of the forum for a few oboli." And we know, on the authority of the Gospel according to Matthew, that the Galilean prophet was also a man of solemn speech, and that he called himself and offered to make his disciples "fishers of men."

Let it not be imagined that we bring this reproach to any who revere Jesus as God. Whatever the faith, if the worshipper be but sincere, it should be respected in his presence. If we do not accept Jesus as God, we revere him as a man. Such a feeling honors him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe, nor is Christianity likely to progress any better in the future. No, we aim but at strict justice, leaving all personality aside. We question those who, adoring neither Jesus, Pythagoras, nor Apollonius, yet recite the idle gossip of their contemporaries; those who in their books either maintain a prudent silence, or speak of "our Saviour" and "our Lord," as though they believed any more in the made-up theological Christ, than in the fabulous Fo of China.

There were no Atheists in those days of old; no disbelievers or materialists, in the modern sense of the word, as there were no bigoted detractors. He who judges the ancient philosophies by their external phraseology, and quotes from ancient writings sentences seemingly atheistical, is unfit to be trusted as a critic, for he is unable to penetrate into the inner sense of their metaphysics. The views of Pyrrho, whose rationalism has become proverbial, can be interpreted only by the light of the oldest Hindu philosophy. From Manu down to the latest Swabhavika, its leading metaphysical feature ever was to proclaim the reality and supremacy of spirit, with a vehemence proportionate to the denial of the objective existence of our material world -- passing phantom of

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[[Vol. 2, Page]] 531 COMPARATIVE THEOLOGY A TWO-EDGED WEAPON.

temporary forms and beings. The numerous schools begotten by Kapila, reflect his philosophy no clearer than the doctrines left as a legacy to thinkers by Timon, Pyrrho's "Prophet," as Sextus Empiricus calls him. His views on the divine repose of the soul, his proud indifference to the opinion of his fellow men, his contempt for sophistry, reflect in an equal degree stray beams of the self-contemplation of the Gymnosophists and of the Buddhist Vaibhashika. Notwithstanding that he and his followers are termed, from their state of constant suspense, "skeptics," "doubters," inquirers, and ephectics, only because they

postponed their final judgment on dilemmas, with which our modern philosophers prefer dealing, Alexander-like, by cutting the Gordian knot, and then declaring the dilemma a superstition, such men as Pyrrho cannot be pronounced atheists. No more can Kapila, or Giordano Bruno, or again Spinoza, who were also treated as atheists; nor yet, the great Hindu poet, philosopher, and dialectician, Veda-Vyasa, whose principle that all is illusion -- save the Great Unknown and His direct essence -- Pyrrho has adopted in full.

These philosophical beliefs extended like a net-work over the whole pre-Christian world; and, surviving persecution and misrepresentations, form the corner-stone of every now existing religion outside Christianity.

Comparative theology is a two-edged weapon, and has so proved itself. But the Christian advocates, unabashed by evidence, force comparison in the serenest way; Christian legends and dogmas, they say, do somewhat resemble the heathen, it is true; but see, while the one teaches us the existence, powers, and attributes of an all-wise, all-good Father-God, Brahmanism gives us a multitude of minor gods, and Buddhism none whatever; one is fetishism and polytheism, the other bald atheism. Jehovah is the one true God, and the Pope and Martin Luther are His prophets! This is one edge of the sword, and this the other: Despite missions, despite armies, despite enforced commercial intercourse, the "heathen" find nothing in the teachings of Jesus -- sublime though some are -- that Christna and Gautama had not taught them before. And so, to gain over any new converts, and keep the few already won by centuries of cunning, the Christians give the "heathen" dogmas more absurd than their own, and cheat them by adopting the habit of their native priests, and practicing the very "idolatry and fetishism" which they so disparage in the "heathens." Comparative theology works both ways.

In Siam and Burmah, Catholic missionaries have become perfect Talapoins to all external appearance, i. e., minus their virtues; and throughout India, especially in the south, they were denounced by their

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own colleague, the Abbe Dubois.\* This was afterward vehemently denied. But now we have living witnesses to the correctness of the charge. Among others, Captain O'Grady, already quoted, a native of Madras, writes the following on this systematic method of deception:\*\* "The hypocritical beggars profess total abstinence and horror of flesh to conciliate converts from Hinduism. . . . I got one father, or rather, he got himself gloriously drunk in my house, time and again, and the way he pitched into roast beef was a caution." Further, the author has pretty stories to tell of "black-faced Christs," "Virgins on wheels," and of Catholic processions in general. We have seen such solemn ceremonies accompanied by the most infernal cacophony of a Cingalese orchestra, tam-tam and gongs included, followed by a like Brahmanic procession, which, for its picturesque coloring and mise en scene, looked far more solemn and imposing than the Christian saturnalias. Speaking of one of these, the same author remarks: "It was more devilish than religious. . . . The bishops walked off Romeward,\*\* with a mighty pile of Peter's pence gathered in the minutest sums, with gold ornaments, nose-rings, anklets, elbow bangles, etc., etc., in profusion, recklessly thrown in heaps at the feet of the grotesque copper-colored image of the Saviour, with its Dutch metal halo and gaudily-striped cummerbund and -- shade of Raphael! -- blue turban."\*\*\*

As every one can see, such voluntary contributions make it quite profitable to mimic the native

Brahmans and bonzes. Between the worshippers of Christna and Christ, or Avany and the Virgin Mary, there is less substantial difference, in fact, than between the two native sects, the Vishnavites and the Sivites. For the converted Hindus, Christ is a slightly modified Christna, that is all. Missionaries carry away rich donations and Rome is satisfied. Then comes a year of famine; but the nose-rings and gold elbow-bangles are gone and people starve by thousands. What matters it? They die in Christ, and Rome scatters her blessings over their corpses, of which thousands float yearly down the sacred rivers to the ocean.\*\*\*\*\* So servile are the Catholics in their imita-

[[Footnote(s)]] -----

\* "Edinburgh Review," April, 1851, p. 411.

\*\* "Indian Sketches; or Life in the East," written for the "Commercial Bulletin," of Boston.

\*\*\* See chapter ii. of this vol., p. 110.

\*\*\*\* It would be worth the trouble of an artist, while travelling around the world, to make a collection of the multitudinous varieties of Madonnas, Christs, saints, and martyrs as they appear in various costumes in different countries. They would furnish models for masquerade balls in aid of church charities!

\*\*\*\*\* Even as we write, there comes from Earl Salisbury, Secretary of State for India, a report that the Madras famine is to be followed by one probably still more severe in Southern India, the very district where the heaviest tribute has been exacted by the [[Footnote continued on next page]]

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[[Vol. 2, Page]] 533 HIGH-CASTE AND LOW-CASTE CHRISTIANITY.

tion, and so careful not to give offense to their parishioners, that if they happen to have a few higher caste converts in a Church, no pariah nor any man of the lower castes, however good a Christian he may be, can be admitted into the same Church with them. And yet they dare call themselves the servants of Him who sought in preference the society of the publicans and sinners; and whose appeal -- "Come unto me all ye that are heavy laden, and I will give you rest" has opened to him the hearts of millions of the suffering and the oppressed!

Few writers are as bold and outspoken as the late lamented Dr. Thomas Inman, of Liverpool, England. But however small their number, these men all agree unanimously, that the philosophy of both Buddhism and Brahmanism must rank higher than Christian theology, and teach neither atheism or fetishism. "To my own mind," says Inman, "the assertion that Sakya did not believe in God is wholly unsupported. Nay, his whole scheme is built upon the belief that there are powers above which are capable of punishing mankind for their sins. It is true that these gods were not called Elohim, nor Jah, nor Jehovah, nor Jahveh, nor Adonai, nor Ehieh, nor Baalim, nor Ashtoreth -- yet, for the son of Suddhadana, there was a Supreme Being."\*

There are four schools of Buddhist theology, in Ceylon, Thibet, and India. One is rather pantheistical than atheistical, but the other three are purely theistical.

On the first the speculations of our philologists are based. As to the second, third, and the fourth, their teachings vary but in the external mode of expression. We have fully explained the spirit of it elsewhere. As to practical, not theoretical views on the Nirvana, this is what a rationalist and a skeptic says: "I have questioned at the very doors of their temples several hundreds of Buddhists, and have not found one but strove, fasted, and gave himself up to every kind of austerity, to perfect himself and acquire immortality; not to attain final annihilation.

"There are over 300,000,000 of Buddhists who fast, pray, and toil. . . . Why make of these 300,000,000 of men idiots and fools, macerating their bodies and imposing upon themselves most fearful privations of every nature, in order to reach a fatal annihilation which must overtake them anyhow?"\*\*

As well as this author we have questioned Buddhists and Brahmanists and studied their philosophy. Apavarg has wholly a different meaning

[[Footnote(s)]] -----

[[Footnote continued from previous page]] Catholic missionaries for the expenses of the Church of Rome. The latter, unable to retaliate otherwise, despoils British subjects, and when famine comes as a consequence, makes the heretical British Government pay for it.

\* "Ancient Faiths and Modern," p. 24.

\*\* "Fetichisme, Polytheisme, Monotheisme."

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from annihilation. It is but to become more and more like Him, of whom he is one of the refulgent sparks, that is the aspiration of every Hindu philosopher and the hope of the most ignorant is never to yield up his distinct individuality. "Else," as once remarked an esteemed correspondent of the author, "mundane and separate existence would look like God's comedy and our tragedy; sport to Him that we work and suffer, death to us to suffer it."

The same with the doctrine of metempsychosis, so distorted by European scholars. But as the work of translation and analysis progresses, fresh religious beauties will be discovered in the old faiths. Professor Whitney has in his translation of the Vedas passages in which he says, the assumed importance of the body to its old tenant is brought out in the strongest light. These are portions of hymns read at the funeral services, over the body of the departed one. We quote them from Mr. Whitney's scholarly work:

"Start onward! bring together all thy members;  
let not thy limbs be left, nor yet thy body;  
Thy spirit gone before, now follow after;  
Wherever it delights thee, go thou thither.

.....  
Collect thy body; with its every member;  
thy limbs with help of rites I fashion for thee.

.....

If some one limb was left behind by Agni,  
When to thy Fathers' world he hence conveyed you,  
That very one I now again supply you;  
rejoice in heaven with all your limbs, ye Fathers!"\*

The "body" here referred to is not the physical, but the astral one -- a very great distinction, as may be seen.

Again, belief in the individual existence of the immortal spirit of man is shown in the following verses of the Hindu ceremonial of incremation and burial.

"They who within the sphere of earth are stationed,  
or who are settled now in realms of pleasure,  
The Fathers who have the earth -- the atmosphere -- the heaven for their seat,  
The 'fore-heaven' the third heaven is styled,  
and where the Fathers have their seat." -- (Rig-Veda, x.)

With such majestic views as these people held of God and the immortality of man's spirit, it is not surprising that a comparison between the

[[Footnote(s)]] -----

\* "Oriental and Linguistic Studies," "Vedic Doctrine of a Future Life," by W. Dwight Whitney, Prof. of Sanscrit and Comparative Philology at Yale College.

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[[Vol. 2, Page]] 535 PROF. W. D. WHITNEY'S IMPORTANT DISCOVERY.

Vedic hymns and the narrow, unspiritual Mosaic books should result to the advantage of the former in the mind of every unprejudiced scholar. Even the ethical code of Manu is incomparably higher than that of the Pentateuch of Moses, in the literal meaning of which all the uninitiated scholars of two worlds cannot find a single proof that the ancient Jews believed either in a future life or an immortal spirit in man, or that Moses himself ever taught it. Yet, we have eminent Orientalists who begin to suspect that the "dead letter" conceals something not apparent at first sight. So Professor Whitney tells us that "as we look yet further into the forms of the modern Hindu ceremonial we discover not a little of the same discordance between creed and observance; the one is not explained by the other," says this great American scholar. He adds: "We are forced to the conclusion either that India derived its system of rites from some foreign source, and practiced them blindly, careless of their true import, or else that those rites are the production of another doctrine of older date, and have maintained themselves in popular usage after the decay of the creed of which they were the original expression."\*

This creed has not decayed, and its hidden philosophy, as understood now by the initiated Hindus, is just as it was 10,000 years ago. But can our scholars seriously hope to have it delivered unto them upon their first demand? Or do they still expect to fathom the mysteries of the World-Religion in its popular exoteric rites?

No orthodox Brahmans and Buddhists would deny the Christian incarnation; only, they understand it in their own philosophical way, and how could they deny it? The very corner-stone of their religious

system is periodical incarnations of the Deity. Whenever humanity is about merging into materialism and moral degradation, a Supreme Spirit incarnates himself in his creature selected for the purpose. The "Messenger of the Highest" links itself with the duality of matter and soul, and the triad being thus completed by the union of its Crown, a saviour is born, who helps restore humanity to the path of truth and virtue. The early Christian Church, all imbued with Asiatic philosophy, evidently shared the same belief -- otherwise it would have neither erected into an article of faith the second advent, nor cunningly invented the fable of Anti-Christ as a precaution against possible future incarnations. Neither could they have imagined that Melchisedek was an avatar of Christ. They had only to turn to the Bagavedgitta to find Christna or Bhagaved saying to Arjuna: "He who follows me is saved by wisdom and even by works. . . . As often as virtue declines in the world, I make myself manifest to save it."

[[Footnote(s)]] -----

\* "Oriental and Linguistic Studies," p. 48.

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Indeed, it is more than difficult to avoid sharing this doctrine of periodical incarnations. Has not the world witnessed, at rare intervals, the advent of such grand characters as Christna, Sakya-muni, and Jesus? Like the two latter personages, Christna seems to have been a real being, deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honored religious programme. Compare the two Redeemers, the Hindu and the Christian, the one preceding the other by some thousands of years; place between them Siddhartha Buddha, reflecting Christna and projecting into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos; and we find that under one identical garment of poetical legend lived and breathed three real human figures. The individual merit of each of them is rather brought out in stronger relief than otherwise by this same mythical coloring; for no unworthy character could have been selected for deification by the popular instinct, so unerring and just when left untrammelled. Vox populi, vox Dei was once true, however erroneous when applied to the present priest-ridden mob.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing left behind them the refulgence of demi-gods. But the three personalities of Christna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three religions built on the imperishable rock of ages. That all three, especially the Christian faith, have in time become adulterated, and the latter almost unrecognizable, is no fault of either of the noble Reformers. It is the priestly self-styled husbandmen of the "vine of the Lord" who must be held to account by future generations. Purify the three systems of the dross of human dogmas, the pure essence remaining will be found identical. Even Paul, the great, the honest apostle, in the glow of his enthusiasm either unwittingly perverted the doctrines of Jesus, or else his writings are disfigured beyond recognition. The Talmud, the record of a people who, notwithstanding his apostasy from Judaism, yet feel compelled to acknowledge Paul's greatness as a philosopher and religionist, says of Aher (Paul),\*

[[Footnote(s)]] -----

\* In his article on "Paul, the Founder of Christianity," Professor A. Wilder, whose intuitions of truth are always clear, says: "In the person of Aher we recognize the Apostle Paul. He appears to have been known by a variety of appellations. He was named Saul, evidently because of his vision of Paradise -- Saul or Sheol being the Hebrew name of the other world. Paul, which only means 'the little man,' was a species of nickname. Aher, or other, was an epithet in the Bible for persons outside of the Jewish polity, and was applied to him for having extended his ministry to the Gentiles. His real name was Elisha ben Abuiiah."

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[[Vol. 2, Page]] 537 THE LEGENDS OF THREE SAVIOURS.

in the Yerushalmi, that "he corrupted the work of that man" -- meaning Jesus.\*  
Meanwhile, before this smelting is completed by honest science and future generations, let us glance at the present aspect of the legendary three religions.

#### THE LEGENDS OF THREE SAVIOURS.

[Column 1]

##### CHRISTNA.

Epoch: Uncertain. European science fears to commit itself. But the Brahmanical calculations fix it at about 6,877 years ago.

Christna descends of a royal family, but is brought up by shepherds; is called the Shepherd God. His birth and divine descent are kept secret from Kansa.

An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna (See Strabo and Arrian and Bampton Lectures, pp. 98-100).

Christna is persecuted by Kansa, Tyrant of Madura, but miraculously escapes. In the hope of destroying the child, the king has thousands of male innocents slaughtered.

Christna's mother was Devaki, or Devanagui, an immaculate virgin (but had given birth to eight sons before Christna).

[Column 2]

##### GAUTAMA-BUDDHA.

Epoch  
: According to European science and the Ceylonese calculations, 2,540 years ago.

Gautama is the son of a king. His first disciples are shepherds and mendicants.

According to some, an incarnation of Vishnu; according to others, an incarnation of one of the Buddhas, and even of Ad'Buddha, the Highest Wisdom.

Buddhist legends are free from this plagiarism, but the Catholic legend that makes of him St. Josaphat, shows his father, king of Kapilavastu, slaying innocent young Christians (!!). (See Golden Legend.)

Buddha's mother was Maya, or Mayadeva; married to her husband (yet an immaculate virgin).

[Column 3]

##### JESUS OF NAZARETH.

Epoch

: Supposed to be 1877 years ago. His birth and royal descent are concealed from Herod the tyrant. Descends of the Royal family of David. Is worshipped by shepherds at his birth, and is called the "Good Shepherd" (See Gospel according to John).

An incarnation of the Holy Ghost, then the second person of the Trinity, now the third. But the Trinity was not invented until 325 years after his birth. Went to Mathura or Matarea, Egypt, and produced his first miracles there (See Gospel of Infancy).

Jesus is persecuted by Herod, King of Judaea, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massacre of innocents, and 40,000 were slain.

Jesus' mother was Mariam, or Miriam; married to her husband, yet an immaculate virgin, but had several children besides Jesus. (See Matthew xiii. 55, 56.)

[[Footnote(s)]] -----

\* "In the 'Talmud' Jesus is called AUTU H-AIS, [[Heb char]], that man." -- A. Wilder.

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[[Column 1]]

#### CHRISTNA.

Christna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmans, and descending to the lowest regions (hell), liberates the dead, and returns to Vaicontha -- the paradise of Vishnu. Christna was the God Vishnu himself in human form.

Christna creates boys out of calves, and vice versa (Maurice's Indian Antiquities, vol. ii., p. 332). He crushes the Serpent's head. (Ibid.)

Christna is Unitarian. He persecutes the clergy, charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary -- the Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favorite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree), nailed to it by an arrow. The best scholars agree that the Irish Cross at Tuam, erected long before the Christian era, is Asiatic. (See Round Towers, p. 296, et seq., by O'Brien; also Reli- [[Column continues on next page]]

[[Column 2]]

#### GAUTAMA-BUDDHA.

Buddha is endowed with the same powers and qualities, and performs similar wonders. Passes his life with mendicants. It is claimed for Gautama that he was distinct from all other Avatars, having the entire spirit of Buddha in him, while all others had but a part (ansa) of the divinity in them.

Gautama crushes the Serpent's head, i.e., abolishes the Naga worship as fetishism; but, like Jesus, makes the Serpent the emblem of divine wisdom.

Buddha abolishes idolatry; divulges the Mysteries of the Unity of God and the Nirvana, the true meaning

of which was previously known only to the priests. Persecuted and driven out of the country, he escapes death by gathering about him some hundreds of thousands of believers in his Buddhiship. Finally, dies, surrounded by a host of disciples, with Ananda, his beloved disciple and cousin, chief among them all. O'Brien believes that the Irish Cross at Tuam is meant for Buddha's, but Gautama was never crucified. He is represented in many temples, as sit- [[Column continues on next page]]

[[Column 3]]

### JESUS OF NAZARETH.

Jesus is similarly endowed. (See Gospels and the Apocryphal Testament.) Passes his life with sinners and publicans. Casts out demons likewise. The only notable difference between the three is that Jesus is charged with casting out devils by the power of Beelzebub, which the others were not. Jesus washes the feet of his disciples, dies, descends to hell, and ascends to heaven, after liberating the dead.

Jesus is said to have crushed the Serpent's head, agreeably to original revelation in Genesis. He also transforms boys into kids, and kids into boys. (Gospel of Infancy.)

Jesus rebels against the old Jewish law; denounces the Scribes, and Pharisees, and the synagogue for hypocrisy and dogmatic intolerance. Breaks the Sabbath, and defies the Law. Is accused by the Jews of divulging the secrets of the Sanctuary. Is put to death on a cross (a tree). Of the little handful of disciples whom he had converted, one betrays him, one denies him, and the others desert him at the last, except John -- the disciple he loved. Jesus, Christna, and Buddha, all three Saviours, die either on or under trees, and are connected with crosses which [[Column continues on next page]]

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[[Vol. 2, Page]] 539 NUMERICAL STRENGTH OF THREE RELIGIONS.

[[Column 1 continued from previous page]]

### CHRISTNA.

gions de l'Antiquie;

Creuzer's Symbolik, vol. i., p. 208; and engraving in Dr. Lundy's Monumental Christianity, p. 160.

Christna ascends to Swarga and becomes Nirguna.

[[Column 2 continued from previous page]]

### GAUTAMA-BUDDHA.

ting under a cruciform tree, which is the "Tree of Life." In another image he is sitting on Naga the Raja of Serpents with a cross on his breast.\*

Buddha ascends to Nirvana.

[[Column 3 continued from previous page]]

### JESUS OF NAZARETH.

are symbolical of the three-fold powers of creation.

Jesus ascends to Paradise.

RESULT.

About the middle of the present century, the followers of these three religions were reckoned as follows:

\*\*

OF CHRISTNA.

Brahmans, 60,000,000.

OF BUDDHA.

Buddhists, 450,000,000.

OF JESUS.

Christians, 260,000,000.

Such is the present aspect of these three great religions, of which each is in turn reflected in its successor. Had the Christian dogmatizers stopped there, the results would not have been so disastrous, for it would be hard, indeed, to make a bad creed out of the lofty teachings of Gautama, or Christna, as Bhagaved. But they went farther, and added to pure primitive Christianity the fables of Hercules, Orpheus, and Bacchus. As Mussulmans will not admit that their Koran is built on the substratum of the Jewish Bible, so the Christians will not confess that they owe next to everything to the Hindu religions. But the Hindus have chronology to prove it to them. We see the best and most learned of our writers uselessly striving to show that the extraordinary similarities -- amounting to identity -- between Christna and Christ are due to the spurious Gospels of the Infancy and of St. Thomas having "probably circulated on the coast of Malabar, and giving color to the story of Christna."\*\*\* Why not accept truth in all sincerity, and reversing matters, admit that St. Thomas, faithful to that policy of proselytism which marked the earliest Christians, when he found in Malabar the original of the mythical Christ in Christna, tried to blend the two; and, adopting in his gospel (from which all others were copied) the most important details of the story of the Hindu Avatar, engrafted the Christian heresy on the primitive religion of Christna. For any one acquainted with the spirit of Brahmanism, the idea of Brahmans accepting anything from a stranger, especially from a foreigner, is simply ridiculous. That they, the most fanatic people in religious matters, who, during centuries, cannot be compelled to adopt the most simple of European usages, should be suspected of having introduced into their sacred books unveri-

[[Footnote(s)]] -----

\* See Moor's plates, 75, No. 3.

\*\* Max Muller's estimate.

\*\*\* Dr. Lundy: "Monumental Christianity," p. 153.

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fied legends about a foreign God, is something so preposterously illogical, that it is really waste of time to contradict the idea!

We will not stop to examine the too well-known resemblances between the external form of Buddhistic worship -- especially Lamaism -- and Roman Catholicism, for noticing which poor Huc paid dear -- but proceed to compare the most vital points. Of all the original manuscripts that have been translated from

the various languages in which Buddhism is expounded, the most extraordinary and interesting are Buddha's Dhammapada, or Path of Virtue, translated from the Pali by Colonel Rogers,\* and the Wheel of the Law, containing the views of a Siamese Minister of State on his own and other religions, and translated by Henry Alabaster.\*\* The reading of these two books, and the discovery in them of similarities of thought and doctrine often amounting to identity, prompted Dr. Inman to write the many profoundly true passages embodied in one of his last works, Ancient Faith and Modern.\*\*\* "I speak with sober earnestness," writes this kind-hearted, sincere scholar, "when I say that after forty years' experience among those who profess Christianity, and those who proclaim . . . more or less quietly their disagreement with it, I have noticed more sterling virtue and morality amongst the last than the first. . . . I know personally many pious, good Christian people, whom I honor, admire, and, perhaps, would be glad to emulate or to equal; but they deserve the eulogy thus passed on them, in consequence of their good sense, having ignored the doctrine of faith to a great degree, and having cultivated the practice of good works. . . . In my judgment the most praiseworthy Christians whom I know are modified Buddhists, though probably, not one of them ever heard of Siddartha."\*\*\*\*

Between the Lamaico-Buddhistic and Roman Catholic articles of faith and ceremonies, there are fifty-one points presenting a perfect and striking similarity; and four diametrically antagonistic. As it would be useless to enumerate the "similarities," for the reader may find them carefully noted in Inman's work on Ancient Faith and Modern, pp. 237-240, we will quote but the four dissimilarities, and leave every one to draw his own deductions therefrom:

[[Column 1]]

1. "The Buddhists hold that nothing which is contradicted by sound reason can be a true doctrine of Buddha." [[Column continued on next page]]

[[Column 2]]

1. "The Christians will accept any non-sense, if promulgated by the Church as a matter of faith."\*\*\*\*\*  
[[Column continued on next page]]

[[Footnote(s)]] -----

\* Buddhaghosa's "Parables," translated from the Burmese, by Col. H. T. Rogers, R. E.; with an introduction by M. Muller, containing "Dhammapada," 1870.

\*\* Interpreter of the Consulate-General in Siam.

\*\*\* "Ancient Faith and Modern," p. 162.

\*\*\*\* Ibid.

\*\*\*\*\* The words contained within quotation marks are Inman's.

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[[Vol. 2, Page]] 541 THE WHEEL OF THE LAW.

[[Column 1 continued from previous page]]

2. "The Buddhists do not adore the mother of Sakya," though they honor her as a holy and saint-like woman, chosen to be his mother through her great virtue.
3. "The Buddhists have no sacraments."
4. The Buddhists do not believe in any pardon for their sins, except after an adequate punishment for each evil deed, and a proportionate compensation to the parties injured.

[[Column 2 from previous page]]

2. "The Romanists adore the mother of Jesus, and prayer is made to her for aid and intercession." The worship of the Virgin has weakened that of Christ and thrown entirely into the shadow that of the Almighty.
3. "The papal followers have seven."
4. The Christians are promised that if they only believe in the "precious blood of Christ," this blood offered by Him for the expiation of the sins of the whole of mankind (read Christians) will atone for every mortal sin.

Which of these theologies most commends itself to the sincere inquirer, is a question that may safely be left to the sound judgment of the reader. One offers light, the other darkness.

The Wheel of the Law has the following:

"Buddhists believe that every act, word, or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences,\* good acts will produce good consequences: prosperity in this world, or birth in heaven . . . in some future state."\*\* This is strict and impartial justice. This is the idea of a Supreme Power which cannot fail, and therefore, can have neither wrath nor mercy, but leaves every cause, great or small, to work out its inevitable effects. "With what measure you mete, it shall be measured to you again"\*\*\* neither by expression nor implication points to any hope of future mercy or salvation by proxy. Cruelty and mercy are finite feelings. The Supreme Deity is infinite, hence it can only be JUST, and Justice must be blind. The ancient Pagans held on this question far more philosophical views than modern Christians, for they represented their Themis blindfold. And the Siamese author of the work under notice, has again a more reverent conception of the Deity than the Christians have, when he thus gives vent to his thought: "A Buddhist might believe in the existence of a God, sublime above all human qualities and attributes -- a perfect God, above love, and hatred, and jealousy, calmly resting in a quiet happiness that nothing could disturb; and of such a God he would speak no disparagement, not from a desire to please Him, or fear to offend Him, but from natural veneration. But he cannot understand a God with the attributes and qualities of men, a God who loves and hates, and shows anger; a Deity, who, whether described to

[[Footnote(s)]] -----

\* See vol. i. of this work, p. 319.

\*\* p. 57.

\*\*\* Matthew vii. 2.

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him by Christian missionaries, or by Mahometans, or Brahmans, or Jews, falls below his standard of even an ordinary good man."\*

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhistic stand-point, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines.

The clergy say: no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church.

But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity -- not even the Supreme of the Supreme -- can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then -- through cowardice, hope, or compulsion, matters not -- be forgiven by believing that the spilling of one blood washes out the other blood spirt -- this is preposterous! Can the results of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into a calm water. The simile is trite, but it is the best ever conceived, so let us use

[[Footnote(s)]] -----

\* P. 25.

[[Vol. 2, Page]] 543 THE DOGMA OF THE ATONEMENT ANALYZED.

it. The eddying circles are greater and swifter, as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck, makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction -- outward and downward -- drop pushes drop until the sides and bottom are touched by the force. More, the air, above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled! . . .

So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of throwing the missile, so that Time's record shall not show that it ever happened, then, then we may patiently hear Christians argue for the efficacy of this Atonement.

The Chicago Times recently printed the hangman's record of the first half of the present year (1877) -- a long and ghastly record of murders and hangings. Nearly every one of these murderers received religious consolation, and many announced that they had received God's forgiveness through the blood of Jesus, and were going that day to Heaven! Their conversion was effected in prison. See how this ledger-balance of Christian justice (!) stands: These red-handed murderers, urged on by the demons of lust, revenge, cupidity, fanaticism, or mere brutal thirst for blood, slew their victims, in most cases, without giving them time to repent, or call on Jesus to wash them clean with his blood. They, perhaps, died sinful, and, of course, -- consistently with theological logic -- met the reward of their greater or lesser offenses. But the murderer, overtaken by human justice, is imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus! Except for the murder, he would not have been prayed with, redeemed, pardoned. Clearly this man did well to murder, for thus he gained eternal happiness? And how about the victim, and his or her family, relatives, dependants, social relations -- has justice no recompense for them? Must they suffer in this world and the next, while he who wronged them sits beside the "holy thief" of Calvary and is forever blessed? On this question the clergy keep a prudent silence.

Steve Anderson was one of these American criminals -- convicted of double murder, arson, and robbery. Before the hour of his death he was "converted," but, the record tells us that "his clerical attendants objected to his reprieve, on the ground that they felt sure of his salvation

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should he die then, but could not answer for it if his execution was postponed." We address these ministers, and ask them to tell us on what grounds they felt sure of such a monstrous thing. How they could feel sure, with the dark future before them, and the endless results of this double murder, arson, and robbery? They could be sure of nothing, but that their abominable doctrine is the cause of three-fourths of the crimes of so-called Christians; that these terrific causes must produce like monstrous effects, which in their turn will beget other results, and so roll on throughout eternity to an accomplishment that no man can calculate.

Or take another crime, one of the most selfish, cruel, and heartless, and yet the most frequent, the seduction of a young girl. Society, by an instinct of self-preservation, pitilessly judges the victim, and ostracizes her. She may be driven to infanticide, or self-murder, or if too averse to die, live to plunge into a career of vice and crime. She may become the mother of criminals, who, as in the now celebrated Jukes, of whose appalling details Mr. Dugdale has published the particulars, breed other generations of felons to the number of hundreds, in fifty or sixty years. All this social disaster came through one man's selfish passion; shall he be forgiven by Divine Justice until his offense is expiated, and punishment fall only upon the wretched human scorpions begotten of his lust?

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances. Inquiry shows the same thing prevailing more or less in the United States. Put to the ordeal of cross-examination, the clergy quote triumphantly from the English Book of Common Prayer the rubrics which clearly give them the absolving authority, through the power of "God, the Holy Ghost," committed unto them by the bishop by imposition of hands at their ordination. The bishop, questioned, points to Matthew xvi., 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself. The present volumes have been written to small purpose if they have not shown, 1, that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; 2, that, therefore, he never had any authority to give Peter, or any one else, plenary power; 3, that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud; 4, that the Gospel according to Matthew is a fabrication based upon a wholly different manuscript. The whole thing, therefore, is an imposition alike upon priest and penitent. But putting all these points aside for the moment, it suffices to ask these pretended

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agents of the three gods of the Trinity, how they reconcile it with the most rudimental notions of equity, that if the power to pardon sinners for sinning has been given them, they did not also receive the ability by miracle to obliterate the wrongs done against person or property. Let them restore life to the murdered; honor to the dishonored; property to those who have been wronged, and force the scales of human and divine justice to recover their equilibrium. Then we may talk of their divine commission to bind and loose. Let them say, if they can do this. Hitherto the world has received nothing but sophistry -- believed on blind faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer, no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and everpresent law of harmony and justice.

But, besides that of reason, we have other evidence to show that such a construction is wholly unwarranted. The Gospels being "Divine revelation," doubtless Christians will regard their testimony as conclusive. Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary, there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that he died because he could not help it, and only when betrayed. Before, when threatened with violence, he had made himself invisible by employing the mesmeric power over the bystanders, claimed by every Eastern adept, and escaped. When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on the Mount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood," praying with fervid supplication that the cup might be removed from him; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr. To crown all, and leave no lingering doubt in our minds, we have his own despairing words, "NOT MY WILL, but thine, be done!" (Luke xxii. 42. 43.)

Again, in the Puranas it may be found that Christna was nailed to a tree by the arrow of a hunter, who, begging the dying god to forgive

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him, receives the following answer: "Go, hunter, through my favor, to Heaven, the abode of the gods. . . . Then the illustrious Christna, having united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal Spirit, which is one with Vasudeva, abandoned his mortal body, and . . . he became Nirguna" (Wilson's Vishnu Purana, p. 612). Is not this the original of the story of Christ forgiving the thief on the cross, and promising him a place in Heaven? Such examples "challenge inquiry as to their origin and meaning so long anterior to Christianity," says Dr. Lundy in Monumental Christianity, and yet to all this he adds: "The idea of Krishna as a shepherd, I take to be older than either (the Gospel of Infancy and that of St. John), and prophetic of Christ" (p. 156). Facts like these, perchance, furnished later a plausible pretext for declaring apocryphal all such works as the Homilies, which proved but too clearly the utter want of any early authority for the doctrine of atonement. The Homilies clash but little with the Gospels; they disagree entirely with the dogmas of the Church. Peter knew nothing of the atonement; and his reverence for the mythical father Adam would never have allowed him to admit that this patriarch had sinned and was accursed. Neither do the Alexandrian theological schools appear to have been cognizant of this doctrine, nor Tertullian; nor was it discussed by any of the earlier Fathers. Philo represents the story of the Fall as symbolical, and Origen regarded it the same way as Paul, as an allegory.\*

Whether they will or not, the Christians have to credit the foolish story of Eve's temptation by a serpent. Besides, Augustine has formally pronounced upon the subject. "God, by His arbitrary will," he says, "has selected beforehand certain persons, without regard to foreseen faith or good actions, and has irretrievably ordained to bestow upon them eternal happiness; while He has condemned others in the same way to eternal reprobation"!! (De dono perseverantiae).\*\*

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\* See Draper's "Conflict between Religion and Science," p. 224.

\*\* This is the doctrine of the Supralapsarians, who asserted that "He [God] predestinated the fall of Adam, with all its pernicious consequences, from all eternity, and that our first parents had no liberty from the beginning."

It is also to this highly-moral doctrine that the Catholic world became indebted, in the eleventh century, for the institution of the Order known as the Carthusian monks. Bruno, its founder, was driven to the foundation of this monstrous Order by a circumstance well worthy of being recorded here, as it graphically illustrates this divine predestination. A friend of Bruno, a French physician, famed far and wide for his extraordinary piety, purity of morals, and charity, died, and his body was watched by Bruno himself. Three days after his death, and as he was going to be buried, the pious physician suddenly sat up in his coffin and declared, in a loud and solemn voice, "that by the  
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[[Vol. 2, Page]] 547 THE CRUEL DOCTRINES OF CALVIN.

Calvin promulgated views of Divine partiality and bloodthirstiness equally abhorrent. "The human race, corrupted radically in the fall with Adam, has upon it the guilt and impotence of original sin; its redemption can be achieved only through an incarnation and a propitiation; of this redemption only electing grace can make the soul a participant, and such grace, once given, is never lost; this election can come only from God, and it includes only a part of the race, the rest being left to perdition; election and perdition (the horrible decretum) are both predestinated in the Divine plan; that plan is a decree, and this decree is eternal and unchangeable . . . justification is by faith alone, and faith is the gift of God." O Divine Justice, how blasphemed has been thy name! Unfortunately for all such speculations, belief in the propitiatory efficacy of blood can be traced to the oldest rites. Hardly a nation remained ignorant of it. Every people offered animal and even human sacrifices to the gods, in the hope of averting thereby public calamity, by pacifying the wrath of some avenging deity. There are instances of Greek and Roman generals offering their lives simply for the success of their army. Caesar complains of it, and calls it a superstition of the Gauls. "They devote themselves to death . . . believing that unless life is rendered for life the immortal gods cannot be appeased," he writes. "If any evil is about to befall either those who now sacrifice, or Egypt, may it be averted on this head," was pronounced by the Egyptian priests when sacrificing one of their sacred animals. And imprecations were uttered over the head of the expiatory victim, around whose horns a piece of byblus was rolled.\* The animal was generally led to some barren region, sacred to Typhon, in those primitive ages when this fatal deity was yet held in a certain consideration by the Egyptians. It is in this custom that lies the origin of the "scape-goat" of the Jews, who, when the rufous ass-god was rejected by the Egyptians, began sacrificing to another deity the "red heifer."

"Let all sins that have been committed in this world fall on me that the world may be delivered," exclaimed Gautama, the Hindu Saviour, centuries before our era.

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[[Footnote continued from previous page]] just judgment of God he was eternally damned." After which consoling message from beyond the "dark river," he fell back and relapsed into death.

In their turn, the Parsi theologians speak thus: "If any of you commit sin under the belief that he shall be saved by somebody, both the deceiver as well as the deceived shall be damned to the day of Rasta Khez. . . . There is no Saviour. In the other world you shall receive the return according to your actions. . . . Your Saviour is your deeds and God Himself. (1)

\* "De Isid. et Osir," p. 380.

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(1) "The Modern Parsis," lecture by Max Muller, 1862.

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No one will pretend to assert in our own age that it was the Egyptians who borrowed anything from the Israelites, as they now accuse the Hindus of doing. Bunsen, Lepsius, Champollion, have long since established the precedence of Egypt over the Israelites in age as well as in all the religious rites that we now recognize among the "chosen people." Even the New Testament teems with quotations and repetitions from the Book of the Dead, and Jesus, if everything attributed to him by his four biographers is true -- must have been acquainted with the Egyptian Funereal Hymns.\* In the Gospel according to Matthew we find whole sentences from the ancient and sacred Ritual which preceded our era by more than 4,000 years. We will again compare.\*\*

The "soul" under trial is brought before Osiris, the "Lord of Truth," who sits decorated with the Egyptian cross, emblem of eternal life, and holding in his right hand the Vannus or the flagellum of justice.\*\*\* The spirit begins, in the "Hall of the Two Truths," an earnest appeal, and enumerates its good deeds, supported by the responses of the forty-two assessors -- its incarnated deeds and accusers. If justified, it is addressed as Osiris, thus assuming the appellation of the Deity whence its divine essence proceeded, and the following words, full of majesty and justice, are pronounced! "Let the Osiris go; ye see he is without fault. . . . He lived on truth, he has fed on truth. . . . The god has welcomed him as he desired. He has given food to my hungry, drink to my thirsty ones, clothes to my naked. . . . He has made the sacred food of the gods the meat of the spirits."

In the parable of the Kingdom of Heaven (Matthew xxv.), the Son of Man (Osiris is also called the Son) sits upon the throne of his glory, judging the nations, and says to the justified, "Come ye blessed of my Father (the God) inherit the kingdom. . . . For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink . . . naked and

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\* Every tradition shows that Jesus was educated in Egypt and passed his infancy and youth with the Brotherhoods of the Essenes and other mystic communities.

\*\* Bunsen found some records which show the language and religious worship of the Egyptians, for instance, not only existing at the opening of the old Empire, "but already so fully established and fixed

as to receive but a very slight development in the course of the old, middle, and modern Empires," and while this opening of the old Empire is placed by him beyond the Menes period, at least 4,000 years B. C., the origin of the ancient Hermetic prayers and hymns of the "Book of the Dead," is assigned by Bunsen to the pre-Menite dynasty of Abydos (between 4,000 and 4,500 B.C.), thus showing that "the system of Osirian worship and mythology was already formed 3,000 years before the days of Moses."

\*\*\* It was also called the "hook of attraction." Virgil terms it "Mystica vannus Iacchi," "Georgics," i., 166.

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[[Vol. 2, Page]] 549 PETER COOPER'S PRACTICAL CHRISTIANITY.

ye clothed me."\* To complete the resemblance (Matthew iii. 12): John is made to describe Christ as Osiris, "whose fan (winnow or vannus) is in his hand, and who will "purge his floor and gather his wheat into the garner."

The same in relation to Buddhist legends. In Matthew iv. 19, Jesus is made to say: "Follow me and I will make you fishers of men," the whole adapted to a conversation between him and Simon Peter and Andrew his brother.

In Schmidt's "Der Weise und der Thor,"\*\* a work full of anecdotes about Buddha and his disciples, the whole from original texts, it is said of a new convert to the faith, that "he had been caught by the hook of the doctrine, just as a fish, who has caught at the bait and line is securely pulled out." In the temples of Siam the image of the expected Buddha, the Messiah Maitree, is represented with a fisherman's net in the hand, while in Thibet he holds a kind of a trap. The explanation of it reads as follows: "He (Buddha) disseminates upon the Ocean of birth and decay the Lotus-flower of the excellent law as a bait; with the loop of devotion, never cast out in vain, he brings living beings up like fishes, and carries them to the other side of the river, where there is true understanding."\*\*\*

Had the erudite Archbishop Cave, Grabe, and Dr. Parker, who so zealously contended in their time for the admission of the Epistles of Jesus Christ and Abgarus, King of Edessa, into the Canon of the Scripture, lived in our days of Max Muller and Sanscrit scholarship, we doubt whether they would have acted as they did. The first mention of these Epistles ever made, was by the famous Eusebius. This pious bishop seems to have been self-appointed to furnish Christianity with the most unexpected proofs to corroborate its wildest fancies. Whether

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\* In an Address to the Delegates of the Evangelical Alliance, New York, 1874, Mr. Peter Cooper, a Unitarian, and one of the noblest practical Christians of the age, closes it with the following memorable language: "In that last and final account it will be happy for us if we shall then find that our influence through life has tended to feed the hungry, to clothe the naked, and soothe the sorrows of those who were sick and in prison." Such words from a man who has given two million dollars in charity; educated four thousand young girls in useful arts, by which they gain a comfortable support; maintained a free public library, museum, and reading-room; classes for working people; public lectures by eminent scientists, open to all; and been foremost in all good works, throughout a long and blameless life, come

with the noble force that marks the utterances of all benefactors of their kind. The deeds of Peter Cooper will cause posterity to treasure his golden sayings in its heart.

\*\* "Aus dem Tibetischen ubersetzt und mit dem Originaltexte herausgegeben," von S. J. Schmidt.

\*\*\* "Buddhism in Tibet," by Emil Schlagintweit, 1863, p. 213.

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among the many accomplishments of the Bishop of Caesarea, we must include a knowledge of the Cingalese, Pehlevi, Thibetan, and other languages, we know not; but he surely transcribed the letters of Jesus and Abgarus, and the story of the miraculous portrait of Christ taken on a piece of cloth, by the simple wiping of his face, from the Buddhistical Canon. To be sure, the bishop declared that he found the letter himself written in Syriac, preserved among the registers and records of the city of Edessa, where Abgarus reigned.\* We recall the words of Babrias: "Myth, O son of King Alexander, is an ancient human invention of Syrians, who lived in old time under Ninus and Belus." Edessa was one of the ancient "holy cities." The Arabs venerate it to this day; and the purest Arabic is there spoken. They call it still by its ancient name Orfa, once the city Arpha-Kasda (Arphaxad) the seat of a College of Chaldeans and Magi; whose missionary, called Orpheus, brought thence the Bacchic Mysteries to Thrace. Very naturally, Eusebius found there the tales which he wrought over into the story of Abgarus, and the sacred picture taken on a cloth; as that of Bhagavat, or the blessed Tathagata (Buddha)\*\* was obtained by King Binsbisara.\*\*\* The King having brought it, Bhagavat projected his shadow on it.\*\*\*\* This bit of "miraculous stuff," with its shadow, is still preserved, say the Buddhists; "only the shadow itself is rarely seen."

In like manner, the Gnostic author of the Gospel according to John, copied and metamorphosed the legend of Ananda who asked drink of a Matangha woman -- the antitype of the woman met by Jesus at the well,\*\*\*\*\*

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\* "Ecclesiastical History," 1. i., c. 13.

\*\* Tathagata is Buddha, "he who walks in the footsteps of his predecessors"; as Bhagavat -- he is the Lord.

\*\*\* We have the same legend about St. Veronica -- as a pendant.

\*\*\*\* "Introduction a l'Histoire du Bouddhisme Indien," E. Burnouf, p. 341.

\*\*\*\*\* Moses was a most notable practitioner of Hermetic Science. Bearing in mind that Moses (Asarsiph) is made to run away to the Land of Midian, and that he "sat down by a well" (Exod. ii.), we find the following:

The "Well" played a prominent part in the Mysteries of the Bacchic festivals. In the sacerdotal language of every country, it had the same significance. A well is "the fountain of salvation" mentioned in Isaiah (xii. 3). The water is the male principle in its spiritual sense. In its physical relation in the allegory of creation, the water is chaos, and chaos is the female principle vivified by the Spirit of God -- the male principle. In the "Kabala," Zachar means "male"; and the Jordan was called Zachar ("Universal History," vol. ii., p. 429). It is curious that the Father of St. John the Baptist, the Prophet of Jordan -- Zacchar -- should be called Zachar-ias. One of the names of Bacchus is Zagreus. The ceremony of pouring water on the shrine was sacred in the Osirian rites as well as in the Mosaic institutions. In the Mishna it is said, "Thou shalt dwell in Succa and pour out water seven, and the pipes six days" ("Mishna Succah," p. 1). "Take virgin earth . . . and work up the dust with liv-

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[[Vol. 2, Page]] 551 THE SAMARITAN WOMAN'S STORY BUDDHISTIC.

and was reminded by her that she belongs to a low caste, and may have nothing to do with a holy monk. "I do not ask thee, my sister," answers Ananda to the woman, "either thy caste or thy family, I only ask thee for water, if thou canst give me some." This Matangha woman, charmed and moved to tears, repents, joins the monastic Order of Gautama, and becomes a saint, rescued from a life of unchastity by Sakya-muni. Many of her subsequent actions were used by Christian forgers, to endow Mary Magdalen and other female saints and martyrs.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," says the Gospel (Matthew x. 42). "Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly, or gives drink therewith to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages,"\* says the Buddhist Canon.

At the hour of Gautama-Buddha's birth there were 32,000 wonders performed. The clouds stopped immovable in the sky, the waters of the rivers ceased to flow; the flowers ceased unbudding; the birds re-

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[[Footnote continued from previous page]] ing WATER," prescribes the Sohar (Introduction to "Sohar"; "Kabbala Denudata," ii., pp. 220, 221). Only "earth and water, according to Moses, can bring forth a living soul," quotes Cornelius Agrippa. The water of Bacchus was considered to impart the Holy Pneuma to the initiate; and it washes off all sin by baptism through the Holy Ghost, with the Christians. The "well" in the kabalistic sense, is the mysterious emblem of the Secret Doctrine. "If any man thirst, let him come unto me and drink," says Jesus (John vii.).

Therefore, Moses the adept, is naturally enough represented sitting by a well. He is approached by the seven daughters of the Kenite Priest of Midian coming to fill the troughs, to water their father's flock. Here we have seven again -- the mystic number. In the present biblical allegory the daughters represent the seven occult powers. "The shepherds came and drove them (the seven daughters) away, but Moses stood up, and helped them, and watered their flock." The shepherds are shown, by some kabalistic interpreters, to represent the seven "badly-disposed Stellars" of the Nazarenes; for in the old Samaritan

text the number of these Shepherds is also said to be seven (see kabalistic books).

Then Moses, who had conquered the seven evil Powers, and won the friendship of the seven occult and beneficent ones, is represented as living with the Reuel Priest of Midian, who invites "the Egyptian" to eat bread, i.e., to partake of his wisdom. In the Bible the elders of Midian are known as great soothsayers and diviners. Finally, Reuel or Jethro, the initiator and instructor of Moses, gives him in marriage his daughter. This daughter is Zipporah, i.e., the esoteric Wisdom, the shining light of knowledge, for Siprah means the "shining" or "resplendent," from the word "Sapar" to shine. Sippara, in Chaldea, was the city of the "Sun." Thus Moses was initiated by the Midianite, or rather the Kenite, and thence the biblical allegory.

\* Schmidt: "Der Weise und der Thor," p. 37.

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mained silent and full of wonder; all nature remained suspended in her course, and was full of expectation. "There was a preternatural light spread all over the world; animals suspended their eating; the blind saw; and the lame and dumb were cured," etc.\*

We now quote from the Protevangelion:

"At the hour of the Nativity, as Joseph looked up into the air, 'I saw,' he says, 'the clouds astonished, and the fowls of the air stopping in the midst of their flight. . . . And I beheld the sheep dispersed . . . and yet the sheep stood still; and I looked into a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink.

"Then a bright cloud overshadowed the cave. But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it. . . . The hand of Salome, which was withered, was straightway cured. . . . The blind saw; the lame and dumb were cured."\*\*

When sent to school, the young Gautama, without having ever studied, completely worsted all his competitors; not only in writing, but in arithmetic, mathematics, metaphysics, wrestling, archery, astronomy, geometry, and finally vanquishes his own professors by giving the definition of sixty-four kinds of writings, which were unknown to the masters themselves.\*\*\*

And this is what is said again in the Gospel of the Infancy: "And when he (Jesus) was twelve years old . . . a certain principal Rabbi asked him, 'Hast thou read books?' and a certain astronomer asked the Lord Jesus whether he had studied astronomy. And Lord Jesus explained to him . . . about the spheres . . . about the physics and metaphysics. Also things that reason of man had never discovered. . . . The constitutions of the body, how the soul operated upon the body, . . . etc. And at this the master was so surprised that he said: 'I believe this boy was born before Noah . . . he is more learned than any master.' \*\*\*\*

The precepts of Hillel, who died forty years B. C., appear rather as quotations than original expressions in the Sermon on the Mount. Jesus taught the world nothing that had not been taught as earnestly before by other masters. He begins his sermon with certain purely Buddhistic

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\* "Rgya. Tcher. Rol. Pa.," "History of Buddha Sakya-muni" (Sanskrit), "Lalitavistara," vol. ii., pp. 90, 91.

\*\* "Protevanglion" (ascribed to James), ch. xiii. and xiv.

\*\*\* "Pali Buddhistical Annals," iii., p. 28; "Manual of Buddhism," 142. Hardy.

\*\*\*\* "Gospel of the Infancy," chap. xx., xxi.; accepted by Eusebius, Athanasius, Epiphanius, Chrysostom, Jerome, and others. The same story, with the Hindu earmarks rubbed off to avoid detection, is found at Luke ii. 46, 47.

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precepts that had found acceptance among the Essenes, and were generally practiced by the Orphikoi, and the Neo-platonists. There were the Philhellenes, who, like Apollonius, had devoted their lives to moral and physical purity, and who practiced asceticism. He tries to imbue the hearts of his audience with a scorn for worldly wealth; a fakir-like unconcern for the morrow; love for humanity, poverty, and chastity. He blesses the poor in spirit, the meek, the hungry and the thirsting after righteousness, the merciful and the peace-makers, and, Buddha-like, leaves but a poor chance for the proud castes to enter into the kingdom of heaven. Every word of his sermon is an echo of the essential principles of monastic Buddhism. The ten commandments of Buddha, as found in an appendix to the Pratimoksha Sutra (Pali-Burman text), are elaborated to their full extent in Matthew. If we desire to acquaint ourselves with the historical Jesus we have to set the mythical Christ entirely aside, and learn all we can of the man in the first Gospel. His doctrines, religious views, and grandest aspirations will be found concentrated in his sermon.

This is the principal cause of the failure of missionaries to convert Brahmanists and Buddhists. These see that the little of really good that is offered in the new religion is paraded only in theory, while their own faith demands that those identical rules shall be applied in practice. Notwithstanding the impossibility for Christian missionaries to understand clearly the spirit of a religion wholly based on that doctrine of emanation which is so inimical to their own theology, the reasoning powers of some simple Buddhistical preachers are so high, that we see a scholar like Gutzlaff,\* utterly silenced and put to great straits by Buddhists. Judson, the famous Baptist missionary in Burmah, confesses, in his Journal, the difficulties to which he was often driven by them. Speaking of a certain Ooyan, he remarks that his strong mind was capable of grasping the most difficult subjects. "His words," he remarks, "are as smooth as oil, as sweet as honey, and as sharp as razors; his mode of reasoning is soft, insinuating, and acute; and so adroitly does he act his part, that I with the strength of truth, was scarcely able to keep him down." It appears though, that at a later period of his mission, Mr. Judson found that he had utterly mistaken the doctrine. "I begin to find," he says, "that the semi-atheism, which I had sometimes mentioned, is nothing but a refined Buddhism, having its foundation in the Buddhistic Scriptures." Thus he discovered at last that while there is in Buddhism "a generic term of most exalted perfection actually applied to numerous individuals, a Buddha superior to the whole host of subordinate deities," there are also lurking in the

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\* Alabaster: "Wheel of the Law," pp. 29, 34, 35, and 38.

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system "the glimmerings of an anima mundi anterior to, and even superior to, Buddha."\*

This is a happy discovery, indeed!

Even the so-slandered Chinese believe in One, Highest God. "The Supreme Ruler of Heavens." Yuh-Hwang-Shang-ti, has his name inscribed only on the golden tablet before the altar of heaven at the great temple at Peking, T'iantan. "This worship," says Colonel Yule, "is mentioned by the Mahometan narrator of Shah Rukh's embassy (A.D. 1421): 'Every year there are some days on which the emperor eats no animal food. . . . He spends his time in an apartment which contains no idol, and says that he is worshipping the God of Heaven.' "\*\*\*

Speaking of Shahrastani, the great Arabian scholar, Chwolsohn says that for him Sabaeism was not astrolatry, as many are inclined to think. He thought "that God is too sublime and too great to occupy Himself with the immediate management of this world; that He has, therefore, transferred the government thereof to the gods, and retained only the most important affairs for Himself; that further, man is too weak to be able to apply immediately to the Highest; that he must, therefore, address his prayers and sacrifices to the intermediate divinities, to whom the management of the world has been entrusted by the Highest." Chwolsohn argues that this idea is as old as the world, and that "in the heathen world this view was universally shared by the cultivated."\*\*\*

Father Boori, a Portuguese missionary, who was sent to convert the "poor heathen" of Cochin-China, as early as the sixteenth century, "protests in despair, in his narrative, that there is not a dress, office, or ceremony in the Church of Rome, to which the Devil has not here provided some counterpart. Even when the Father began inveighing against the idols, he was answered that these were the images of departed great men, whom they worshipped exactly on the same principle, and in the same manner, as the Catholics did the images of the apostles and martyrs."\*\*\*\* Moreover, these idols have importance but in the eyes of the ignorant multitudes. The philosophy of Buddhism ignores images and fetishes. Its strongest vitality lies in its psychological conceptions of man's inner self. The road to the supreme state of felicity, called the Ford of Nirvana, winds its invisible paths through the spiritual, not physical life of a person while on this earth. The sacred Buddhistical literature points the way by stimulating man to follow practically the example of Gau-

[[Footnote(s)]] -----

\* E. Upham: "The History and Doctrines of Buddhism," p. 135. Dr. Judson fell into this prodigious error by reason of his fanaticism. In his zeal to "save souls," he refused to peruse the Burmese classics, lest his attention should be diverted thereby.

\*\* "Indian Antiquary," vol. ii., p. 81; "Book of Ser Marco Polo," vol. i., p. 441.

\*\*\* "Ssabismus," vol. i., p. 725.

\*\*\*\* Murray's "History of Discoveries in Asia."

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[[Vol. 2, Page]] 555 MORE CHRISTIAN PILFERINGS FROM BUDDHISM.

tama. Therefore, the Buddhistical writings lay a particular stress on the spiritual privileges of man, advising him to cultivate his powers for the production of Meipo (phenomena) during life, and for the attainment of Nirvana in the hereafter.

But turning again from the historical to the mythical narratives, invented alike about Christna, Buddha, and Christ, we find the following:

Setting a model for the Christian avatar and the archangel Gabriel to follow, the luminous San-tusita (Bodhisat) appeared to Maha-maya 'like a cloud in the moonlight, coming from the north, and in his hand holding a white lotus.' He announced to her the birth of her son, and circumambulating the queen's couch thrice . . . passed away from the dewa-loka and was conceived in the world of men.\* The resemblance will be found still more perfect upon examining the illustrations in mediaeval psalters,\*\* and the panel-paintings of the sixteenth century (in the Church of Jouy, for instance, in which the Virgin is represented kneeling, with her hands uplifted toward the Holy Ghost, and the unborn child is miraculously seen through her body), and then finding the same subject treated in the identical way in the sculptures in certain convents in Thibet. In the Pali-Buddhistic annals, and other religious records, it is stated that Maha-devi and all her attendants were constantly "gatified with the sight of the infant Bodhisatva quietly developing within his mother's bosom, and beaming already, from his place of gestation, upon humanity "the resplendent moonshine of his future benevolence."\*\*\*

Ananda, the cousin and future disciple of Sakya-muni, is represented as having been born at the same time. He appears to have been the original for the old legends about John the Baptist. For example, the Pali narrative relates that Maha-maya, while pregnant with the sage, paid a visit to his mother, as Mary did to the mother of the Baptist. Immediately, as she entered the apartment, the unborn Ananda greeted the unborn Buddha-Siddhartha, who also returned the salutation; and in like manner the babe, afterward John the Baptist, leaped in the womb of Elizabeth when Mary came in.\*\*\*\* More even than that; for Didron describes a scene of salutation, painted on shutters at Lyons, between Elizabeth and Mary, in which the two unborn infants, both pictured as outside their mothers, are also saluting each other.\*\*\*\*\* If we turn now to Christna and attentively compare the prophecies respecting him, as collected in the Ramatsariarian traditions of the

[[Footnote(s)]] -----

\* "Manual of Buddhism," p. 142.

\*\* See Inman's "Ancient Pagan and Modern Christian Symbolism," p. 92.

\*\*\* "Rgya. Tcher. Rol. Pa.," Bkah Hgyour (Thibetan version).

\*\*\*\* Gospel according to Luke, i. 39-45.

\*\*\*\*\* Didron: "Iconograph. Chretienne Histoire de Dieu."

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Atharva, the Vedangas, and the Vedantas,\* with passages in the Bible and apocryphal Gospels, of which it is pretended that some presage the coming of Christ, we shall find very curious facts. Following are examples:

[Column 1]

FROM THE HINDU BOOKS.

1st. "He (the Redeemer) shall come, crowned with lights, the pure fluid issuing from the great soul . . . dispersing darkness" (Atharva).

2d. "In the early part of the Kali-Yuga shall be born the son of the Virgin" (Vedanta).

3d. "The Redeemer shall come, and the accursed Rakhasas shall fly for refuge to the deepest hell" (Atharva).

4th. "He shall come, and life will defy death . . . and he shall revivify the blood of all beings, shall regenerate all bodies, and purify all souls."

5th. "He shall come, and all animated beings, all the flowers, plants, men, women, the infants, the slaves . . . shall together intone the chant of joy, for he is the Lord of all creatures . . . he is infinite, for he is power, for he is wisdom, for he is beauty, for he is all and in all."

6th. "He shall come, more sweet than honey and ambrosia, more pure than the lamb without spot" (Ibid.).

7th. "Happy the blest womb that shall bear him" (Ibid.).

8th. "And God shall manifest His glory, and make His power resound, and shall reconcile Himself with His creatures" (Ibid.).

9th. "It is in the bosom of a woman that the ray of the Divine splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her" (Vedangas).

[Column 2]

FROM THE CHRISTIAN BOOKS.

1st. "The people of Galilee of the Gentiles which sat in darkness saw great light" (Matthew iv. from Isaiah ix. 1, 2).

2d. "Behold, a virgin shall conceive and bear a son" (Isaiah vii. quoted in Matthew i. 23).

3d. "Behold, now, Jesus of Nazareth, with the brightness of his glorious divinity, put to flight all the horrid powers of darkness" (Nicodemus).

4th. "And I give unto them eternal life, and they shall never perish" (John x. 28).

5th. "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! behold, thy King cometh unto thee . . . he is just . . . for how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids" (Zechariah ix.).

6th. "Behold the lamb of God" (John i. 36). "He was brought as a lamb to the slaughter" (Isaiah 53).

7th. "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke i.); "Blessed is the womb that bare thee" (xi. 27).

8th. "God manifested forth His glory" (John, 1st Ep.).

"God was in Christ, reconciling the world unto himself" (2 Corinth. v.).

9th. "Being an unparalleled instance, without any pollution or defilement, and a virgin shall bring forth a son, and a maid shall bring forth the Lord" (Gospel of Mary, iii.).

[[Footnote(s)]] -----

\* There are numerous works deduced immediately from the "Vedas," called the "Upa-Ved." Four works are included under this denomination, namely, the "Ayus," "Gandharva," "Dhanus," and "Sthapatya." The third "Upaveda" was composed by Viswamitra for the use of the Kshatriyas, the warrior caste.

Isis Unveiled by H. P. Blavatsky -- Vol. 2  
Theosophical University Press Online Edition

[[Chapter 11, part 2]]

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[[Vol. 2, Page]] 557 THE CRUCIFIXION OF WITTOBA.

Let there be exaggeration or not in attributing to the Atharva-Veda and the other books such a great antiquity, the fact remains that these prophecies and their realization preceded Christianity, and Christna preceded Christ. That is all we need care to inquire.

One is completely overwhelmed with astonishment upon reading Dr. Lundy's Monumental Christianity. It would be difficult to say whether an admiration for the author's erudition, or amazement at his serene and unparalleled sophistry is stronger. He has gathered a world of facts which prove that the religions, far more ancient than Christianity, of Christna, Buddha, and Osiris had anticipated even its minutest symbols. His materials come from no forged papyri, no interpolated Gospels, but from sculptures on the walls of ancient temples, from monuments, inscriptions, and other archaic relics, only mutilated by the hammers of iconoclasts, the cannon of fanatics, and the effects of time. He shows us Christna and Apollo as good shepherds; Christna holding the cruciform chank and the chakra, and Christna "crucified in space," as he calls it (Monumental Christianity, fig. 72). Of this figure -- borrowed by Dr. Lundy from Moor's Hindu Pantheon -- it may be truly said that it is calculated to petrify a Christian with astonishment, for it is the crucified Christ of Romish art to the last degree of resemblance. Not a feature is lacking; and, the author says of it himself: "This representation I believe to be anterior to Christianity. . . . It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, the nail-marks in hands and feet, indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the victim-man, or the priest and victim both in one, of the Hindu Mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered; have his eyes burnt out; and lastly . . . would be crucified?" (Republic, c. ii., p. 52, Spens. Trans.). It is all that and much more; Archaic Religious Philosophy was universal. As it is, Dr. Lundy contradicts Moor, and maintains that this figure is that of Wittoba, one of the avatars

of Vishnu, hence Christna, and anterior to Christianity, which is a fact not very easily to be put down. And yet although he finds it prophetic of Christianity, he thinks it has no relation whatever to Christ! His only reason is that "in a Christian crucifix the glory always comes from the sacred head; here it is from above and beyond. . . . The Pundit's Wittoba then, given to Moor, would seem to be the crucified Krishna, the shepherd-god of Mathura

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. . . a Saviour -- the Lord of the Covenant, as well as Lord of Heaven and earth -- pure and impure, light and dark, good and bad, peaceful and war-like, amiable and wrathful, mild and turbulent, forgiving and vindictive, God and a strange mixture of man, but not the Christ of the Gospels."

Now all these qualities must pertain to Jesus as well as to Christna. The very fact that Jesus was a man upon the mother's side -- even though he were a God, implies as much. His behavior toward the fig-tree, and his self-contradictions, in Matthew, where at one time he promises peace on earth, and at another the sword, etc., are proofs in this direction. Undoubtedly this cut was never intended to represent Jesus of Nazareth. It was Wittoba, as Moor was told, and as moreover the Hindu Sacred Scriptures state, Brahma, the sacrificer who is "at once both sacrificer and victim"; it is "Brahma, victim in His Son Christna, who came to die on earth for our salvation, who Himself accomplishes the solemn sacrifice (of the Sarvameda)." And yet, it is the man Jesus as well as the man Christna, for both were united to their Chrestos.

Thus we have either to admit periodical "incarnations," or let Christianity go as the greatest imposture and plagiarism of the ages!

As to the Jewish Scriptures, only such men as the Jesuit de Carriere, a convenient representative of the majority of the Catholic clergy, can still command their followers to accept only the chronology established by the Holy Ghost. It is on the authority of the latter that we learn that Jacob went, with a family of seventy persons, all told, to settle in Egypt in A.M. 2298, and that in A.M. 2513 -- just 215 years afterward -- these seventy persons had so increased that they left Egypt 600,000 fighting men strong, "without counting women and children," which, according to the science of statistics, should represent a total population of between two and three millions!! Natural history affords no parallel to such fecundity, except in red herrings. After this let the Christian missionaries laugh, if they can, at Hindu chronology and computations.

"Happy are those persons, but not to be envied," exclaims Bunsen, "who have no misgivings about making Moses march out with more than two millions of people at the end of a popular conspiracy and rising, in the sunny days of the eighteenth dynasty; who make the Israelites conquer Kanaan under Joshua, during and previous to the most formidable campaigns of conquering Pharaohs in that same country. The Egyptian and Assyrian annals, combined with the historical criticism of the Bible, prove that the exodus could only have taken place under Menephthah, so that Joshua could not have crossed the Jordan before Easter 1280, the last campaign of Ramses III. in Palestine being in 1281."\*

[[Footnote(s)]] -----

\* Bunsen's "Egypt's Place in Universal History," vol. v., p. 93.

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[[Vol. 2, Page]] 559 "THE LAMA OF JEHOVAH."

But we must resume the thread of our narrative with Buddha.

Neither he nor Jesus ever wrote one word of their doctrines. We have to take the teachings of the masters on the testimony of the disciples, and therefore it is but fair that we should be allowed to judge both doctrines on their intrinsic value. Where the logical preponderance lies, may be seen in the results of frequent encounters between Christian missionaries and Buddhist theologians (pungui). The latter usually, if not invariably, have the better of their opponents. On the other hand, the "Lama of Jehovah" rarely fails to lose his temper, to the great delight of the Lama of Buddha, and practically demonstrates his religion of patience, mercy, and charity, by abusing his disputant in the most uncanonical language. This we have witnessed repeatedly.

Despite the notable similarity of the direct teachings of Gautama and Jesus, we yet find their respective followers starting from two diametrically opposite points. The Buddhist divine, following literally the ethical doctrine of his master, remains thus true to the legacy of Gautama; while the Christian minister, distorting the precepts recorded by the four Gospels beyond recognition, teaches, not that which Jesus taught, but the absurd, too often pernicious, interpretations of fallible men -- Popes, Luthers, and Calvins included. The following are two instances selected from both religions, and brought into contrast. Let the reader judge for himself:

"Do not believe in anything because it is rumored and spoken of by many," says Buddha; "do not think that is a proof of its truth.

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, thinking that, because an idea is extraordinary, it must have been implanted by a Deva, or some wonderful being.

"Do not believe in guesses, that is, assuming something at hap-hazard as a starting-point, and then drawing conclusions from it -- reckoning your two and your three and your four before you have fixed your number one.

"Do not believe merely on the authority of your teachers and masters, or believe and practice merely because they believe and practice.

"I [Buddha] tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it."\*

It is impossible to avoid contrasting with these benevolent and human sentiments, the fulminations of the OEcumenical Council and the Pope,

[[Footnote(s)]] -----

\* Alabaster: "Wheel of the Law," pp. 43-47.

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against the employment of reason, and the pursuit of science when it clashes with revelation. The atrocious Papal benediction of Moslem arms and cursing of the Russian and Bulgarian Christians have roused the indignation of some of the most devoted Catholic communities. The Catholic Czechs of Prague on the day of the recent semi-centennial jubilee of Pius IX., and again on the 6th of July, the day sacred to the memory of John Huss, the burned martyr, to mark their horror of the Ultramontane policy in this respect, gathered by thousands upon the neighboring Mount Zhishko, and with great ceremony and denunciations, burned the Pope's portrait, his Syllabus, and last allocution against the Russian Czar, saying that they were good Catholics, but better Slavs. Evidently, the memory of John Huss is more sacred to them than the Vatican Popes.

"The worship of words is more pernicious than the worship of images," remarks Robert Dale Owen.

"Grammatolatry is the worst species of idolatry. We have arrived at an era in which literalism is destroying faith. . . . The letter killeth."\*

There is not a dogma in the Church to which these words can be better applied than to the doctrine of transubstantiation.\*\* "Whoso eateth my flesh and drinketh my blood hath eternal life," Christ is made to say. "This is a hard saying," repeated his dismayed listeners. The answer was that of an initiate. "Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing. The words (remata, or arcane utterances) that I speak unto you, they are Spirit and they are Life."

During the Mysteries wine represented Bacchus, and bread Ceres.\*\*\*

[[Footnote(s)]] -----

\* "The Debatable Land," p. 145.

\*\* "We divide our zeal," says Dr. Henry More, "against so many things that we fancy Popish, that we scarce reserve a just share of detestation against what is truly so. Such are that gross, rank, and scandalous impossibility of transubstantiation, the various modes of fulsome idolatry and lying impostures, the uncertainty of their loyalty to their lawful sovereigns by their superstitious adhesion to the spiritual tyranny of the Pope, and that barbarous and ferine cruelty against those that are not either such fools as to be persuaded to believe such things as they would obtrude upon men, or, are not so false to God and their own consciences, as, knowing better, yet to profess them" (Postscript to "Glanvill").

\*\*\* Payne Knight believes that Ceres was not a personification of the brute matter which composed the earth, but of the female productive principle supposed to pervade it, which, joined to the active, was held to be the cause of the organization and animation of its substance. . . . She is mentioned as the wife of the Omnipotent Father, AETHER, or Jupiter ("The Symbolical Language of Ancient Art and Mythology," xxxvi.). Hence the word, of Christ, "it is the Spirit that quickeneth, flesh profiteth nothing," applied in their dual meaning to both spiritual and terrestrial things, to spirit and matter.

Bacchus, as Dionysus, is of Indian origin. Cicero mentions him as a son of Thyone and Nisus.

[[Dionusos]] means the god Dis from Mount Nys in India. Bacchus, crowned [[Footnote continued on next page]]

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[[Vol. 2, Page]] 561 WINE AND BREAD IN THE MYSTERIES.

The hierophant-initiator presented symbolically before the final revelation wine and bread to the candidate who had to eat and drink of both in token that the spirit was to quicken matter, i.e., the divine wisdom was to enter into his body through what was to be revealed to him. Jesus, in his Oriental phraseology, constantly assimilated himself to the true vine (John xv. 1). Furthermore, the hierophant, the discloser of the Petroma, was called "Father." When Jesus says, "Drink . . . this is my blood," what else was meant, it was simply a metaphorical assimilation of himself to the vine, which bears the grape, whose juice is its blood -- wine. It was a hint that as he had himself been initiated by the "Father," so he desired to initiate others. His "Father" was the husbandman, himself the vine, his disciples the branches. His followers being ignorant of the terminology of the Mysteries, wondered; they even took it as an offense, which is not surprising, considering the Mosaic injunction against blood.

There is quite enough in the four gospels to show what was the secret and most fervent hope of Jesus; the hope in which he began to teach, and in which he died. In his immense and unselfish love for humanity, he considers it unjust to deprive the many of the results of the knowledge acquired by the few. This result he accordingly preaches -- the unity of a spiritual God, whose temple is within each of us, and in whom we live as He lives in us -- in Spirit. This knowledge was in the hands of the Jewish adepts of the school of Hillel and the kabalists. But the "scribes," or lawyers, having gradually merged into the dogmatism of the dead letter, had long since separated themselves from the Tanaim, the true spiritual teachers; and the practical kabalists were more or less persecuted by the Synagogue. Hence, we find Jesus exclaiming: "Woe unto you lawyers! For ye have taken away the key of knowledge [the Gnosis]: ye entered not in yourselves, and them that were entering ye prevented" (Luke xi. 52). The meaning here is clear. They did take the key away, and could not even profit by it themselves, for the Masorah (tradition) had become a closed book to themselves as well as to others.

[[Footnote(s)]] -----

[[Footnote continued from previous page]] with ivy, or kissos, is Christna, one of whose names was Kissen. Dionysus is preeminently the deity on whom were centred all the hopes for future life; in short, he was the god who was expected to liberate the souls of men from their prisons of flesh. Orpheus, the poet-Argonaut, is also said to have come on earth to purify the religion of its gross, and terrestrial anthropomorphism, he abolished human sacrifice and instituted a mystic theology based on pure spirituality. Cicero calls Orpheus a son of Bacchus. It is strange that both seem to have originally come from India. At least, as Dionysus Zagreus, Bacchus is of undoubted Hindu origin. Some writers deriving a curious analogy between the name of Orpheus and an old Greek term, [[orphos]], dark or tawny-colored, make him Hindu by connecting the term with his dusky Hindu complexion. See Voss, Heyne and Schneider on the Argonauts.

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Neither Renan nor Strauss, nor the more modern Viscount Amberley seem to have had the remotest suspicion of the real meaning of many of the parables of Jesus, or even of the character of the great

Galilean philosopher. Renan, as we have seen, presented him to us as a Gallicized Rabbi, "le plus charmant de tous," still but a Rabbi; and one, moreover, who does not even come out of the school of Hillel, or any school either, albeit he terms him repeatedly "the charming doctor."\* He shows him as a sentimental young enthusiast, sprung out of the plebeian classes of Galilee, who imagines the ideal kings of his parables the empurpled and jewelled beings of whom one reads in nursery tales.\*\*

Lord Amberley's Jesus, on the other hand, is an "iconoclastic idealist," far inferior in subtilty and logic to his critics. Renan looks over at Jesus with the one-sidedness of a Semitomaniac; Viscount Amberley looks down upon him from the social plane of an English lord. Apropos of this marriage-feast parable, which he considers as embodying "a curious theory of social intercourse," the Viscount says: "Nobody can object to charitable individuals asking poor people or invalids without rank at their houses. . . . But we cannot admit that this kind action ought to be rendered obligatory . . . it is eminently desirable that we should do exactly what Christ would forbid us doing -- namely, invite our neighbors and be invited by them as circumstances may require. The fear that we may receive a recompense for the dinner-parties we may give, is surely chimerical. . . . Jesus, in fact, overlooks entirely the more intellectual side of society."\*\*\* All of which unquestionably shows that the "Son of God" was no master of social etiquette, nor fit for "society"; but it is also a fair example of the prevalent misconception of even his most suggestive parables.

The theory of Anquetil du Perron that the Bagaved-gita is an independent work, as it is absent from several manuscripts of the Maha-Bharata, may be as much a plea for a still greater antiquity as the reverse. The work is purely metaphysical and ethical, and in a certain sense it is anti-Vedic; so far, at least, that it is in opposition with many of the later Brahmanical interpretations of the Vedas. How comes it, then, that instead of destroying the work, or, at least, of sentencing it as uncanonical -- an expedient to which the Christian Church would never have failed to resort -- the Brahmans show it the greatest reverence? Perfectly unitarian in its aim, it clashes with the popular idol-worship. Still, the only precaution taken by the Brahmans to keep its tenets from becoming too well known, is to preserve it more secretly than any other

[[Footnote(s)]] -----

\* "Vie de Jesus," p. 219.

\*\* Ibid., p. 221.

\*\*\* "Analysis of Religious Belief," vol. i., p. 467.

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[[Vol. 2, Page]] 563 CHRISTNA'S MAXIMS TO ARJUNA.

religious book from every caste except the sacerdotal; and, to impose upon that even, in many cases, certain restrictions. The grandest mysteries of the Brahmanical religion are embraced within this magnificent poem; and even the Buddhists recognize it, explaining certain dogmatic difficulties in their own way. "Be unselfish, subdue your senses and passions, which obscure reason and lead to deceit," says Christna to his disciple Arjuna, thus enunciating a purely Buddhistic principle. "Low men follow

examples, great men give them. . . . The soul ought to free itself from the bonds of action, and act absolutely according to its divine origin. There is but one God, and all other devotas are inferior, and mere forms (powers) of Brahma or of myself. Worship by deeds predominates over that of contemplation."\*

This doctrine coincides perfectly with that of Jesus himself.\*\* Faith alone, unaccompanied by "works," is reduced to naught in the Bagaved-gita. As to the Atharva-Veda, it was and is preserved in such secrecy by the Brahmans, that it is a matter of doubt whether the Orientalists have a complete copy of it. One who has read what Abbe Dubois says may well doubt the fact. "Of the last species -- the Atharva -- there are very few," he says, writing of the Vedas, "and many people suppose they no longer exist. But the truth is, they do exist, though they conceal themselves with more caution than the others, from the fear of being suspected to be initiated in the magic mysteries and other dreaded mysteries which the work is believed to teach."\*\*\*

There were even those among the highest epoptae of the greater Mysteries who knew nothing of their last and dreaded rite -- the voluntary transfer of life from hierophant to candidate. In Ghost-Land\*\*\*\* this mystical operation of the adept's transfer of his spiritual entity, after the death of his body, into the youth he loves with all the ardent love of a spiritual parent, is superbly described. As in the case of the reincarnation of the lamas of Thibet, an adept of the highest order may live indefinitely. His mortal casket wears out notwithstanding certain alchemical secrets for prolonging the youthful vigor far beyond the usual limits, yet the body can rarely be kept alive beyond ten or twelve score of years. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle. In case the reader should feel inclined to ridicule this asser-

[[Footnote(s)]] -----

\* See the "Gita," translated by Charles Wilkins, in 1785; and the "Bhagavad-Purana," containing the history of Christna, translated into French by Eugene Burnouf. 1840.

\*\* Matthew vii. 21.

\*\*\* "Of the People of India," vol. i., p. 84.

\*\*\*\* Or "Researches into the Mysteries of Occultism"; Boston, 1877, Edited by Mrs. E. Hardinge Britten.

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tion of the possible prolongation of human life, we may as well refer him to the statistics of several countries. The author of an able article in the Westminster Review, for October, 1850, is responsible for the statement that in England, they have the authentic instances of one Thomas Jenkins dying at the age of 169, and "Old Parr" at 152; and that in Russia some of the peasants are "known to have reached 242 years."\* There are also cases of centenarianism reported among the Peruvian Indians. We are aware that many able writers have recently discredited these claims to an extreme longevity, but we nevertheless

affirm our belief in their truth.

True or false there are "superstitions" among the Eastern people such as have never been dreamed even by an Edgar Poe or a Hoffmann. And these beliefs run in the very blood of the nations with which they originated. Carefully stripped of exaggeration they will be found to embody an universal belief in those restless, wandering, astral souls, which are called ghouls and vampires. An Armenian Bishop of the fifth century, named Yeznik, gives a number of such narratives in a manuscript work (Book i., §§ 20, 30), preserved some thirty years ago in the library of the Monastery of Etchmeadzine.\*\* Among others, there is a tradition dating from the days of heathendom, that whenever a hero whose life is needed yet on earth falls on the battle-field, the Aralez, the popular gods of ancient Armenia, empowered to bring back to life those slaughtered in battle, lick the bleeding wounds of the victim, and breathe on them until they have imparted a new and vigorous life. After that the warrior rises, washes off all traces of his wounds, and resumes his place in the fray. But his immortal spirit has fled; and for the remainder of his days he lives -- a deserted temple.

Once that an adept was initiated into the last and most solemn mystery of the life-transfer, the awful seventh rite of the great sacerdotal operation, which is the highest theurgy, he belonged no more to this world. His soul was free thereafter, and the seven mortal sins lying in wait to devour his heart, as the soul, liberated by death, would be crossing the seven halls and seven staircases, could hurt him no more alive or dead; he has passed the "twice seven trials" the twelve labors of the final hour.\*\*\* The High Hierophant alone knew how to perform this solemn opera-

[[Footnote(s)]] -----

\* See "Stone Him to Death"; "Septenary Institutions." Capt. James Riley, in his "Narrative" of his enslavement in Africa, relates like instances of great longevity on the Sahara Desert.

\*\* Russian Armenia; one of the most ancient Christian convents.

\*\*\* "Egyptian Book of the Dead." The Hindus have seven upper and seven lower heavens. The seven mortal sins of the Christians have been borrowed from the Egyptian Books of Hermes with which Clement of Alexandria was so familiar.

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[[Vol. 2, Page]] 565 THE EXPRESSION "BORN AGAIN" INTERPRETED.

tion by infusing his own vital life and astral soul into the adept, chosen by him for his successor, who thus became endowed with a double life.\*

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John iii. 3). Jesus tells Nicodemus, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

This allusion, so unintelligible in itself, is explained in the Satapa-Brahmana. It teaches that a man striving after spiritual perfection must have three births: 1st. Physical from his mortal parents; 2d. Spiritual, through religious sacrifice (initiation); 3d. His final birth into the world of spirit -- at death. Though it may seem strange that we should have to go to the old land of the Punjab and the banks of the

sacred Ganges, for an interpreter of words spoken in Jerusalem and expounded on the banks of the Jordan, the fact is evident. This second birth, or regeneration of spirit, after the natural birth of that which is born of the flesh, might have astonished a Jewish ruler. Nevertheless, it had been taught 3,000 years before the appearance of the great Galilean prophet, not only in old India but to all the epoptae of the Pagan initiation, who were instructed in the great mysteries of LIFE and DEATH. This secret of secrets, that soul is not knit to flesh, was practically demonstrated in the instance of the Yogis, the followers of Kapila. Having emancipated their souls from the fetters of Prakriti, or Mahat (the physical perception of the senses and mind -- in one sense, creation), they so developed their soul-power and will-force, as to have actually enabled themselves, while on earth, to communicate with the supernal worlds, and perform what is bunglingly termed "miracles."\*\* Men whose astral

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\* The atrocious custom subsequently introduced among the people, of sacrificing human victims, is a perverted copy of the Theurgic Mystery. The Pagan priests, who did not belong to the class of the hierophants, carried on for awhile this hideous rite, and it served to screen the genuine purpose. But the Grecian Herakles is represented as the adversary of human sacrifices and as slaying the men and monsters who offered them. Bunsen shows, by the very absence of any representation of human sacrifice on the oldest monuments, that this custom had been abolished in the old Empire, at the close of the seventh century after Menes; therefore, 3,000 years B.C., Iphicrates had stopped the human sacrifices entirely among the Carthaginians. Diphilus ordered bulls to be substituted for human victims. Amosis forced the priests to replace the latter by figures of wax. On the other hand, for every stranger offered on the shrine of Diana by the inhabitants of the Tauric Chersonesus, the Inquisition and the Christian clergy can boast of a dozen of heretics offered on the altar of the "mother of God," and her "Son." And when did the Christians ever think of substituting either animals or wax-figures for living heretics, Jews, and witches? They burned these in effigy only when, through providential interference, the doomed victims had escaped their clutches.

\*\* This is why Jesus recommends prayer in the solitude of one's closet. This secret prayer is but the paravidya of the Vedantic philosopher: "He who knows his soul [[Footnote continued on next page]]

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spirits have attained on earth the nehreyasa, or the mukti, are half-gods; disembodied spirits, they reach Moksha or Nirvana, and this is their second spiritual birth.

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "Some people are born again; evil-doers go to Hell; righteous people go to Heaven; those who are free from all worldly desires enter Nirvana" (Precepts of the Dhammapada, v., 126). Elsewhere Buddha states that "it is better to believe in a future life, in which happiness or misery can be felt; for if the heart believes therein, it will abandon sin and act virtuously; and even if there is no resurrection,

such a life will bring a good name and the regard of men. But those who believe in extinction at death will not fail to commit any sin that they may choose, because of their disbelief in a future."\*

The Epistle to the Hebrews treats of the sacrifice of blood. "Where a testament is," says the writer, "there must be of necessity the death of the testator. . . . Without the shedding of blood is no remission." Then again: "Christ glorified not himself to be made High Priest; but He that said unto him: Thou art my son; TO-DAY HAVE I BEGOTTEN THEE" (Heb. v. 5). This is a very clear inference, that, 1, Jesus was considered only in the light of a high priest, like Melchisedek -- another avatar, or incarnation of Christ, according to the Fathers; and, 2, that the writer thought that Jesus had become a "Son of God" only at the moment of his initiation by water; hence, that he was not born a god, neither was he begotten physically by Him. Every initiate of the "last hour" became, by the very fact of his initiation, a son of God. When Maxime, the Ephesian, initiated the Emperor Julian into the Mithraic Mysteries, he pronounced as the usual formula of the rite, the following: "By this blood, I wash thee from thy sins. The Word of the Highest has entered unto thee, and His Spirit henceforth will rest upon the NEWLY-BORN, the now-begotten of the Highest God. . . . Thou art the son of Mithra." "Thou art the 'Son of God,' " repeated the disciples after Christ's baptism. When Paul shook off the viper into the fire without further injury to himself, the people of Melita said "that he was a god" (Acts xxviii.). "He is the son of God, the Beautiful!" was the term used by the disciples of Simon

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[[Footnote continued from previous page]] (inner self) daily retires to the region of Swarga (the heavenly realm) in his own heart," says the Brihad-Aranyaka. The Vedantic philosopher recognizes the Atman, the spiritual self, as the sole and Supreme God.

\* "Wheel of the Law," p. 54.

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[[Vol. 2, Page]] 567 MAGICAL PROPERTIES OF BLOOD.

Magus, for they thought they recognized the "great power of God" in him. A man can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity. But where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being? "The very capacity to imagine the possibility of thaumaturgical powers, is itself evidence that they exist," says the author of Prophecy. "The critic, as well as the skeptic, is generally inferior to the person or subject that he is reviewing, and, therefore, is hardly a competent witness. If there are counterfeits, somewhere there must have been a genuine original."\*

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances. "Blood," says Levi, "is the first incarnation of the universal fluid; it is the materialized vital light. Its birth is the most marvellous of all nature's marvels; it lives only by perpetually transforming itself, for it is the universal Proteus. The blood issues from principles where there was none of it before, and it becomes flesh, bones, hair, nails . . . tears, and perspiration. It can be allied neither to corruption nor death; when life is gone, it begins decomposing; if you know how to

reanimate it, to infuse into it life by a new magnetization of its globules, life will return to it again. The universal substance, with its double motion, is the great arcanum of being; blood is the great arcanum of life."

"Blood," says the Hindu Ramatsariar, "contains all the mysterious secrets of existence, no living being can exist without. It is profaning the great work of the Creator to eat blood."

In his turn Moses, following the universal and traditional law, forbids eating blood.

Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a visible body -- only this is sorcery. The hierophants of Baal made deep incisions all over their bodies and produced apparitions, objective and tangible, with their own blood. The followers of a certain sect in Persia, many of whom may be found around the Russian settlements in Temerchan-Shoura, and Derbent, have their religious mysteries in which they form a large ring, and whirl round in a frantic dance. Their temples are ruined, and they worship in large temporary buildings, securely enclosed, and with the earthen floor deeply strewn with sand. They are all dressed in long white robes, and their heads are

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\* A. Wilder: "Ancient and Modern Prophecy."

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bare and closely shaved. Armed with knives, they soon reach a point of furious exaltation, and wound themselves and others until their garments and the sand on the floor are soaked with blood. Before the end of the "Mystery" every man has a companion, who whirls round with him. Sometimes the spectral dancers have hair on their heads, which makes them quite distinct from their unconscious creators. As we have solemnly promised never to divulge the principal details of this terrible ceremony (which we were allowed to witness but once), we must leave the subject.\*

In the days of antiquity the sorceresses of Thessaly added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows. The priests were taught the art of calling up the spirits of the dead, as well as those of the elements, but their mode was certainly not that of Thessalian sorceresses.

Among the Yakuts of Siberia there is a tribe dwelling on the very confines of the Transbaikalian regions near the river Vitima (eastern Siberia) which practices sorcery as known in the days of the Thessalian witches. Their religious beliefs are curious as a mixture of philosophy and superstition. They have a chief or supreme god Aij-Taion, who did not create, they say, but only presides over the creation of all the worlds. He lives on the ninth heaven, and it is but from the seventh that the other minor gods -- his servants -- can manifest themselves to their creatures. This ninth heaven, according to the revelation of the minor deities (spirits, we suppose), has three suns and three moons, and the ground of this abode is formed of four lakes (the four cardinal points) of "soft air" (ether), instead of water. While they offer no sacrifices to the Supreme Deity, for he needs none, they do try to propitiate both the good and bad deities, which they respectively term the "white" and the "black" gods. They do it, because neither of the two classes are good or bad through personal merit or demerit. As they are all subject to the Supreme

Aij-Taion, and each has to carry on the duty assigned to him from eternity, they are not responsible for either the good or evil they produce in this world. The reason given by the Yakuts for such sacrifices is very curious. Sacrifices, they say, help each class of gods to perform their mission the better, and so please the Supreme; and every mortal that helps either of them in performing his duty must, therefore,

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\* While at Petrovsk (Dhagestan, region of the Caucasus) we had the opportunity of witnessing another such mystery. It was owing to the kindness of Prince Melikoff, the governor-general of Dhagestan, living at Temerchan-Shoura, and especially of Prince Shamsoudine, the ex-reigning Shamchal of Tarchoff, a native Tartar, that during the summer of 1865 we assisted at this ceremonial from the safe distance of a sort of private box, constructed under the ceiling of the temporary building.

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[[Vol. 2, Page]] 569 BLOOD-EVOCATIONS IN BULGARIA AND MOLDAVIA.

please the Supreme as well, for he will have helped justice to take place. As the "black" gods are appointed to bring diseases, evils, and all kinds of calamities to mankind, each of which is a punishment for some transgression, the Yakuts offer to them "bloody" sacrifices of animals; while to the "white" they make pure offerings, consisting generally of an animal consecrated to some special god and taken care of with great ceremony, as having become sacred. According to their ideas the souls of the dead become "shadows," and are doomed to wander on earth, till a certain change takes place either for the better or worse, which the Yakuts do not pretend to explain. The light shadows, i.e., those of good people, become the guardians and protectors of those they loved on earth; the "dark" shadows (the wicked) always seek, on the contrary, to hurt those they knew, by inciting them to crimes, wicked acts, and otherwise injuring mortals. Besides these, like the ancient Chaldees, they reckon seven divine Sheitans (daemons) or minor gods. It is during the sacrifices of blood, which take place at night, that the Yakuts call forth the wicked or dark shadows, to inquire of them what they can do to arrest their mischief; hence, blood is necessary, for without its fumes the ghosts could not make themselves clearly visible, and would become, according to their ideas, but the more dangerous, for they would suck it from living persons by their perspiration.\* As to the good, light shadows, they need not be called out; besides that, such an act disturbs them; they can make their presence felt, when needed, without any preparation and ceremonies.

The blood-evocation is also practiced, although with a different purpose, in several parts of Bulgaria and Moldavia, especially in districts in the vicinity of Mussulmans. The fearful oppressions and slavery to which these unfortunate Christians have been subjected for centuries has rendered them a thousand-fold more impressible, and at the same time more superstitious, than those who live in civilized countries. On every seventh of May the inhabitants of every Moldavo-Valachian and Bulgarian city or village, have what they term the "feast of the dead." After sunset, immense crowds of women and men, each with a lighted wax taper in hand, resort to the burial places, and pray on the tombs of their departed friends. This ancient and solemn ceremony, called Trizna, is everywhere a reminiscence of primitive Christian rites, but far more solemn yet, while in Mussulman slavery. Every tomb is furnished with a kind of cupboard, about half a yard high, built of four stones, and with hinged double-doors. These closets

contain what is termed the household of the defunct: namely, a few wax tapers, some

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\* Does not this afford us a point of comparison with the so-called "materializing mediums"?

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oil and an earthen lamp, which is lighted on that day, and burns for twenty-four hours. Wealthy people have silver lamps richly chiselled, and bejewelled images, which are secure from thieves, for in the burial ground the closets are even left open. Such is the dread of the population (Mussulman and Christian) of the revenge of the dead that a thief bold enough to commit any murder, would never dare touch the property of a dead person. The Bulgarians have a belief that every Saturday, and especially the eve of Easter Sunday, and until Trinity day (about seven weeks) the souls of the dead descend on earth, some to beg forgiveness from those living whom they had wronged; others to protect and commune with their loved ones. Faithfully following the traditional rites of their forefathers, the natives on each Saturday of these seven weeks keep either lamps or tapers lighted. In addition to that, on the seventh of May they drench the tombs with grape wine, and burn incense around them from sunset to sunrise. With the inhabitants of towns, the ceremony is limited to these simple observances. With some of the rustics though, the rite assumes the proportions of a theurgic evocation. On the eve of Ascension Day, Bulgarian women light a quantity of tapers and lamps; the pots are placed upon tripods, and incense perfumes the atmosphere for miles around; while thick white clouds of smoke envelope each tomb, as though a veil had separated it from the others. During the evening, and until a little before midnight, in memory of the deceased, acquaintances and a certain number of mendicants are fed and treated with wine and raki (grape-whiskey), and money is distributed among the poor according to the means of the surviving relatives. When the feast is ended, the guests approaching the tomb and addressing the defunct by name, thank him or her for the bounties received. When all but the nearest relatives are gone, a woman, usually the most aged, remains alone with the dead, and -- some say -- resorts to the ceremony of invocation.

After fervent prayers, repeated face downward on the grave-mound, more or less drops of blood are drawn from near the left bosom, and allowed to trickle upon the tomb. This gives strength to the invisible spirit which hovers around, to assume for a few instants a visible form, and whisper his instructions to the Christian theurgist -- if he has any to offer, or simply to "bless the mourner" and then disappear again till the following year. So firmly rooted is this belief that we have heard, in a case of family difficulty, a Moldavian woman appeal to her sister to put off every decision till Ascension-night, when their dead father would be able to tell them of his will and pleasure in person; to which the sister consented as simply as though their parent were in the next room.

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[[Vol. 2, Page]] 571 A TRIBE OF REAL SORCERERS.

That there are fearful secrets in nature may well be believed when, as we have seen in the case of the

Russian Znachar, the sorcerer cannot die until he has passed the word to another, and the hierophants of White Magic rarely do. It seems as if the dread power of the "Word" could only be entrusted to one man of a certain district or body of people at a time. When the Brahmatma was about to lay aside the burden of physical existence, he imparted his secret to his successor, either orally, or by a writing placed in a securely-fastened casket which went into the latter's hands alone. Moses "lays his hands" upon his neophyte, Joshua, in the solitudes of Nebo and passes away forever. Aaron initiates Eleazar on Mount Hor, and dies. Siddhartha-Buddha promises his mendicants before his death to live in him who shall deserve it, embraces his favorite disciple, whispers in his ear, and dies; and as John's head lies upon the bosom of Jesus, he is told that he shall "tarry" until he shall come. Like signal-fires of the olden times, which, lighted and extinguished by turns upon one hill-top after another, conveyed intelligence along a whole stretch of country, so we see a long line of "wise" men from the beginning of history down to our own times communicating the word of wisdom to their direct successors. Passing from seer to seer, the "Word" flashes out like lightning, and while carrying off the initiator from human sight forever, brings the new initiate into view. Meanwhile, whole nations murder each other in the name of another "Word," an empty substitute accepted literally by each, and misinterpreted by all!

We have met few sects which truly practice sorcery. One such is the Yezidis, considered by some a branch of the Koords, though we believe erroneously. These inhabit chiefly the mountainous and desolate regions of Asiatic Turkey, about Mosul, Armenia, and are found even in Syria,\* and Mesopotamia. They are called and known everywhere as devil-worshippers; and most certainly it is not either through ignorance or mental obscuration that they have set up the worship and a regular inter-communication with the lowest and the most malicious of both elementals and elementaries. They recognize the present wickedness of the chief of the "black powers"; but at the same time they dread his power, and so try

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\* The Yezidis must number over 200,000 men altogether. The tribes which inhabit the Pashalik of Bagdad, and are scattered over the Sindjar mountains are the most dangerous, as well as the most hated for their evil practices. Their chief Sheik lives constantly near the tomb of their prophet and reformer Adi, but every tribe chooses its own sheik among the most learned in the "black art." This Adi or Ad is a mythic ancestor of theirs, and simply is, Adi -- the God of wisdom or the Parsi Ab-ad the first ancestor of the human race, or again Adh-Buddha of the Hindus, anthropomorphized and degenerated.

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to conciliate to themselves his favors. He is in an open quarrel with Allah, they say, but a reconciliation can take place between the two at any day; and those who have shown marks of their disrespect to the "black one" now, may suffer for it at some future time, and thus have both God and Devil against them. This is simply a cunning policy that seeks to propitiate his Satanic majesty, who is no other than the great Tchernobog (the black god) of the Variagi-Russ, the ancient idolatrous Russians before the days of Vladimir.

Like Wierus, the famous demonographer of the sixteenth century (who in his Pseudomonarchia

Daemonum describes and enumerates a regular infernal court, which has its dignitaries, princes, dukes, nobles, and officers), the Yezidis have a whole pantheon of devils, and use the Jakshas, aerial spirits, to convey their prayers and respects to Satan their master, and the Afrites of the Desert. During their prayer-meetings, they join hands, and form immense rings, with their Sheik, or an officiating priest in the middle who claps his hands, and intones every verse in honor of Sheitan (Satan). Then they whirl and leap in the air. When the frenzy is at its climax, they often wound and cut themselves with their daggers, occasionally rendering the same service to their next neighbors. But their wounds do not heal and cicatrize as easily as in the case of lamas and holy men; for but too often they fall victims to these self-inflicted wounds. While dancing and flourishing high their daggers without unclasping hands -- for this would be considered a sacrilege, and the spell instantly broken, they coax and praise Sheitan, and entreat him to manifest himself in his works by "miracles." As their rites are chiefly accomplished during night, they do not fail to obtain manifestations of various character, the least of which are enormous globes of fire which take the shapes of the most uncouth animals.

Lady Hester Stanhope, whose name was for many years a power among the masonic fraternities of the East, is said to have witnessed, personally, several of these Yezidean ceremonies. We were told by an Ockhal, of the sect of Druses, that after having been present at one of the Yezidis' "Devil's masses," as they are called, this extraordinary lady, so noted for personal courage and daring bravery, fainted, and notwithstanding her usual Emir's male attire, was recalled to life and health with the greatest difficulty. Personally, we regret to say, all our efforts to witness one of these performances failed.

A recent article in a Catholic journal on Nagualism and Voodooism charges Hayti with being the centre of secret societies, with terrible forms of initiation and bloody rites, where human infants are sacrificed and devoured by the adepts (!!). Piron, a French traveller, is quoted at length, describing a most fearful scene witnessed by him in Cuba, in the

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[[Vol. 2, Page]] 573 THE INCANTATIONS OF THE VOODOO.

house of a lady whom he never would have suspected of any connection with so monstrous a sect. "A naked white girl acted as a voodoo priestess, wrought up to frenzy by dances and incantations that followed the sacrifice of a white and a black hen. A serpent, trained to its part, and acted on by the music, coiled round the limbs of the girl, its motions studied by the votaries dancing around or standing to watch its contortions. The spectator fled at last in horror when the poor girl fell writhing in an epileptic fit."

While deploring such a state of things in Christian countries, the Catholic article in question explains this tenacity for ancestral religious rites as evidence of the natural depravity of the human heart, and makes a loud call for greater zeal on the part of Catholics. Besides repeating the absurd fiction about devouring children, the writer seems wholly insensible to the fact that a devotion to one's faith that centuries of the most cruel and bloody persecution cannot quench, makes heroes and martyrs of a people, whereas their conversion to any other faith would turn them simply into renegades. A compulsory religion can never breed anything but deceit. The answer received by the missionary Margil from some Indians supports the above truism. The question being: "How is it that you are so heathenish after having been Christians so long?" The answer was: "What would you do, father, if enemies of your faith entered your land? Would you not take all your books and vestments and signs of religion and

retire to the most secret caves and mountains? This is just what our priests, and prophets, and soothsayers, and nagualists have done to this time and are still doing."

Such an answer from a Roman Catholic, questioned by a missionary of either Greek or Protestant Church, would earn for him the crown of a saint in the Popish martyrology. Better a "heathen" religion that can extort from a Francis Xavier such a tribute as he pays the Japanese, in saying that "in virtue and probity they surpassed all the nations he had ever seen"; than a Christianity whose advance over the face of the earth sweeps aboriginal nations out of existence as with a hurricane of fire.\* Disease, drunkenness, and demoralization are the immediate results of apostasy from the faith of their fathers, and conversion into a religion of mere forms.

What Christianity is doing for British India, we need go to no inim-

[[Footnote(s)]] -----

\* Within less than four months we have collected from the daily papers forty-seven cases of crime, ranging from drunkenness up to murder, committed by ecclesiastics in the United States only. By the end of the year our correspondents in the East will have valuable facts to offset missionary denunciations of "heathen" misdemeanors.

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ical sources to inquire. Captain O'Grady, the British ex-official, says: "The British government is doing a shameful thing in turning the natives of India from a sober race to a nation of drunkards. And for pure greed. Drinking is forbidden by the religion alike of Hindus and Mussulmans. But . . . drinking is daily becoming more and more prevalent. . . . What the accursed opium traffic, forced on China by British greed, has been to that unhappy country, the government sale of liquor is likely to become to India. For it is a government monopoly, based on almost precisely the same model as the government monopoly of tobacco in Spain. . . . The outside domestics in European families usually get to be terrible drunkards. . . . The indoor servants usually detest drinking, and are a good deal more respectable in this particular than their masters and mistresses . . . everybody drinks . . . bishops, chaplains, freshly-imported boarding-school girls, and all."

Yes, these are the "blessings" that the modern Christian religion brings with its Bibles and Catechisms to the "poor heathen." Rum and bastardy to Hindustan; opium to China; rum and foul disorders to Tahiti; and, worst of all, the example of hypocrisy in religion, and a practical skepticism and atheism, which, since it seems to be good enough for civilized people, may well in time be thought good enough for those whom theology has too often been holding under a very heavy yoke. On the other hand, everything that is noble, spiritual, elevating, in the old religion is denied, and even deliberately falsified.

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. "If any man is in Christ he is a new creation," he is reborn, as after initiation, for the Lord is spirit -- the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul

had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the eoptae. As Professor A. Wilder well proves in a series of able articles, it was not Jesus, but Paul who was the real founder of Christianity. "The disciples were called Christians first in Antioch," say the Acts of the Apostles. "Such men as Irenaeus, Epiphanius, and Eusebius have transmitted to posterity a reputation for untruth and dishonest practices; and the heart sickens at the story of the crimes of that

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[[Vol. 2, Page]] 575 MAHOMET NEVER A GOD TO MOSLEMS.

period," writes this author, in a recent article.\* "It will be remembered," he adds, "that when the Moslems overran Syria and Asia Minor for the first time, they were welcomed by the Christians of those regions as deliverers from the intolerable oppression of the ruling authorities of the Church." Mahomet never was, neither is he now, considered a god; yet under the stimulus of his name millions of Moslems have served their God with an ardor that can never be paralleled by Christian sectarianism. That they have sadly degenerated since the days of their prophet, does not alter the case in hand, but only proves the more the prevalence of matter over spirit all over the world. Besides, they have never degenerated more from primitive faith than Christians themselves. Why, then, should not Jesus of Nazareth, a thousandfold higher, nobler, and morally grander than Mahomet, be as well revered by Christians and followed in practice, instead of being blindly adored in fruitless faith as a god, and at the same time worshipped much after the fashion of certain Buddhists, who turn their wheel of prayers. That this faith has become sterile, and is no more worthy the name of Christianity than the fetishism of Calmucks that of the philosophy preached by Buddha, is doubted by none. "We would not be supposed to entertain the opinion," says Dr. Wilder, "that modern Christianity is in any degree identical with the religion preached by Paul. It lacks his breadth of view, his earnestness, his keen spiritual perception. Bearing the impress of the nations by which it is professed, it exhibits as many forms as there are races. It is one thing in Italy and Spain, but widely differs in France, Germany, Holland, Sweden, Great Britain, Russia, Armenia, Kurdistan, and Abyssinia. As compared with the preceding worships, the change seems to be more in name than in genius. Men had gone to bed Pagans and awoke Christians. As for the Sermon on the Mount, its conspicuous doctrines are more or less repudiated by every Christian community of any considerable dimensions. Barbarism, oppression, cruel punishments, are as common now as in the days of Paganism.

"The Christianity of Peter exists no more; that of Paul supplanted it, and was in its turn amalgamated with the other world-religions. When mankind are enlightened, or the barbarous races and families are supplanted by those of nobler nature and instincts, the ideal excellencies may become realities.

"The 'Christ of Paul' has constituted an enigma which evoked the most strenuous endeavor to solve. He was something else than the Jesus of the Gospels. Paul disregarded utterly their 'endless genealogies.'

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\* "Evolution," art. Paul, the Founder of Christianity.

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author of the fourth Gospel, himself an Alexandrian Gnostic, describes Jesus as what would now be termed a 'materialized' divine spirit. He was the Logos, or First Emanation -- the Metathron. . . . The 'mother of Jesus,' like the Princess Maya, Danae, or perhaps Periktione, had given birth, not to a love-child, but to a divine offspring. No Jew of whatever sect, no apostle, no early believer, ever promulgated such an idea. Paul treats of Christ as a personage rather than as a person. The sacred lessons of the secret assemblies often personified the divine good and the divine truth in a human form, assailed by the passions and appetites of mankind, but superior to them; and this doctrine, emerging from the crypt, was apprehended by churchlings and gross-minded men as that of immaculate conception and divine incarnation."

In the old book, published in 1693 and written by the Sieur de la Loubere, French Ambassador to the King of Siam, are related many interesting facts of the Siamese religion. The remarks of the satirical Frenchman are so pointed that we will quote his words about the Siamese Saviour -- Sommona-Cadom. "How marvellous soever they pretend the birth of their Saviour has been, they cease not to give him a father and a mother.\* His mother, whose name is found in some of their Balie (Pali?) books, was called, as they say, Maha MARIA, which seems to signify the great Mary, for Maha signifies great. However it be, this ceases not to give attention to the missionaries, and has perhaps given occasion to the Siamese to believe that Jesus being the son of Mary, was brother to Sommona-Cadom, and that, having been crucified, he was that wicked brother whom they give to Sommona-Cadom, under the name of Thevetat, and whom they report to be punished in Hell, with a punishment which participates something of a cross. . . . The Siamese expect another Sommona-Cadom, I mean, another miraculous man like him, whom they already named Pronarote, and whom they say was foretold by Sommona. He made all sorts of miracles. . . . He had two disciples, both standing on each hand of his idol; one on the right hand, and the other on the left . . . the first is named Pra-Magla, and the second Pra Scaribout. . . . The father of Sommona-Cadom was, according to this same Balie Book, a King of Teve Lanca, that is to say, a King of Ceylon. But the Balie Books being without date and without the author's name, have no more authority than all the traditions, whose origin is unknown."\*\*

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\* We find in Galatians iv. 4, the following: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

\*\* The date has been fully established for these Pali Books in our own century; sufficiently so, at least, to show that they existed in Ceylon, 316 B.C., when Mahinda, the son of Asoka, was there (See Max Muller, "Chips, etc.," vol. i., on Buddhism).

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[[Vol. 2, Page]] 577 NO BOOK LESS AUTHENTICATED THAN THE BIBLE.

This last argument is as ill-considered as it is naively expressed. We do not know of any book in the whole world less authenticated as to date, authors' names, or tradition, than our Christian Bible. Under these circumstances the Siamese have as much reason to believe in their miraculous Sommona-Cadom as the Christians in their miraculously-born Saviour. Moreover, they have no better right to force their religion upon the Siamese, or any other people, against their will, and in their own country, where they go unasked, than the so-called heathen "to compel France or England to accept Buddhism at the point of the sword." A Buddhist missionary, even in free-thinking America, would daily risk being mobbed, but this does not at all prevent missionaries from abusing the religion of the Brahmans, Lamas, and Bonzes, publicly to their teeth; and the latter are not always at liberty to answer them. This is termed diffusing the beneficent light of Christianity and civilization upon the darkness of heathenism!

And yet we find that these pretensions -- which might appear ludicrous were they not so fatal to millions of our fellow-men, who only ask to be left alone -- were fully appreciated as early as in the seventeenth century. We find the same witty Monsieur de la Loubere, under a pretext of pious sympathy, giving some truly curious instructions to the ecclesiastical authorities at home,\* which embody the very soul of Jesuitism.

"From what I have said concerning the opinions of the Orientals," he remarks, "it is easy to comprehend how difficult an enterprise it is to bring them over to the Christian religion; and of what consequence it is that the missionaries, which preach the Gospel in the East, do perfectly understand the manners and belief of these people. For as the apostles and first Christians, when God supported their preaching by so many wonders, did not on a sudden discover to the heathens all the mysteries which we adore, but a long time concealed from them, and the Catechumens themselves, the knowledge of those which might scandalize them; it seems very rational to me that the missionaries, who have not

[[Footnote(s)]] -----

\* "A New Historical Relation of the Kingdom of Siam," by M. de la Loubere, Envoy to Siam from France, 1687-8, chap. xxv., London; "Diverse Observations to be Made in Preaching the Gospel to the Orientals."

The Sieur de la Loubere's report to the king was made, as we see, in 1687-8. How thoroughly his proposition to the Jesuits, to suppress and dissemble in preaching Christianity to the Siamese, met their approval, is shown in the passage elsewhere quoted from the Thesis propounded by the Jesuits of Caen ("Thesis propugnata in regio Soc. Jes. Collegio, celeberrimae Academiae Cadoniensis," die Veneris, 30 Jan., 1693), to the following effect: ". . . neither do the Fathers of the Society of Jesus dissemble when they adopt the institute and the habit of the Talapoins of Siam." In five years the Ambassador's little lump of leaven had leavened the whole.

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the gift of miracles, ought not presently to discover to the Orientals all the mysteries nor all the practices of Christianity.

"'Twould be convenient, for example, if I am not mistaken, not to preach unto them, without great caution, the worshipping of saints; and as to the knowledge of Jesus Christ, I think it would be necessary

to manage it with them, if I may so say, and not to speak to them of the mystery of the Incarnation, till after having convinced them of the existence of a God Creator. For what probability is there, to begin with, of persuading the Siamese to remove Sommona-Cadom, Pra Mogla, and Pra Scaribout from the altars, to set up Jesus Christ, St. Peter, and St. Paul, in their stead? 'Twould, perhaps, be more proper not to preach unto them Jesus Christ crucified, till they have first comprehended that one may be unfortunate and innocent; and that by the rule received, even amongst them, which is, that the innocent might load himself with the crimes of the guilty, it was necessary that a god should become man, to the end that this man-God should, by a laborious life, and a shameful but voluntary death, satisfy for all the sins of men; but before all things it would be necessary to give them the true idea of a God Creator, and justly provoked against men. The Eucharist, after this, will not scandalize the Siamese, as it formerly scandalized the Pagans of Europe; forasmuch as the Siamese do not believe Sommona-Cadom could give his wife and children to the Talapoins to eat.

"On the contrary, as the Chinese are respectful toward their parents even to a scruple, I doubt not that if the Gospel should be presently put into their hands, they would be scandalized at that place, where, when some told Jesus Christ that his mother and his brethren asked after him, he answered in such a manner, that he seems so little to regard them, that he affected not to know them. They would not be less offended at those other mysterious words, which our divine Saviour spoke to the young man, who desired time to go and bury his parents: 'Let the dead,' said he, 'bury the dead.' Every one knows the trouble which the Japanese expressed to St. Francis Xavier upon the eternity of damnation, not being able to believe that their dead parents should fall into so horrible a misfortune for want of having embraced Christianity, which they had never heard of. . . . It seems necessary, therefore, to prevent and mollify this thought, by the means which that great apostle of the Indies used, in first establishing the idea of an omnipotent, all-wise, and most just God, the author of all good, to whom only everything is due, and by whose will we owe unto kings, bishops, magistrates and to our parents the respects which we owe them.

"These examples are sufficient to show with what precautions it is

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[[Vol. 2, Page]] 579 BUDDHA TRANSFORMED INTO A CATHOLIC SAINT!

necessary to prepare the minds of the Orientals to think like us, and not to be offended with most of the articles of the Christian faith."\*

And what, we ask, is left to preach? With no Saviour, no atonement, no crucifixion for human sin, no Gospel, no eternal damnation to tell them of, and no miracles to display, what remained for the Jesuits to spread among the Siamese but the dust of the Pagan sanctuaries with which to blind their eyes? The sarcasm is biting indeed. The morality to which these poor heathen are made to adhere by their ancestral faith is so pure, that Christianity has to be stripped of every distinguishing mark before its priests can venture to offer it for their examination. A religion that cannot be trusted to the scrutiny of an unsophisticated people who are patterns of filial piety, of honest dealing, of deep reverence for God and an instinctive horror of profaning His majesty, must indeed be founded upon error. That it is so, our century is discovering little by little.

In the general spoliation of Buddhism to make up the new Christian religion, it was not to be expected that so peerless a character as Gautama-Buddha would be left unappropriated. It was but natural that

after taking his legendary history to fill out the blanks left in the fictitious story of Jesus, after using what they could of Christna's, they should take the man Sakya-muni and put him in their calendar under an alias. This they actually did, and the Hindu Saviour in due time appeared on the list of saints as Josaphat, to keep company with those martyrs of religion, SS. Aura and Placida, Longinus and Amphibolus.

In Palermo there is even a church dedicated to Divo Josaphat. Among the vain attempts of subsequent ecclesiastical writers to fix the genealogy of this mysterious saint, the most original was the making him Joshua, the son of Nun. But these trifling difficulties being at last surmounted, we find the history of Gautama copied word for word from Buddhist sacred books, into the Golden Legend. Names of individuals

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\* In a discourse of Hermes with Thoth, the former says: "It is impossible for thought to rightly conceive of God. . . . One cannot describe, through material organs, that which is immaterial and eternal. . . . One is a perception of the spirit, the other a reality. That which can be perceived by our senses can be described in words; but that which is incorporeal, invisible, immaterial, and without form cannot be realized through our ordinary senses. I understand thus, O Thoth, I understand that God is ineffable."

In the Catechism of the Parsis, as translated by M. Dadabhai Naoroji, we read the following:

"Q. What is the form of our God?"

"A. Our God has neither face nor form, color nor shape, nor fixed place. There is no other like Him. He is Himself, singly such a glory that we cannot praise or describe Him; nor our mind comprehend Him."

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are changed, the place of action, India, remains the same -- in the Christian as in the Buddhist Legends. It can be also found in the Speculum Historiale of Vincent of Beauvais, which was written in the thirteenth century. The first discovery is due to the historian de Couto, although Professor Muller credits the first recognition of the identity of the two stories to M. Laboulaye, in 1859. Colonel Yule tells us that\* these stories of Barlaam and Josaphat, are recognized by Baronius, and are to be found at p. 348, of The Roman Martyrology, set forth by command of Pope Gregory XIII., and revised by the authority of Pope Urban VIII., translated out of Latin into English by G. K. of the Society of Jesus.\*\*

To repeat even a small portion of this ecclesiastical nonsense would be tedious and useless. Let him who doubts and who would learn the story read it as given by Colonel Yule. Some\*\*\* of the Christian and ecclesiastical speculations seem to have embarrassed even Dominie Valentyn. "There be some, who hold this Budhum for a fugitive Syrian Jew," he writes; "others who hold him for a disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ I leave them to explain. Diego de Couto stands by the belief that he was certainly Joshua, which is still more absurd!" "The religious romance called The History of Barlaam and Josaphat was, for several centuries, one of the most popular works in Christendom," says Col. Yule. "It was translated into all the chief European languages, including Scandinavian and Sclavonic tongues. . . . This story first appears among the works of St. John of Damascus, a theologian of the early part of the eighth century."\*\*\*\* Here then lies the

secret of its origin, for this St. John, before he became a divine, held a high office at the court of the Khalif Abu Jafar Almansur, where he probably learned the story, and afterwards adapted it to the new orthodox necessities of the Buddha turned into a Christian saint.

Having repeated the plagiarized story, Diego de Couto, who seems to yield up with reluctance his curious notion that Gautama was Joshua, says: "To this name (Budao) the Gentiles throughout all India have dedicated great and superb pagodas. With reference to this story, we have been diligent in inquiring if the ancient Gentiles of those parts had in their writings any knowledge of St. Josaphat who was converted by Balaam, and who in his legend is represented as the son of a great king of India, and who had just the same up-bringing, with all the same particulars that we have recounted of the life of the Budao. And as I was

[[Footnote(s)]] -----

\* "Contemporary Review," p. 588, July, 1870.

\*\* "Book of Ser Marco Polo," vol. ii., pp. 304, 306.

\*\*\* Ibid.

\*\*\*\* Ibid.

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[[Vol. 2, Page]] 581 THE FRAUDULENT TALE OF ST. JOSAPHAT.

travelling in the Isle of Salsette, and went to see that rare and admirable pagoda, which we call the Canara Pagoda (Kanhari Caves) made in a mountain, with many halls cut out of one solid rock, and inquiring of an old man about the work, what he thought as to who had made it, he told us that without doubt the work was made by order of the father of St. Josaphat to bring him up in seclusion, as the story tells. And as it informs us that he was the son of a great king in India, it may well be, as we have just said, that he was the Budao, of whom they relate such marvels."\*

The Christian legend is taken, moreover, in most of its details, from the Ceylonese tradition. It is on this island that originated the story of young Gautama rejecting his father's throne, and the king's erecting a superb palace for him, in which he kept him half prisoner, surrounded by all the temptations of life and wealth. Marco Polo told it as he had it from the Ceylonese, and his version is now found to be a faithful repetition of what is given in the various Buddhist books. As Marco naively expresses it, Buddha led a life of such hardship and sanctity, and kept such great abstinence, "just as if he had been a Christian. Indeed," he adds, "had he but been so, he would have been a great saint of our Lord Jesus Christ, so good and pure was the life he led." To which pious apothegm his editor very pertinently remarks that "Marco is not the only eminent person who has expressed this view of Sakya-muni's life in such words." And in his turn Prof. Max Muller says: "And whatever we may think of the sanctity of saints, let those who doubt the right of Buddha to a place among them, read the story of his life as it is told in the Buddhistical canon. If he lived the life which is there described, few saints have a better claim to the title than Buddha; and no one either in the Greek or the Roman Church need be ashamed of having paid to

his memory the honor that was intended for St. Josaphat, the prince, the hermit, and the saint." The Roman Catholic Church has never had so good a chance to Christianize all China, Thibet, and Tartary, as in the thirteenth century, during the reign of Kublai-Khan. It seems strange that they did not embrace the opportunity when Kublai was hesitating at one time between the four religions of the world, and, perhaps through the eloquence of Marco Polo, favored Christianity more than either Mahometanism, Judaism, or Buddhism. Marco Polo and Ramusio, one of his interpreters, tell us why. It seems that, unfortunately for Rome, the embassy of Marco's father and uncle failed, because Clement IV. happened to die just at that very time. There was no Pope for several months to

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\* "Dec.," v., lib. vi., cap. 2.

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receive the friendly overtures of Kublai-Khan; and thus the one hundred Christian missionaries invited by him could not be sent to Thibet and Tartary. To those who believe that there is an intelligent Deity above who takes a certain concern in the welfare of our miserable little world, this contretemps must in itself seem a pretty good proof that Buddhism should have the best of Christianity. Perhaps -- who knows -- Pope Clement fell sick so as to save the Buddhists from sinking into the idolatry of Roman Catholicism?

From pure Buddhism, the religion of these districts has degenerated into lamaism; but the latter, with all its blemishes -- purely formalistic and impairing but little the doctrine itself -- is yet far above Catholicism. The poor Abbe Huc very soon found it out for himself. As he moved on with his caravan, he writes -- "every one repeated to us that, as we advanced toward the west, we should find the doctrines growing more luminous and sublime. Lha-Ssa was the great focus of light, the rays from which became weakened as they were diffused." One day he gave to a Thibetan lama "a brief summary of Christian doctrine, which appeared by no means unfamiliar to him [we do not wonder at that], and he even maintained that it [Catholicism] did not differ much from the faith of the grand lamas of Thibet. . . . These words of the Thibetan lama astonished us not a little," writes the missionary; "the unity of God, the mystery of the Incarnation, the dogma of the real presence, appeared to us in his belief. . . . The new light thrown on the religion of Buddha induced us really to believe that we should find among the lamas of Thibet a more purified system."\* It is these words of praise to lamaism, with which Huc's book abounds, that caused his work to be placed on the Index at Rome, and himself to be unfrocked. When questioned why, since he held the Christian faith to be the best of the religions protected by him, he did not attach himself to it, the answer given by Kublai-Khan is as suggestive as it is curious: "How would you have me to become a Christian? There are four prophets worshipped and revered by all the world. The Christians say their God is Jesus Christ; the Saracens, Mahomet; the Jews, Moses; the idolaters, Sogomon Borkan (Sakya-muni Burkham, or Buddha), who was the first god among the idols; and I worship and pay respect to all four, and pray that he among them who is greatest in heaven in very truth may aid me."

We may ridicule the Khan's prudence; we cannot blame him for trustingly leaving the decision of the

puzzling dilemma to Providence itself. One of his most unsurmountable objections to embrace Chris-

[[Footnote(s)]] -----

\* "Travels in Tartary," etc., pp. 121, 122.

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[[Vol. 2, Page]] 583 THE ADEPTS OF KUBLAI-KHAN.

tianity he thus specifies to Marco: "You see that the Christians of these parts are so ignorant that they achieve nothing and can achieve nothing, whilst you see the idolaters can do anything they please, insomuch that when I sit at table, the cups from the middle of the hall come to me full of wine or other liquor, without being touched by anybody, and I drink from them. They control storms, causing them to pass in whatever direction they please, and do many other marvels; whilst, as you know, their idols speak, and give them predictions on whatever subjects they choose. But if I were to turn to the faith of Christ and become a Christian, then my barons and others who are not converted, would say: 'What has moved you to be baptized? . . . What powers or miracles have you witnessed on the part of Christ? You know the idolaters here say that their wonders are performed by the sanctity and power of their idols.' Well, I should not know what answer to make, so they would only be confirmed in their errors, and the idolaters, who are adepts in such surprising arts, would easily compass my death. But now you shall go to your Pope, and pray him on my part to send hither an hundred men skilled in your law; and if they are capable of rebuking the practices of idolaters to their faces, and of proving to them that they too know how to do such things, but will not, because they are done by the help of the Devil and other evil spirits; and if they so control the idolaters that these shall have no power to perform such things in their presence, and when we shall witness this, we will denounce the idolaters and their religion, and then I will receive baptism, and then all my barons and chiefs shall be baptized also, and thus, in the end, there will be more Christians here than exist in your part of the world."\*

The proposition was fair. Why did not the Christians avail themselves of it? Moses is said to have faced such an ordeal before Pharaoh, and come off triumphant.

To our mind, the logic of this uneducated Mongol was unanswerable, his intuition faultless. He saw good results in all religions, and felt that, whether a man be Buddhist, Christian, Mahometan, or Jew, his spiritual powers might equally be developed, his faith equally lead him to the highest truth. All he asked before making choice of a creed for his people, was the evidence upon which to base faith.

To judge alone by its jugglers, India must certainly be better acquainted with alchemy, chemistry, and physics than any European academy. The psychological wonders produced by some fakirs of Southern Hindustan, and by the shaberons and hobilhans of Thibet and Mongolia, alike prove our case. The science of psychology has there reached an acme of per-

[[Footnote(s)]] -----

\* "Book of Ser Marco Polo," vol. ii., p. 340.

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fection never attained elsewhere in the annals of the marvellous. That such powers are not alone due to study, but are natural to every human being, is now proved in Europe and America by the phenomena of mesmerism and what is termed "spiritualism." If the majority of foreign travellers, and residents in British India, are disposed to regard the whole as clever jugglery, not so with a few Europeans who have had the rare luck to be admitted behind the veil in the pagodas. Surely these will not deride the rites, nor undervalue the phenomena produced in the secret lodges of India. The mahadthevassthanam of the pagodas (usually termed goparam, from the sacred pyramidal gateway by which the buildings are entered) has been known to Europeans before now, though to a mere handful in all.

We do not know whether the prolific Jacolliot\* was ever admitted into one of these lodges. It is extremely doubtful, we should say, if we may judge from his many fantastic tales of the immoralities of the mystical rites among the Brahmans, the fakirs of the pagodas, and even the Buddhists (!) at all of which he makes himself figure as a Joseph. Anyhow, it is evident that the Brahmans taught him no secrets, for speaking of the fakirs and their wonders, he remarks, "under the direction of initiated Brahmans they practice in the seclusion of the pagodas, the occult sciences. . . . And let no one be surprised at this word, which seems to open the door of the supernatural; while there are in the sciences which the Brahmans call occult, phenomena so extraordinary as to baffle all investigation, there is not one which cannot be explained, and which is not subject to natural law."

Unquestionably, any initiated Brahman could, if he would, explain every phenomenon. But he will not. Meanwhile, we have yet to see an explanation by the best of our physicists of even the most trivial occult phenomenon produced by a fakir-pupil of a pagoda.

Jacolliot says that it will be quite impracticable to give an account of the marvellous facts witnessed by himself. But adds, with entire truthfulness, "let it suffice to say, that in regard to magnetism and spiritism, Europe

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\* His twenty or more volumes on Oriental subjects are indeed a curious conglomerate of truth and fiction. They contain a vast deal of fact about Indian traditions, philosophy and chronology, with most just views courageously expressed. But it seems as if the philosopher were constantly being overlaid by the romancist. It is as though two men were united in their authorship -- one careful, serious, erudite, scholarly, the other a sensational and sensual French romancer, who judges of facts not as they are but as he imagines them. His translations from Manu are admirable; his controversial ability marked; his views of priestly morals unfair, and in the case of the Buddhists, positively slanderous. But in all the series of volumes there is not a line of dull reading; he has the eye of the artist, the pen of the poet of nature.

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[[Vol. 2, Page]] 585 TRUE MENDICANTS AND GENUINE BEGGARS.

has yet to stammer over the first letters of the alphabet, and that the Brahmans have reached, in these two departments of learning, results in the way of phenomena that are truly stupefying. When one sees these strange manifestations, whose power one cannot deny, without grasping the laws that the

Brahmans keep so carefully concealed, the mind is overwhelmed with wonder, and one feels that he must run away and break the charm that holds him."

"The only explanation that we have been able to obtain on the subject from a learned Brahman, with whom we were on terms of the closest intimacy, was this: 'You have studied physical nature, and you have obtained, through the laws of nature, marvellous results -- steam, electricity, etc.; for twenty thousand years or more, we have studied the intellectual forces, we have discovered their laws, and we obtain, by making them act alone or in concert with matter, phenomena still more astonishing than your own.' "

Jacolliot must indeed have been stupefied by wonders, for he says: "We have seen things such as one does not describe for fear of making his readers doubt his intelligence . . . but still we have seen them. And truly one comprehends how, in presence of such facts, the ancient world believed . . . in possessions of the Devil and in exorcism."\*

But yet this uncompromising enemy of priestcraft, monastic orders, and the clergy of every religion and every land -- including Brahmans, lamas, and fakirs -- is so struck with the contrast between the fact-supported cults of India, and the empty pretences of Catholicism, that after describing the terrible self-tortures of the fakirs, in a burst of honest indignation, he thus gives vent to his feelings: "Nevertheless, these fakirs, these mendicant Brahmans, have still something grand about them: when they flagellate themselves, when during the self-inflicted martyrdom the flesh is torn out by bits, the blood pours upon the ground. But you (Catholic mendicants), what do you do to-day? You, Gray Friars, Capuchins, Franciscans, who play at fakirs, with your knotted cords, your flints, your hair shirts, and your rose-water flagellations, your bare feet and your comical mortifications -- fanatics without faith, martyrs without tortures? Has not one the right to ask you, if it is to obey the law of God that you shut yourselves in behind thick walls, and thus escape the law of labor which weighs so heavily upon all other men? . . . Away, you are only beggars!"

Let them pass on -- we have devoted too much space to them and their conglomerate theology, already. We have weighed both in the balance of history, of logic, of truth, and found them wanting. Their

[[Footnote(s)]] -----

\* Les Fils de Dieu, "L'Inde Brahmanique," p. 296.

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system breeds atheism, nihilism, despair, and crime; its priests and preachers are unable to prove by works their reception of divine power. If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom. When Catholic and Protestant would be as fully satisfied as a Buddhist or Brahman that their every crime would be punished, and every good deed rewarded, they might spend upon their own heathen what now goes to give missionaries long picnics, and to make the name of Christian hated and despised by every nation outside the boundaries of Christendom.

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As occasion required, we have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. The remaining space at our disposal will be devoted to like subjects. Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveller. Primitive peoples have disappeared, but primitive wisdom survives, and is attainable by those who "will," "dare," and can "keep silent."

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## CHAPTER XII.

"My vast and noble capital, my Daitu, my splendidly-adorned;  
And thou, my cool and delicious summer-seat, my Shangtu-Keibung.

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Alas, for my illustrious name as the Sovereign of the World!

Alas, for my Daitu, seat of sanctity, glorious work of the immortal Kublai!

All, all is rent from me!" -- COL. YULE, in Marco Polo.

"As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers . . . evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors, and in the sacred orgies of Dionysus, than to believe them; for the mystic symbols are well known to us who belong to the 'Brotherhood.' " -- PLUTARCH.

"The problem of life is man. MAGIC, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being; which forces are Divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge. . . . We begin with instinct; the end is OMNISCIENCE." -- A. WILDER.

"Power belongs to him WHO KNOWS." -- Brahmanical Book of Evocation.

IT would argue small discernment on our part were we to suppose that we had been followed thus far through this work by any but metaphysicians, or mystics of some sort. Were it otherwise, we should certainly advise such to spare themselves the trouble of reading this chapter; for, although nothing is said that is not strictly true, they would not fail to regard the least wonderful of the narratives as absolutely false, however substantiated.

To comprehend the principles of natural law involved in the several phenomena hereinafter described, the reader must keep in mind the fundamental propositions of the Oriental philosophy which we have successively elucidated. Let us recapitulate very briefly:

1st. There is no miracle. Everything that happens is the result of law -- eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F. R. S. -- a man of great learning but little knowledge -- calls "the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, spirit, source of all forces, alone eter-

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nal, and indestructible. The lower two constantly change; the higher third does not.

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third -- the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction -- "a brown study," as some call it. To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to seem to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a

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[[Vol. 2, Page]] 589 A SUMMARY OF THE PRINCIPLES OF MAGIC.

reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul

frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10th. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic must know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanc-

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tuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

There are two kinds of seership -- that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin fav-atma, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the ego, the intellectual life-principle of man, his conscious entity. While it is yet within the material body, the

clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, supersentient soul. That state is known in India as the Samaddi; it is the highest condition of spirituality possible to man on earth. Fakirs try to obtain such a condition by holding their breath for hours together during their religious exercises, and call this practice dam-sadhna. The Hindu terms Pranayama, Pratyahara, and Dharana, all relate to different psychological states, and show how much more the Sanscrit, and even the modern Hindu language are adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms.

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 [[Vol. 2, Page]] 591 TRUE SEERSHIP COMPARED WITH CLAIRVOYANCE.

When the body is in the state of dharana -- a total catalepsy of the physical frame -- the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tintured with the terrestrial perceptions of the objective world; the physical memory and fancy will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is simple, pure, and unchangeable, without form, color, or human qualities: the God -- our Nous."

This is the state which such seers as Plotinus and Apollonius termed the "Union to the Deity"; which the ancient Yogins called Isvara,\* and the modern call "Samaddi"; but this state is as far above modern clairvoyance as the stars above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, he had been united to his God but six times during the sixty-six years of his existence, as he himself confessed to Porphyry.

Ammonius Sakkas, the "God-taught," asserts that the only power which is directly opposed to soothsaying and looking into futurity is memory; and Olympiodorus calls it phantasy. "The phantasy," he says (in Platonis Phaed.), "is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energize without the phantasy, we reply, that its perception of universals proves that it is able. It has per-

[[Footnote(s)]] -----

\* In its general sense, Isvara means "Lord"; but the Isvara of the mystic philosophers of India was understood precisely as the union and communion of men with the Deity of the Greek mystics. Isvara-Parasada means, literally, in Sanscrit, grace. Both of the "Mimansas," treating of the most abstruse questions, explain Karma as merit, or the efficacy of works; Isvara-Parasada, as grace; and Sradha, as faith. The "Mimansas" are the work of the two most celebrated theologians of India. The "Pourva-Mimansa" was written by the philosopher Djeminy, and the "Outtara-Mimansa" (or Vedanta), by Richna Dvipayna Vyasa, who collected the four "Vedas" together. (See Sir William Jones, Colebrooke, and others.)

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ceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends it in its energies, just as a storm pursues him who sails on the sea."

A medium, moreover, needs either a foreign intelligence -- whether it be spirit or living mesmerizer -- to overpower his physical and mental parts, or some factitious means to induce trance. An adept, and even a simple fakir requires but a few minutes of "self-contemplation." The brazen columns of Solomon's temple; the golden bells and pomegranates of Aaron; the Jupiter Capitolinus of Augustus, hung around with harmonious bells;\* and the brazen bowls of the Mysteries when the Kora was called,\*\* were all intended for such artificial helps.\*\*\* So were the brazen bowls of Solomon hung round with a double row of 200 pomegranates, which served as clappers within the hollow columns. The priestesses of Northern Germany, under the guidance of hierophants, could never prophesy but amidst the roar of the tumultuous waters. Regarding fixedly the eddies formed on the rapid course of the river they hypnotized themselves. So we read of Joseph, Jacob's son, who sought for divine inspiration with his silver divining-cup, which must have had a very bright bottom to it. The priestesses of Dodona placed themselves under the ancient oak of Zeus (the Pelasgian, not the Olympian god), and listened intently to the rustling of the sacred leaves, while others concentrated their attention on the soft murmur of the cold spring gushing from underneath its roots.\*\*\*\* But the adept has no need of any such extraneous aids -- the simple exertion of his will-power is all-sufficient.

The Atharva-Veda teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.

Some of these nobler Vedantic precepts on the soul and man's mystic powers, have recently been contributed to an English periodical by a Hindu scholar. "The Sankhya," he writes, "inculcates that the soul (i. e., astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate; faculty of changing the course of nature; ability to accomplish every desire." Further, he gives their various appellations:

[[Footnote(s)]] -----

\* Suetonius: "August."

\*\* Plutarch.

\*\*\* "Pliny," xxx., pp. 2, 14.

\*\*\*\* "Servius ad. AEon," p. 71.

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"The powers are called: 1, Anima; 2, Mahima; 3, Laghima; 4, Garima; 5, Prapti; 6, Prakamya; 7, Vasitwa; 8, Isitwa, or divine power. The fifth, predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and presupposes the absence of the above seven powers, as in this state the Yogi is full of God."

"No writings," he adds, "revealed or sacred, were allowed to be so authoritative and final as the teaching of the soul. Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge."\*

From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the crown -- Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that there are external and internal conditions which affect the determination of our will upon our actions. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in destiny, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

The greatest philosophers of antiquity found it neither unreasonable

[[Footnote(s)]] -----

\* Peary Chand Mittra: "The Psychology of the Aryas"; "Human Nature," for March, 1877.

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nor strange that "souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or announce future ones," as Ammonius tells us. Moreover, Lamprias and others held that if the unembodied spirits or souls could descend on earth and become guardians of mortal men, "we should not seek to deprive those souls which are still in the body of that power by which the former know future events and are able to announce them. It is not probable," adds Lamprias, "that the soul gains a new power of prophecy after separation from the body, and which before it did not possess. We may rather conclude that it possessed all these powers during its union with the body, although in a lesser perfection. . . . For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has only appeared dim and obscured by vapors, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, but has possessed it always, though dimmed by connection with the earthly."

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by perfectly competent and trustworthy persons. These phenomena are real, and require serious consideration. But false "phantom-hands" have sometimes been taken for the genuine. At Dresden we once saw a hand and arm, made for the purpose of deception, with an ingenious arrangement of springs that would cause the machine to imitate to perfection the movements of the natural member; while exteriorly it would require close inspection to detect its artificial character. In using this, the dishonest medium slips his natural arm out of his sleeve, and replaces it with the mechanical substitute; both hands may then be made to seem resting upon the table, while in fact one is touching the sitters, showing itself, knocking the furniture, and making other phenomena.

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. Among those who have written most intelligently upon the subject of these luminous hands, may be reckoned Dr. Francis Gerry Fairfield, author of *Ten Years among the Mediums*, an article from whose pen appears in the *Library Table* for July 19, 1877. A medium himself, he is yet a strong opponent of the spiritualistic theory. Discussing the subject of the "phantom-hand," he testifies that "this the writer has personally witnessed, under conditions of test provided by himself, in his own room, in full daylight, with the medium seated upon a

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sofa from six to eight feet from the table hovering upon which the apparition (the hand) appeared. The application of the poles of a horse-shoe magnet to the hand caused it to waver perceptibly, and threw the medium into violent convulsions -- pretty positive evidence that the force concerned in the phenomenon was generated in his own nervous system."

Dr. Fairfield's deduction that the fluttering phantom-hand is an emanation from the medium is logical, and it is correct. The test of the horse-shoe magnet proves in a scientific way what every kabalist would affirm upon the authority of experience, no less than philosophy. The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand an extrusion of the man's inner or astral member. This is that real self whose limbs the surgeon cannot amputate, but remain behind after the outer casing is cut off, and (all theories of exposed or compressed nerve termini to the contrary, notwithstanding) have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which "is raised in incorruption." It is useless to argue that these are spirit-hands; for, admitting even that at every seance human spirits of many kinds are attracted to the medium, and that they do guide and produce some manifestations, yet to make hands or faces objective they are compelled to use either the astral limbs of the medium, or the materials furnished them by the elementals, or yet the combined aural emanations of all persons present. Pure spirits will not and cannot show themselves objectively; those that do are not pure spirits, but elementary and impure. Woe to the medium who falls a prey to such! The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent -- that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject. Dr. Fairfield is right in one position taken in his book, viz.: mediums are usually diseased, and in many if not most cases the children or near connections of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity; requires no "conditions," but will do his feats any-

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where and everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with iron will. But we have elsewhere shown that the medium and the adept are as opposed as the poles. We will only add here that the body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. We have seen one do this, in full day, while his hands and feet were being held by a skeptical friend whom he wished to surprise.\* Little by little the whole astral body oozed out like a vapory cloud, until before us stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

The medium need not exercise any will-power. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely

as they are in the sleep-walker. And this is why "the materialized form sometimes knows more than the medium,"\*\* for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

[[Footnote(s)]] -----

\* The Boulogne (France) correspondent of an English journal says that he knows of a gentleman who has had an arm amputated at the shoulder, "who is certain that he has a spiritual arm, which he sees and actually feels with his other hand. He can touch anything, and even pull up things with the spiritual or phantom arm and hand." The party knows nothing of spiritualism. We give this as we get it, without verification, but it merely corroborates what we have seen in the case of an Eastern adept. This eminent scholar and practical kabalist can at will project his astral arm, and with the hand take up, move, and carry objects, even at a considerable distance from where he may be sitting or standing. We have often seen him thus minister to the wants of a favorite elephant.

\*\* Answer to a question at "The National Association of Spiritualists," May 14th, 1877.

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[[Vol. 2, Page]] 597 THE FLIGHT OF THE ASTRAL BODY.

But, while it is our firm belief that most of the physical manifestations, i.e., those which neither need nor show intelligence nor great discrimination, are produced mechanically by the scin-lecca (double) of the medium, as a person in sound sleep will when apparently awake do things of which he will retain no remembrance. The purely subjective phenomena are but in a very small proportion of cases due to the action of the personal astral body. They are mostly, and according to the moral, intellectual, and physical purity of the medium, the work of either the elementary, or sometimes very pure human spirits. Elementals have naught to do with subjective manifestations. In rare cases it is the divine spirit of the medium himself that guides and produces them.

As Baboo Peary Chand Mittra says, in a letter\* to the President of the National Association of Spiritualists, Mr. Alexander Calder,\*\* "a spirit is an essence or power, and has no form. . . . The very idea of form implies 'materialism.' The spirits [astral souls, we should say] . . . can assume forms for a time, but form is not their permanent state. The more material is our soul, the more material is our conception of spirits."

Epimenides, the Orphikos, was renowned for his "sacred and marvellous nature," and for the faculty his soul possessed of quitting its body "as long and as often as it pleased." The ancient philosophers who have testified to this ability may be reckoned by dozens. Apollonius left his body at a moment's notice, but it must be remembered Apollonius was an adept -- a "magician." Had he been simply a medium, he could not have performed such feats at will. Empedocles of Agrigentum, the Pythagorean thaumaturgist, required no conditions to arrest a waterspout which had broken over the city. Neither did he need any to

recall a woman to life, as he did. Apollonius used no darkened room in which to perform his aethrobatic feats. Vanishing suddenly in the air before the eyes of Domitian and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of akasa about it, he could walk off unperceived to some secure retreat in the neighborhood, and an hour after his astral form appear at Puteoli to his friends, and seem to be the man himself.

No more did Simon Magus wait to be entranced to fly off in the air before the apostles and crowds of witnesses. "It requires no conjuration and ceremonies; circle-making and incensing are mere nonsense and juggling," says Paracelsus. The human spirit "is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also

[[Footnote(s)]] -----

\* "A Buddhist's Opinions of the Spiritual States."

\*\* See the "London Spiritualist," May 25, 1877, p. 246.

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is the mind of man. If we rightly understood its powers, nothing would be impossible to us on earth. The imagination is strengthened and developed through faith in our will. Faith must confirm the imagination, for faith establishes the will."

A singular account of the personal interview of an English ambassador in 1783, with a reincarnated Buddha -- barely mentioned in volume i. -- an infant of eighteen months old at that time, is given in the Asiatic Journal from the narrative of an eye-witness himself, Mr. Turner, the author of The Embassy to Thibet. The cautious phraseology of a skeptic dreading public ridicule ill conceals the amazement of the witness, who, at the same time, desires to give facts as truthfully as possible. The infant lama received the ambassador and his suite with a dignity and decorum so natural and unconstrained that they remained in a perfect maze of wonder. The behavior of this infant, says the author, was that of an old philosopher, grave and sedate and exceedingly courteous. He contrived to make the young pontiff understand the inconsolable grief into which the Governor-General of Galagata (Calcutta) the City of Palaces and the people of India were plunged when he died, and the general rapture when they found that he had resurrected in a young and fresh body again; at which compliment the young lama regarded him and his suite with looks of singular complacency, and courteously treated them to confectionery from a golden cup. "The ambassador continued to express the Governor-General's hope that the lama might long continue to illumine the world with his presence, and that the friendship which had heretofore subsisted between them might be yet more strongly cemented, for the benefit and advantage of the intelligent votaries of the lama . . . all which made the little creature look steadfastly at the speaker, and graciously bow and nod -- and bow and nod -- as if he understood and approved of every word that was uttered."\*

As if he understood! If the infant behaved in the most natural and dignified way during the reception, and "when their cups were empty of tea became uneasy and throwing back his head and contracting the

skin of his brow, continued making a noise till they were filled again," why could he not understand as well what was said to him?

Years ago, a small party of travellers were painfully journeying from Kashmir to Leh, a city of Ladakh (Central Thibet). Among our guides we had a Tartar Shaman, a very mysterious personage, who spoke Russian a little and English not at all, and yet who managed, nevertheless, to converse with us, and proved of great service. Having learned that some of our party were Russians, he had imagined that our protec-

[[Footnote(s)]] -----

\* See Coleman's "Hindu Mythology."

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[[Vol. 2, Page]] 599 AN ADVENTURE WITH THIBETAN BIKSHU.

tion was all-powerful, and might enable him to safely find his way back to his Siberian home, from which, for reasons unknown, some twenty years before, he had fled, as he told us, via Kiachta and the great Gobi Desert, to the land of the Tcha-gars.\* With such an interested object in view, we believed ourselves safe under his guard. To explain the situation briefly: Our companions had formed the unwise plan of penetrating into Thibet under various disguises, none of them speaking the language, although one, a Mr. K----, had picked up some Kasan Tartar, and thought he did. As we mention this only incidentally, we may as well say at once that two of them, the brothers N----, were very politely brought back to the frontier before they had walked sixteen miles into the weird land of Eastern Bod; and Mr. K----, an ex-Lutheran minister, could not even attempt to leave his miserable village near Leh, as from the first days he found himself prostrated with fever, and had to return to Lahore via Kashmere. But one sight seen by him was as good as if he had witnessed the reincarnation of Buddha itself. Having heard of this "miracle" from some old Russian missionary in whom he thought he could have more faith than in Abbe Huc, it had been for years his desire to expose the "great heathen" jugglery, as he expressed it. K---- was a positivist, and rather prided himself on this anti-philosophical neologism. But his positivism was doomed to receive a death-blow.

About four days journey from Islamabad, at an insignificant mud village, whose only redeeming feature was its magnificent lake, we stopped for a few days' rest. Our companions had temporarily separated from us, and the village was to be our place of meeting. It was there that we were apprised by our Shaman that a large party of Lamaic "Saints," on pilgrimage to various shrines, had taken up their abode in an old cave-temple and established a temporary Vihara therein. He added that, as the "Three Honorable Ones"\*\*\* were said to travel along with them, the holy Bikshu (monks) were capable of producing the greatest miracles. Mr. K-----, fired with the prospect of exposing this humbug of the ages, proceeded at once to pay them a visit, and from that moment the most friendly relations were established between the two camps.

The Vihar was in a secluded and most romantic spot secured against all intrusion. Despite the effusive attentions, presents, and protestations of Mr. K----, the Chief, who was Pase-Budhu (an ascetic of great

[[Footnote(s)]] -----

\* Russian subjects are not allowed to cross the Tartar territory, neither the subjects of the Emperor of China to go to the Russian factories.

\*\* These are the representatives of the Buddhist Trinity, Buddha, Dharma, and Sangha, or Fo, Fa, and Sengh, as they are called in Thibet.

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sanctity), declined to exhibit the phenomenon of the "incarnation" until a certain talisman in possession of the writer was exhibited.\* Upon seeing this, however, preparations were at once made, and an infant of three or four months was procured from its mother, a poor woman of the neighborhood. An oath was first of all exacted of Mr. K----, that he would not divulge what he might see or hear, for the space of seven years. The talisman is a simple agate or carnelian known among the Thibetans and others as A-yu, and naturally possessed, or had been endowed with very mysterious properties. It has a triangle engraved upon it, within which are contained a few mystical words.\*\*

Several days passed before everything was ready; nothing of a mysterious character occurring, meanwhile, except that, at the bidding of a Bikshu, ghastly faces were made to peep at us out of the glassy bosom of the lake, as we sat at the door of the Vihar, upon its bank. One of these was the countenance of Mr. K----'s sister, whom he had left well and happy at home, but who, as we subsequently learned, had died some

[[Footnote(s)]] -----

\* A Bikshu is not allowed to accept anything directly even from laymen of his own people, least of all from a foreigner. The slightest contact with the body and even dress of a person not belonging to their special community is carefully avoided. Thus even the offerings brought by us and which comprised pieces of red and yellow pou-lou, a sort of woollen fabric the lamas generally wear, had to pass through strange ceremonies. They are forbidden, 1, to ask or beg for anything -- even were they starving -- having to wait until it is voluntarily offered; 2, to touch either gold or silver with their hands; 3, to eat a morsel of food, even when presented, unless the donor distinctly says to the disciple, "This is for your master to eat." Thereupon, the disciple turning to the pazen has to offer the food in his turn, and when he has said, "Master, this is allowed; take and eat," then only can the lama take it with the right hand, and partake of it. All our offerings had to pass through such purifications. When the silver pieces, and a few handfuls of annas (a coin equal to four cents) were at different occasions offered to the community, a disciple first wrapped his hand in a yellow handkerchief, and receiving it on his palm, conveyed the sum immediately into the Badir, called elsewhere Sabait, a sacred basin, generally wooden, kept for offerings.

\*\* These stones are highly venerated among Lamaists and Buddhists; the throne and sceptre of Buddha are ornamented with them, and the Taley Lama wears one on the fourth finger of the right hand. They are found in the Altai Mountains, and near the river Yarkuh. Our talisman was a gift from the venerable high-priest, a Heiloung, of a Kalmuck tribe. Though treated as apostates from their primitive Lamaism,

these nomads maintain friendly intercourse with their brother Kalmucks, the Chokhots of Eastern Thibet and Kokonor, but even with the Lamaists of Lha-Ssa. The ecclesiastical authorities however, will have no relations with them. We have had abundant opportunities to become acquainted with this interesting people of the Astrakhan Steppes, having lived in their Kibitkas in our early years, and partaken of the lavish hospitality of the Prince Tumene, their late chief, and his Princess. In their religious ceremonies, the Kalmucks employ trumpets made from the thigh and arm bones of deceased rulers and high priests.

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[[Vol. 2, Page]] 601 AN ADEPT'S SOUL IN AN INFANT BODY.

time before he had set out on the present journey. The sight affected him at first, but he called his skepticism to his aid, and quieted himself with theories of cloud-shadows, reflections of tree-branches, etc., such as people of his kind fall back upon.

On the appointed afternoon, the baby being brought to the Vihara, was left in the vestibule or reception-room, as K---- could go no further into the temporary sanctuary. The child was then placed on a bit of carpet in the middle of the floor, and every one not belonging to the party being sent away, two "mendicants" were placed at the entrance to keep out intruders. Then all the lamas seated themselves on the floor, with their backs against the granite walls, so that each was separated from the child by a space, at least, of ten feet. The chief, having had a square piece of leather spread for him by the desservant, seated himself at the farthest corner. Alone, Mr. K---- placed himself close by the infant, and watched every movement with intense interest. The only condition exacted of us was that we should preserve a strict silence, and patiently await further developments. A bright sunlight streamed through the open door. Gradually the "Superior" fell into what seemed a state of profound meditation, while the others, after a sotto voce short invocation, became suddenly silent, and looked as if they had been completely petrified. It was oppressively still, and the crowing of the child was the only sound to be heard. After we had sat there a few moments, the movements of the infant's limbs suddenly ceased, and his body appeared to become rigid. K---- watched intently every motion, and both of us, by a rapid glance, became satisfied that all present were sitting motionless. The superior, with his gaze fixed upon the ground, did not even look at the infant; but, pale and motionless, he seemed rather like a bronze statue of a Talapoin in meditation than a living being. Suddenly, to our great consternation, we saw the child, not raise itself, but, as it were, violently jerked into a sitting posture! A few more jerks, and then, like an automaton set in motion by concealed wires, the four months' baby stood upon his feet! Fancy our consternation, and, in Mr. K----'s case, horror. Not a hand had been outstretched, not a motion made, nor a word spoken; and yet, here was a baby-in-arms standing erect and firm as a man!

The rest of the story we will quote from a copy of notes written on this subject by Mr. K----, the same evening, and given to us, in case it should not reach its place of destination, or the writer fail to see anything more.

"After a minute or two of hesitation," writes K----, "the baby turned his head and looked at me with an expression of intelligence that was simply awful! It sent a chill through me. I pinched my hands and

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bit my lips till the blood almost came, to make sure that I did not dream. But this was only the beginning. The miraculous creature, making, as I fancied, two steps toward me, resumed his sitting posture, and, without removing his eyes from mine, repeated, sentence by sentence, in what I supposed to be Thibetan language, the very words, which I had been told in advance, are commonly spoken at the incarnations of Buddha, beginning with 'I am Buddha; I am the old Lama; I am his spirit in a new body,' etc. I felt a real terror; my hair rose upon my head, and my blood ran cold. For my life I could not have spoken a word. There was no trickery here, no ventriloquism. The infant lips moved, and the eyes seemed to search my very soul with an expression that made me think it was the face of the Superior himself, his eyes, his very look that I was gazing upon. It was as if his spirit had entered the little body, and was looking at me through the transparent mask of the baby's face. I felt my brain growing dizzy. The infant reached toward me, and laid his little hand upon mine. I started as if I had been touched by a hot coal; and, unable to bear the scene any longer, covered my face with my hands. It was but for an instant; but when I removed them, the little actor had become a crowing baby again, and a moment after, lying upon his back, set up a fretful cry. The superior had resumed his normal condition, and conversation ensued.

"It was only after a series of similar experiments, extending over ten days, that I realized the fact that I had seen the incredible, astounding phenomenon described by certain travellers, but always by me denounced as an imposture. Among a multitude of questions unanswered, despite my cross-examination, the Superior let drop one piece of information, which must be regarded as highly significant. 'What would have happened,' I inquired, through the shaman, 'if, while the infant was speaking, in a moment of insane fright, at the thought of its being the "Devil," I had killed it?' He replied that, if the blow had not been instantly fatal, the child alone would have been killed.' 'But,' I continued, 'suppose that it had been as swift as a lightning-flash?' 'In such case,' was the answer, 'you would have killed me also.' "

In Japan and Siam there are two orders of priests, of which one are public, and deal with the people, the other strictly private. The latter are never seen; their existence is known but to very few natives, never to foreigners. Their powers are never displayed in public, nor ever at all except on rare occasions of the utmost importance, at which times the ceremonies are performed in subterranean or otherwise inaccessible temples, and in the presence of a chosen few whose heads answer for their secrecy. Among such occasions are deaths in the Royal family, or those of high dignitaries affiliated with the Order. One of the most

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 [[Vol. 2, Page]] 603 WITHDRAWING THE ASTRAL SOUL FROM ONE'S ASHES.

weird and impressive exhibitions of the power of these magicians is that of the withdrawal of the astral soul from the cremated remains of human beings, a ceremony practiced likewise in some of the most important lamaseries of Thibet and Mongolia.

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons;\* they are mixed with water into a paste, and after being moulded into the desired shape, are baked and then gilded. The Lamasery of Ou-Tay, in the province of Chan-Si, Mongolia, is the most famous for that work, and rich persons send the bones of their defunct relatives to be ground and fashioned there. When the adept in magic proposes to facilitate the withdrawal of the astral soul of the deceased, which otherwise they think might remain stupefied for an indefinite period

within the ashes, the following process is resorted to: The sacred dust is placed in a heap, upon a metallic plate, strongly magnetized, of the size of a man's body. The adept then slowly and gently fans it with the Talapat Nang,\*\* a fan of a peculiar shape and inscribed with certain signs, muttering, at the same time, a form of invocation. The ashes soon become, as it were, imbued with life, and gently spread themselves out into a thin layer which assumes the outline of the body before cremation. Then there gradually arises a sort of whitish vapor which after a time forms into an erect column, and compacting itself, is finally transformed into the "double," or ethereal, astral counterpart of the dead, which in its turn dissolves away into thin air, and disappears from mortal sight.\*\*\*

The "Magicians" of Kashmir, Thibet, Mongolia, and Great Tartary are too well known to need comments. If jugglers they be, we invite the most expert jugglers of Europe and America to match them if they can.

If our scientists are unable to imitate the mummy-embalming of the Egyptians, how much greater would be their surprise to see, as we have, dead bodies preserved by alchemical art, so that after the lapse of centuries, they seem as though the individuals were but sleeping. The complexions were as fresh, the skin as elastic, the eyes as natural and sparkling as though they were in the full flush of health, and the wheels of life had been stopped but the instant before. The bodies of certain very eminent personages are laid upon catafalques, in rich mausoleums,

[[Footnote(s)]] -----

\* The Buddhist Kalmucks of the Astrakhan steppes are accustomed to make their idols out of the cremated ashes of their princes and priests. A relative of the author has in her collection several small pyramids composed of the ashes of eminent Kalmucks and presented to her by the Prince Tumene himself in 1836.

\*\* The sacred fan used by the chief priests instead of an umbrella.

\*\*\* See vol. i., p. 476.

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sometimes overlaid with gilding or even with plates of real gold; their favorite arms, trinkets, and articles of daily use gathered about them, and a suite of attendants, blooming young boys and girls, but still corpses, preserved like their masters, stand as if ready to serve when called. In the convent of Great Kouren, and in one situated upon the Holy Mountain (Bohte Oula) there are said to be several such sepulchres, which have been respected by all the conquering hordes that have swept through those countries. Abbe Huc heard that such exist, but did not see one, strangers of all kinds being excluded, and missionaries and European travellers not furnished with the requisite protection, being the last of all persons who would be permitted to approach the sacred places. Huc's statement that the tombs of Tartar sovereigns are surrounded with children "who were compelled to swallow mercury until they were suffocated," by which means "the color and freshness of the victims is preserved so well that they appear alive," is one of these idle missionary fables which impose only upon the most ignorant who accept on

hearsay. Buddhists have never immolated victims, whether human or animal. It is utterly against the principles of their religion, and no Lamaist was ever accused of it. When a rich man desired to be interred in company, messengers were sent throughout the country with the Lama-embalmers, and children just dead in the natural way were selected for the purpose. Poor parents were but too glad to preserve their departed children in this poetic way, instead of abandoning them to decay and wild beasts. At the time when Abbe Huc was living in Paris, after his return from Thibet, he related, among other unpublished wonders, to a Mr. Arsenieff, a Russian gentleman, the following curious fact that he had witnessed during his long sojourn at the lamasery of Kounboun. One day while conversing with one of the lamas, the latter suddenly stopped speaking, and assumed the attentive attitude of one who is listening to a message being delivered to him, although he (Huc) heard never a word. "Then, I must go"; suddenly broke forth the lama, as if in response to the message.

"Go where?" inquired the astonished "lama of Jehovah" (Huc). "And with whom are you talking?" "To the lamasery of \* \* \*," was the quiet answer. "The Shaberon wants me; it was he who summoned me."

Now this lamasery was many days' journey from that of Kounboun, in which the conversation was taking place. But what seemed to astonish Huc the most was, that, instead of setting off on his journey, the lama simply walked to a sort of cupola-room on the roof of the house in which they lived, and another lama, after exchanging a few words, fol-

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[[Vol. 2, Page]] 605 CATCHING THE SPIRIT OF SOUND.

lowed them to the terrace by means of the ladder, and passing between them, locked and barred his companion in. Then turning to Huc after a few seconds of meditation, he smiled and informed the guest that "he had gone."

"But how could he? Why you have locked him in, and the room has no issue?" insisted the missionary. "And what good would a door be to him?" answered the custodian. "It is he himself who went away; his body is not needed, and so he left it in my charge."

Notwithstanding the wonders which Huc had witnessed during his perilous journey, his opinion was that both of the lamas had mystified him. But three days later, not having seen his habitual friend and entertainer, he inquired after him, and was informed that he would be back in the evening. At sunset, and just as the "other lamas" were preparing to retire, Huc heard his absent friend's voice calling as if from the clouds, to his companion to open the door for him. Looking upward, he perceived the "traveller's" outline behind the lattice of the room where he had been locked in. When he descended he went straight to the Grand Lama of Kounboun, and delivered to him certain messages and "orders," from the place which he "pretended" he had just left. Huc could get no more information from him as to his aerial voyage. But he always thought, he said, that this "farce" had something to do with the immediate and extraordinary preparations for the polite expulsion of both the missionaries, himself and Father Gabet, to Chogor-tan, a place belonging to the Kounboun. The suspicion of the daring missionary may have been correct, in view of his impudent inquisitiveness and indiscretion.

If the Abbe had been versed in Eastern philosophy, he would have found no great difficulty in comprehending both the flight of the lama's astral body to the distant lamasery while his physical frame remained behind, or the carrying on of a conversation with the Shaberon that was inaudible to himself.

The recent experiments with the telephone in America, to which allusion was made in Chapter V. of our first volume, but which have been greatly perfected since those pages went to press, prove that the human voice and the sounds of instrumental music may be conveyed along a telegraphic wire to a great distance. The Hermetic philosophers taught, as we have seen, that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner sense of vision, which is adapted to the things of that other and more real universe. The same rule applies to sound. As the physical ear discerns the vibrations of the atmosphere up to a certain point, not yet

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definitely fixed, but varying with the individual, so the adept whose interior hearing has been developed, can take the sound at this vanishing-point, and hear its vibrations in the astral light indefinitely. He needs no wires, helices, or sounding-boards; his will-power is all-sufficient. Hearing with the spirit, time and distance offer no impediments, and so he may converse with another adept at the antipodes with as great ease as though they were in the same room.

Fortunately, we can produce numerous witnesses to corroborate our statement, who, without being adepts at all, have, nevertheless, heard the sound of aerial music and of the human voice, when neither instrument nor speaker were within thousands of miles of the place where we sat. In their case they actually heard interiorly, though they supposed their physical organs of hearing alone were employed. The adept had, by a simple effort of will-power, given them for the brief moment the same perception of the spirit of sound as he himself constantly enjoys.

If our men of science could only be induced to test instead of deriding the ancient philosophy of the trinity of all the natural forces, they would go by leaps toward the dazzling truth, instead of creeping, snail-like, as at present. Prof. Tyndall's experiments off the South Foreland, at Dover, in 1875, fairly upset all previous theories of the transmission of sound, and those he has made with sensitive flames\* bring him to the very threshold of arcane science. One step further, and he would comprehend how adepts can converse at great distances. But that step will not be taken. Of his sensitive -- in truth, magical -- flame, he says: "The slightest tap on a distant anvil causes it to fall to seven inches. When a bunch of keys is shaken, the flame is violently agitated, and emits a loud roar. The dropping of a sixpence into a hand already containing coin, knocks the flame down. The creaking of boots sets it in violent commotion. The crumpling or tearing of a bit of paper, or the rustle of a silk dress does the same. Responsive to every tick of a watch held near it, it falls and explodes. The winding up of a watch produces tumult. From a distance of thirty yards we may chirrup to this flame, and cause it to fall and roar. Repeating a passage from the Faerie Queene, the flame sifts and selects the manifold sounds of my voice, noticing some by a slight nod, others by a deeper bow, while to others it responds by violent agitation."

Such are the wonders of modern physical science; but at what cost of apparatus, and carbonic acid and coal gas; of American and Canadian whistles, trumpets, gongs, and bells! The poor heathen have none such impedimenta, but -- will European science believe it -- nevertheless,

[[Footnote(s)]] -----

\* See his "Lectures on Sound."

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[[Vol. 2, Page]] 607 THE SENSITIVE FLAME OF THE BIKSHIU.

produce the very same phenomena. Upon one occasion, when, in a case of exceptional importance, an "oracle" was required, we saw the possibility of what we had previously vehemently denied -- namely, a simple mendicant cause a sensitive flame to give responsive flashes without a particle of apparatus. A fire was kindled of branches of the Beal-tree, and some sacrificial herbs were sprinkled upon it. The mendicant sat near by, motionless, absorbed in contemplation. During the intervals between the questions the fire burned low and seemed ready to go out, but when the interrogatories were propounded, the flames leaped, roaring, skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, or south; each motion having its distinct meaning in a code of signals well understood. Between whiles it would sink to the ground, and the tongues of flame would lick the sod in every direction, and suddenly disappear, leaving only a bed of glowing embers. When the interview with the flame-spirits was at an end, the Bikshu (mendicant) turned toward the jungle where he abode, keeping up a wailing, monotonous chant, to the rhythm of which the sensitive flame kept time, not merely like Prof. Tyndall's, when he read the Faerie Queene, by simple motions, but by a marvellous modulation of hissing and roaring until he was out of sight. Then, as if its very life were extinguished, it vanished, and left a bed of ashes before the astonished spectators.

Both in Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions, the same as it is in Brahmanism -- the secret philosophy and the popular religion. The former is that of the followers of the doctrine of the sect of the Sutrantika.\* They closely adhere to the spirit of Buddha's original teachings which show the necessity of intuitional perception, and all deductions therefrom. These do not proclaim their views, nor allow them to be made public.

"All compounds are perishable," were the last words uttered by the lips of the dying Gautama, when preparing under the Sal-tree to enter into Nirvana. "Spirit is the sole, elementary, and primordial unity, and each of its rays is immortal, infinite, and indestructible. Beware of the illusions of matter."

Buddhism was spread far and wide over Asia, and even farther, by Dharm-Asoka. He was the grandson of the miracle-worker Chandragupta, the illustrious king who rescued the Punjab from the Macedonians -- if they ever were at Punjab at all -- and received Megasthenes at his court in Pataliputra. Dharm-Asoka was the greatest King of the Maurya dynasty. From a reckless profligate and atheist,

[[Footnote(s)]] -----

\* From the compound word sutra, maxim or precept, and antika, close or near.

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he had become Pryadasi, the "beloved of the gods," and never was the purity of his philanthropic views surpassed by any earthly ruler. His memory has lived for ages in the hearts of the Buddhists, and has

been perpetuated in the humane edicts engraved in several popular dialects on the columns and rocks of Allahabad, Delhi, Guzerat, Peshawur, Orissa, and other places.\* His famous grandfather had united all India under his powerful sceptre. When the Nagas, or serpent-worshippers of Kashmere had been converted through the efforts of the apostles sent out by the Sthaviras of the third councils, the religion of Gautama spread like wild-fire. Gandhara, Cabul, and even many of the Satrapies of Alexander the Great, accepted the new philosophy. The Buddhism of Nepal being the one which may be said to have diverged less than any other from the primeval ancient faith, the Lamaism of Tartary, Mongolia, and Thibet, which is a direct offshoot of this country, may be thus shown to be the purest Buddhism; for we say it again, Lamaism properly is but an external form of rites.

The Upasakas and Upasakis, or male and female semi-monastics and semi-laymen, have equally with the lama-monks themselves, to strictly abstain from violating any of Buddha's rules, and must study Meipo and every psychological phenomenon as much. Those who become guilty of any of the "five sins" lose all right to congregate with the pious community. The most important of these is not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him. To love each other, and even our bitterest enemies; to offer our lives even for animals, to the extent of abstaining from defensive arms; to gain the greatest of victories by conquering one's self; to avoid all vices; to practice all virtues, especially humility and mildness; to be obedient to superiors, to cherish and respect parents, old age, learning, virtuous and holy men; to provide food, shelter, and comfort for men and animals; to plant trees on the roads and dig wells for the comfort of travellers; such are the moral duties of Buddhists. Every Ani or Bikshuni (nun) is subjected to these laws.

Numerous are the Buddhist and Lamaic saints who have been renowned for the unsurpassed sanctity of their lives and their "miracles." So Tissu, the Emperor's spiritual teacher, who consecrated Kublai-Khan, the Nadir Shah, was known far and wide as much for the extreme holiness of his life as for the many wonders he wrought. But

[[Footnote(s)]] -----

\* It sounds like injustice to Asoka to compare him with Constantine, as is done by several Orientalists. If, in the religious and political sense, Asoka did for India what Constantine is alleged to have achieved for the Western World, all similarity stops there.

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[[Vol. 2, Page]] 609 AN EVOCATION OF THE SOULS OF FLOWERS.

he did not stop at fruitless miracles, but did better than that. Tissu purified completely his religion; and from one single province of Southern Mongolia is said to have forced Kublai to expel from convents 500,000 monkish impostors, who made a pretext of their profession, to live in vice and idleness. Then the Lamaists had their great reformer, the Shaberon Son-Ka-po, who is claimed to have been immaculately conceived by his mother, a virgin from Koko-nor (fourteenth century), who is another wonder-worker. The sacred tree of Kounboum, the tree of the 10,000 images, which, in consequence of the degeneration of the true faith had ceased budding for several centuries, now shot forth new sprouts and bloomed more vigorously than ever from the hair of this avatar of Buddha, says the legend. The

same tradition makes him (Son-Ka-po) ascend to heaven in 1419. Contrary to the prevailing idea, few of these saints are Khubilhans, or Shaberons -- reincarnations.

Many of the lamaseries contain schools of magic, but the most celebrated is the collegiate monastery of the Shu-tukt, where there are over 30,000 monks attached to it, the lamasery forming quite a little city. Some of the female nuns possess marvellous psychological powers. We have met some of these women on their way from Lha-Ssa to Candi, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Mussulmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, for these will not touch them. At the first glimpses of dawn, they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances; for notwithstanding the fact that Buddhism has taken refuge in Ceylon, and nominally there are but few of the denomination in British India, yet the secret Byauds (Brotherhoods) and Buddhist viharas are numerous, and every Jain feels himself obliged to help, indiscriminately, Buddhist or Lamaist.

Ever on the lookout for occult phenomena, hungering after sights, one of the most interesting that we have seen was produced by one of these poor travelling Bikshu. It was years ago, and at a time when all such manifestations were new to the writer. We were taken to visit the pilgrims by a Buddhist friend, a mystical gentleman born at Kashmir, of Katchi parents, but a Buddha-Lamaist by conversion, and who generally resides at Lha-Ssa.

"Why carry about this bunch of dead plants?" inquired one of the Bikshuni, an emaciated, tall and elderly woman, pointing to a large nosegay of beautiful, fresh, and fragrant flowers in the writer's hands.

"Dead?" we asked, inquiringly. "Why they just have been gathered in the garden?"

"And yet, they are dead," she gravely answered. "To be born in

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this world, is this not death? See, how these herbs look when alive in the world of eternal light, in the gardens of our blessed Foh?"

Without moving from the place where she was sitting on the ground, the Ani took a flower from the bunch, laid it in her lap, and began to draw together, by large handfuls as it were, invisible material from the surrounding atmosphere. Presently a very, very faint nodule of vapor was seen, and this slowly took shape and color, until, poised in mid-air, appeared a copy of the bloom we had given her. Faithful to the last tint and the last petal it was, and lying on its side like the original, but a thousand-fold more gorgeous in hue and exquisite in beauty, as the glorified human spirit is more beauteous than its physical capsule. Flower after flower to the minutest herb was thus reproduced and made to vanish, reappearing at our desire, nay, at our simple thought. Having selected a full-blown rose we held it at arm's length, and in a few minutes our arm, hand, and the flower, perfect in every detail, appeared reflected in the vacant space, about two yards from where we sat. But while the flower seemed immeasurably beautified and as ethereal as the other spirit flowers, the arm and hand appeared like a mere reflection in a looking-glass, even to a large spot on the fore arm, left on it by a piece of damp earth which had stuck to one of the roots. Later we learned the reason why.

A great truth was uttered some fifty years ago by Dr. Francis Victor Broussais, when he said: "If magnetism were true, medicine would be an absurdity." Magnetism is true, and so we shall not contradict the learned Frenchman as to the rest. Magnetism, as we have shown, is the alphabet of magic.

It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized. Many so-called popular superstitions are but evidences of an instinctive perception of this law. An untutored people are taught by the experience of many generations that certain phenomena occur under fixed conditions; they give these conditions and obtain the expected results. Ignorant of the laws, they explain the fact by supernaturalism, for experience has been their sole teacher. In India, as well as in Russia and some other countries, there is an instinctive repugnance to stepping across a man's shadow, especially if he have red hair; and in the former country, natives are extremely reluctant to shake hands with persons of another race. These are not idle fancies. Every person emits a magnetic exhalation or aura, and a man may be in perfect physical health, but at the same time his exhalation may have a morbid character for others, sensitive to such subtle influences. Dr. Esdaile and other mesmerists long since taught us that Oriental peo-

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[[Vol. 2, Page]] 611 THE MAGNETISM OF RED-HAIRED PEOPLE.

ple, especially Hindus, are more susceptible than the white-skinned races. Baron Reichenbach's experiments -- and, in fact, the world's entire experience -- prove that these magnetic exhalations are most intense from the extremities. Therapeutic manipulations show this; hand-shaking is, therefore, most calculated to communicate antipathetic magnetic conditions, and the Hindus do wisely in keeping their ancient "superstition" -- derived from Manu -- constantly in mind.

The magnetism of a red-haired man, we have found, in almost every nation, is instinctively dreaded. We might quote proverbs from the Russian, Persian, Georgian, Hindustani, French, Turkish, and even German, to show that treachery and other vices are popularly supposed to accompany the rufous complexion. When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action develops more electricity. Hence, an individual to whom he is antipathetic -- though neither might be sensible of the fact -- would act prudently in not passing through the shadow. Careful physicians wash their hands upon leaving each patient; why, then, should they not be charged with superstition, as well as the Hindus? The sporules of disease are invisible, but no less real, as European experience demonstrates. Well, Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch.

Another prevalent belief in some parts of Russia, particularly Georgia (Caucasus), and in India, is that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink. We have even seen the experiment successfully tried with the sacred cord of a Brahman. It floated hither and thither, circling about as though in search of something, until suddenly darting in a straight line for about fifty yards, it sank, and at that exact spot the divers brought up the body. We find this "superstition" even in America. A Pittsburg paper, of very recent date, describes the finding of the body of a young boy, named Reed, in the Monongahela, by a like method. All other means having failed, it says, "a curious superstition was employed. One of the boy's shirts was thrown into the river where he had gone down, and, it is said, floated on the surface for a time, and finally settled to the bottom at a certain place, which proved to be the resting-place of the body, and which was then drawn out. The belief that the shirt of a drowned

person when thrown into the water will follow the body is well-spread, absurd as it appears." This phenomenon is explained by the law of the powerful attraction existing between the human body and objects that have been long worn

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upon it. The oldest garment is most effective for the experiment; a new one is useless. From time immemorial, in Russia, in the month of May, on Trinity Day, maidens from city and village have been in the habit of casting upon the river wreaths of green leaves -- which each girl has to form for herself -- and consulting their oracles. If the wreath sinks, it is a sign that the girl will die unmarried within a short time; if it floats, she will be married, the time depending upon the number of verses she can repeat during the experiment. We positively affirm that we have personal knowledge of several cases, two of them our intimate friends, where the augury of death proved true, and the girls died within twelve months. Tried on any other day than Trinity, the result would doubtless be the same. The sinking of the wreath is attributable to its being impregnated with the unhealthy magnetism of a system which contains the germs of early death; such magnetisms having an attraction for the earth at the bottom of the stream. As for the rest, we are willing to abandon it to the friends of coincidence. The same general remark as to superstition having a scientific basis applies to the phenomena produced by fakirs and jugglers, which skeptics heap into the common category of trickery. And yet, to a close observer, even to the uninitiated, an enormous difference is presented between the kimiya (phenomenon) of a fakir, and the batte-bazi (jugglery) of a trickster, and the necromancy of a jadugar, or sahir, so dreaded and despised by the natives. This difference, imperceptible -- nay incomprehensible -- to the skeptical European, is instinctively appreciated by every Hindu, whether of high or low caste, educated or ignorant. The kangalin, or witch, who uses her terrible abhi-char (mesmeric powers) with intent to injure, may expect death at any moment, for every Hindu finds it lawful to kill her; a bukka-baz, or juggler, serves to amuse. A serpent-charmer, with his ba-ini full of venomous snakes, is less dreaded, for his powers of fascination extend but to animals and reptiles; he is unable to charm human beings, to perform that which is called by the natives mantar phunkna, to throw spells on men by magic. But with the yogi, the sannyasi, the holy men who acquire enormous psychological powers by mental and physical training, the question is totally different. Some of these men are regarded by the Hindus as demi-gods. Europeans cannot judge of these powers but in rare and exceptional cases. The British resident who has encountered in the maidans and public places what he regards as frightful and loathsome human beings, sitting motionless in the self-inflicted torture of the urddwa bahu, with arms raised above the head for months, and even years, need not suppose they are the wonder-working fakirs. The phenomenon of the latter are visible only through the friendly protection of a Brahman, or under peculiarly

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fortuitous circumstances. Such men are as little accessible as the real Nautch girls, of whom every traveller talks, but very few have actually seen, since they belong exclusively to the pagodas.

It is surpassingly strange, that with the thousands of travellers and the millions of European residents who have been in India, and have traversed it in every direction, so little is yet known of that country and the lands which surround it. It may be that some readers will feel inclined not merely to doubt the correctness but even openly contradict our statement? Doubtless, we will be answered that all that it is desirable to know about India is already known? In fact this very reply was once made to us personally. That resident Anglo-Indians should not busy themselves with inquiries is not strange; for, as a British officer remarked to us upon one occasion, "society does not consider it well-bred to care about Hindus or their affairs, or even show astonishment or desire information upon anything they may see extraordinary in that country." But it really surprises us that at least travellers should not have explored more than they have this interesting realm. Hardly fifty years ago, in penetrating the jungles of the Blue or Neilgherry Hills in Southern Hindustan, a strange race, perfectly distinct in appearance and language from any other Hindu people, was discovered by two courageous British officers who were tiger-hunting. Many surmises, more or less absurd, were set on foot, and the missionaries, always on the watch to connect every mortal thing with the Bible, even went so far as to suggest that this people was one of the lost tribes of Israel, supporting their ridiculous hypothesis upon their very fair complexions and "strongly-marked Jewish features." The latter is perfectly erroneous, the Todas, as they are called, not bearing the remotest likeness to the Jewish type; either in feature, form, action, or language. They closely resemble each other, and, as a friend of ours expresses himself, the handsomest of the Todas resemble the statue of the Grecian Zeus in majesty and beauty of form more than anything he had yet seen among men.

Fifty years have passed since the discovery; but though since that time towns have been built on these hills and the country has been invaded by Europeans, no more has been learned of the Todas than at the first. Among the foolish rumors current about this people, the most erroneous are those in relation to their numbers and to their practicing polyandry. The general opinion about them is that on account of the latter custom their number has dwindled to a few hundred families, and the race is fast dying out. We had the best means of learning much about them, and therefore state most positively that the Todas neither practice polyandry nor are they as few in number as supposed. We are

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ready to show that no one has ever seen children belonging to them. Those that may have been seen in their company have belonged to the Badagas, a Hindu tribe totally distinct from the Todas, in race, color, and language, and which includes the most direct "worshippers" of this extraordinary people. We say worshippers, for the Badagas clothe, feed, serve, and positively look upon every Toda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown, wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Pheidias or Praxiteles, the Toda sits the whole day inactive, as some travellers who have had a glance at them affirm. From the many conflicting opinions and statements we have heard from the very residents of Ootakamund and other little new places of civilization scattered about the Neilgherry Hills, we cull the following: "They never use water; they are wonderfully handsome and noble looking, but extremely unclean; unlike all other natives they despise jewelry, and never wear anything but a large black drapery or blanket of some woollen stuff, with a colored stripe at the bottom; they never drink anything but pure

milk; they have herds of cattle but neither eat their flesh, nor do they make their beasts of labor plough or work; they neither sell nor buy; the Badagas feed and clothe them; they never use nor carry weapons, not even a simple stick; the Todas can't read and won't learn. They are the despair of the missionaries and apparently have no sort of religion, beyond the worship of themselves as the Lords of Creation."\* We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a Brahmanam-guru, who has our great respect.

Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveller ever inside their peculiar long and flat huts, which apparently are without either windows or chimney and have but one door; nobody ever saw the funeral of a Toda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Toda or one of their cattle, though, as said above, they never use even a stick.

Furthermore the Todas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilization --

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\* See "Indian Sketches"; Appleton's "New Cyclopedia," etc.

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[[Vol. 2, Page]] 615 THE FEATURES OF SHAMANISM AND LAMAISM.

which was, perchance, due to their own carelessness -- the Todas began moving away to other parts as unknown and more inaccessible than the Neilgherry hills had formerly been; they are not born of Toda mothers, nor of Toda parentage; they are the children of a certain very select sect, and are set apart from their infancy for special religious purposes. Recognized by a peculiarity of complexion, and certain other signs, such a child is known as what is vulgarly termed a Toda, from birth. Every third year, each of them must repair to a certain place for a certain period of time, where each of them must meet; their "dirt" is but a mask, such as a sannyasi puts on in public in obedience to his vow; their cattle are, for the most part, devoted to sacred uses; and, though their places of worship have never been trodden by a profane foot, they nevertheless exist, and perhaps rival the most splendid pagodas -- goparams -- known to Europeans. The Badagas are their special vassals, and -- as has been truly remarked -- worship them as half-deities; for their birth and mysterious powers entitle them to such a distinction.

The reader may rest assured that any statements concerning them, that clash with the little that is above given, are false. No missionary will ever catch one with his bait, nor any Badaga betray them, though he were cut to pieces. They are a people who fulfill a certain high purpose, and whose secrets are inviolable. Furthermore, the Todas are not the only such mysterious tribe in India. We have named several in a preceding chapter, but how many are there besides these, that will remain unnamed, unrecognized, and yet ever present!

What is now generally known of Shamanism is very little; and that has been perverted, like the rest of the non-Christian religions. It is called the "heathenism" of Mongolia, and wholly without reason, for it is one of the oldest religions of India. It is spirit-worship, or belief in the immortality of the souls, and

that the latter are still the same men they were on earth, though their bodies have lost their objective form, and man has exchanged his physical for a spiritual nature. In its present shape, it is an offshoot of primitive theurgy, and a practical blending of the visible with the invisible world. Whenever a denizen of earth desires to enter into communication with his invisible brethren, he has to assimilate himself to their nature, i.e., he meets these beings half-way, and, furnished by them with a supply of spiritual essence, endows them, in his turn, with a portion of his physical nature, thus enabling them sometimes to appear in a semi-objective form. It is a temporary exchange of natures, called theurgy. Shamans are called sorcerers, because they are said to evoke the "spirits" of the dead for purposes of necromancy. The true Shamanism -- striking features of which prevailed in India in the days

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of Megasthenes (300 B.C.) -- can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama-Buddha can be interpreted by the fetishism of some of his followers in Siam and Burmah. It is in the chief lamaseries of Mongolia and Thibet that it has taken refuge; and there Shamanism, if so we must call it, is practiced to the utmost limits of intercourse allowed between man and "spirit." The religion of the lamas has faithfully preserved the primitive science of magic, and produces as great feats now as it did in the days of Kublai-Khan and his barons. The ancient mystic formula of the King Srong-ch-Tsans-Gampo, the "Aum mani padme houn,"\* effects its wonders now as well as in the seventh century. Avalokitesvara, highest of the three Boddhisattvas, and patron saint of Thibet, projects his shadow, full in the view of the faithful, at the lamasery of Dga-G'Dan, founded by him; and the luminous form of Son-Ka-pa, under the shape of a fiery cloudlet, that separates itself from the dancing beams of the sunlight, holds converse with a great congregation of lamas, numbering thousands; the voice descending from above, like the whisper of the breeze through foliage. Anon, say the Thibetans, the beautiful appearance vanishes in the shadows of the sacred trees in the park of the lamasery.

At Garma-Khian (the mother-cloister) it is rumored that bad and unprogressed spirits are made to appear on certain days, and forced to give an account of their evil deeds; they are compelled by the lamaic adepts to redress the wrongs done by them to mortals. This is what Huc naively terms "personating evil spirits," i.e., devils. Were the skeptics of various European countries permitted to consult the accounts printed daily\*\* at Moru, and in the "City of Spirits," of the business-like intercourse which takes place between the lamas and the invisible world, they would certainly feel more interest in the phenomena described so triumphantly in the spiritualistic journals. At Buddha-Ila, or rather Foht-Ila (Buddha's Mount), in the most important of the many thousand lamaseries of that country, the sceptre of the Boddhisgat is seen floating, unsupported, in the air, and its motions regulate the actions of the community. Whenever a lama is called to account in the presence of the Superior of

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\* Aum (mystic Sanscrit term of the Trinity), mani (holy jewel), padme (in the lotus, padma being the name for lotus), houn (be it so). The six syllables in the sentence correspond to the six chief powers of nature emanating from Buddha (the abstract deity, not Gautama), who is the seventh, and the Alpha and

Omega of being.

\*\* Moru (the pure) is one of the most famous lamaseries of Lha-Ssa, directly in the centre of the city. There the Shaberon, the Taley Lama, resides the greater portion of the winter months; during two or three months of the warm season his abode is at Foht-Ila. At Moru is the largest typographical establishment of the country.

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 [[Vol. 2, Page]] 617 THE GREAT MONGOLIAN COLLEGE.

the monastery, he knows beforehand it is useless for him to tell an untruth; the "regulator of justice" (the sceptre) is there, and its waving motion, either approbatory or otherwise, decides instantaneously and unerringly the question of his guilt. We do not pretend to have witnessed all this personally -- we wish to make no pretensions of any kind. Suffice it, with respect to any of these phenomena, that what we have not seen with our own eyes has been so substantiated to us that we indorse its genuineness. A number of lamas in Sikkin produce meipo -- "miracle" -- by magical powers. The late Patriarch of Mongolia, Gegen Chutuktu, who resided at Urga, a veritable paradise, was the sixteenth incarnation of Gautama, therefore a Boddhisattva. He had the reputation of possessing powers that were phenomenal, even among the thaumaturgists of the land of miracles par excellence. Let no one suppose that these powers are developed without cost. The lives of most of these holy men, miscalled idle vagrants, cheating beggars, who are supposed to pass their existence in preying upon the easy credulity of their victims, are miracles in themselves. Miracles, because they show what a determined will and perfect purity of life and purpose are able to accomplish, and to what degree of preternatural ascetism a human body can be subjected and yet live and reach a ripe old age. No Christian hermit has ever dreamed of such refinement of monastic discipline; and the aerial habitation of a Simon Stylite would appear child's play before the fakir's and the Buddhist's inventions of will-tests. But the theoretical study of magic is one thing; the possibility of practicing it quite another. At Bras-ss-Pungs, the Mongolian college where over three hundred magicians (sorciers, as the French missionaries call them) teach about twice as many pupils from twelve to twenty, the latter have many years to wait for their final initiation. Not one in a hundred reaches the highest goal; and out of the many thousand lamas occupying nearly an entire city of detached buildings clustering around it, not more than two per cent. become wonder-workers. One may learn by heart every line of the 108 volumes of Kadjur,\* and still make but a poor practical magician. There is but one thing which leads surely to it, and this particular study is hinted at by more than one Hermetic writer. One, the Arabian alchemist Abipili, speaks thus: "I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, why dost thou seek after the ex-

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\* The Buddhist great canon, containing 1,083 works in several hundred volumes, many of which treat of magic.

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cellency of other things? . . . O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES."

In another alchemic tract, De manna Benedicto, the author expresses his ideas of the philosopher's stone, in the following terms: "My intent is for certain reasons not to prate too much of the matter, which yet is but one only thing, already too plainly described; for it shows and sets down such magical and natural uses of it [the stone] as many that have had it never knew nor heard of; and such as, when I beheld them, made my knees to tremble and my heart to shake, and I to stand amazed at the sight of them!" Every neophyte has experienced more or less such a feeling; but once that it is overcome, the man is an ADEPT.

Within the cloisters of Dshashi-Lumbo and Si-Dzang, these powers, inherent in every man, called out by so few, are cultivated to their utmost perfection. Who, in India, has not heard of the Banda-Chan Ramboutchi, the Houtouktou of the capital of Higher Thibet? His brotherhood of Khe-lan was famous throughout the land; and one of the most famous "brothers" was a Peh-ling (an Englishman) who had arrived one day during the early part of this century, from the West, a thorough Buddhist, and after a month's preparation was admitted among the Khe-lans. He spoke every language, including the Thibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a shaberon after a residence of but a few years. His memory lives to the present day among the Thibetans, but his real name is a secret with the shabérons alone.

The greatest of the meipo -- said to be the object of the ambition of every Buddhist devotee -- was, and yet is, the faculty of walking in the air. The famous King of Siam, Pia Metak, the Chinese, was noted for his devotion and learning. But he attained this "supernatural gift" only after having placed himself under the direct tuition of a priest of Gautama-Buddha. Crawford and Finlayson, during their residence at Siam, followed with great interest the endeavors of some Siamese nobles to acquire this faculty.\* Numerous and varied are the sects in China, Siam, Tartary, Thibet, Kashmir, and British India, which devote their lives to the cultivation of "supernatural powers," so called. Discussing one of such sects, the Taosse, Semedo says: "They pretend that by means of certain exercises and meditations one shall regain his youth, and others will attain to be Shien-sien, i.e., 'Terrestrial Beati,' in whose state every desire is gratified, whilst they have the power to transport themselves from one place to

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\* "Crawford's Mission to Siam," p. 182.

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[[Vol. 2, Page]] 619 PERMISSIBLE DEDUCTIONS FROM RECENT DISCOVERIES.

another, however distant, with speed and facility."\* This faculty relates but to the projection of the astral entity, in a more or less corporealized form, and certainly not to bodily transportation. This phenomenon is no more a miracle than one's reflection in a looking-glass. No one can detect in such an image a particle of matter, and still there stands our double, faithfully representing, even to each single hair on

our heads. If, by this simple law of reflection, our double can be seen in a mirror, how much more striking a proof of its existence is afforded in the art of photography! It is no reason, because our physicists have not yet found the means of taking photographs, except at a short distance, that the acquirement should be impossible to those who have found these means in the power of the human will itself, freed from terrestrial concern.\*\* Our thoughts are matter, says science; every energy produces more or less of a disturbance in the atmospheric waves. Therefore, as every man -- in common with every other living, and even inert object -- has an aura of his own emanations surrounding him; and, moreover, is enabled, by a trifling effort, to transport himself in imagination wherever he likes, why is it scientifically impossible that his thought, regulated, intensified, and guided by that powerful magician, the educated WILL, may become corporealized for the time being, and appear to whom it likes, a faithful double of the original? Is the proposition, in the present state of science, any more unthinkable than the photograph or telegraph were less than forty years ago, or the telephone less than fourteen months ago?

If the sensitized plate can so accurately seize upon the shadow of our faces, then this shadow or reflection, although we are unable to perceive it, must be something substantial. And, if we can, with the help of

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\* "Semedo," vol. iii., p. 114.

\*\* There was an anecdote current among Daguerre's friends between 1838 and 1840. At an evening party, Madame Daguerre, some two months previous to the introduction of the celebrated Daguerrean process to the Academie des Sciences, by Arago (January, 1839), had an earnest consultation with one of the medical celebrities of the day about her husband's mental condition. After explaining to the physician the numerous symptoms of what she believed to be her husband's mental aberration, she added, with tears in her eyes, that the greatest proof to her of Daguerre's insanity was his firm conviction that he would succeed in nailing his own shadow to the wall, or fixing it on magical metallic plates. The physician listened to the intelligence very attentively, and answered that he had himself observed in Daguerre lately the strongest symptoms of what, to his mind, was an undeniable proof of madness. He closed the conversation by firmly advising her to send her husband quietly and without delay to Bicetre, the well-known lunatic asylum. Two months later a profound interest was created in the world of art and science by the exhibition of a number of pictures taken by the new process. The shadows were fixed, after all, upon metallic plates, and the "lunatic" proclaimed the father of photography.

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optical instruments, project our semblances upon a white wall, at several hundred feet distance, sometimes, then there is no reason why the adepts, the alchemists, the savants of the secret art, should not have already found out that which scientists deny to-day, but may discover true tomorrow, i.e., how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going, and acting

within their spiritual, ethereal bodies as safely and intelligently as when clothed with the covering of flesh? There is a higher form of electricity than the physical one known to experimenters; a thousand correlations of the latter are as yet veiled to the eye of the modern physicist, and none can tell where end its possibilities.

Schott explains that by Sian or Shin-Sian are understood in the old Chinese conception, and particularly in that of the Tao-Kiao (Taosse) sect, "persons who withdraw to the hills to lead the life of anchorites, and who have attained, either through their ascetic observances or by the power of charms and elixirs, to the possession of miraculous gifts and of terrestrial immortality."\* (?) This is exaggerated if not altogether erroneous. What they claim, is merely their ability to prolong human life; and they can do so, if we have to believe human testimony. What Marco Polo testifies to in the thirteenth century is corroborated in our own days. "There are another class of people called Chughi" (Yogi), he says, "who are indeed properly called Abraiamans (Brahmans?) who are extremely long-lived, every man of them living to 150 or 200 years. They eat very little, rice and milk chiefly. And these people make use of a very strange beverage, a potion of sulphur and quicksilver mixed together, and this they drink twice every month. . . . This, they say, gives them long life; and it is a potion they are used to take from their childhood."\*\* Bernier shows, says Colonel Yule, the Yogis very skilful in preparing mercury "so admirably that one or two grains taken every morning restored the body to perfect health"; and adds that the mercurius vitae of Paracelsus was a compound in which entered antimony and quicksilver.\*\* This is a very careless statement, to say the least, and we will explain what we know of it.

The longevity of some lamas and Talapoins is proverbial; and it is generally known that they use some compound which "renews the old blood," as they call it. And it was equally a recognized fact with alchemists that a judicious administration, "of aura of silver does restore

[[Footnote(s)]] -----

\* Schott: "Uber den Buddhismus," p. 71.

\*\* "The Book of Ser Marco Polo," vol. ii., p. 352.

\*\*\* Ibid., vol. ii., p. 130, quoted by Col. Yule in vol. ii., p. 353.

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[[Vol. 2, Page]] 621 MARVELLOUS CURATIVE REMEDIES OF THE YOGIS.

health and prolongs life itself to a wonderful extent." But we are fully prepared to oppose the statements of both Bernier and Col. Yule who quotes him, that it is mercury or quicksilver which the Yogis and the alchemists used. The Yogis, in the days of Marco Polo, as well as in our modern times, do use that which may appear to be quicksilver, but is not. Paracelsus, the alchemists, and other mystics, meant by mercurius vitae, the living spirit of silver, the aura of silver, not the argent vive; and this aura is certainly not the mercury known to our physicians and druggists. There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediaeval fire-philosopher or a modern self-styled physician, can or ever did restore the body to perfect health. Only an unmitigated charlatan ever will use such a drug. And it is the opinion of many

that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a quack, that his enemies have invented such a preposterous lie.

The Yogis of the olden times, as well as modern lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, Kukushan, though there may be thousands of natives ignorant of its virtues who are left to die of fever. This was in return for a trifling kindness we had done to a simple mendicant; a service which can interest the reader but little. We have heard of a certain water, also, called ab-i-hayat, which the popular superstition thinks hidden from every mortal eye, except that of the holy sannyasi; the fountain itself being known as the ab-i-haiwan-i. It is more than probable though, that the Talapoins will decline to deliver up their secrets, even to academicians and missionaries; as these remedies must be used for the benefit of humanity, never for money.\*

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\* No country in the world can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam, and Ceylon. European physicians -- according to time-honored practice -- settle the case of professional rivalry, by treating the native doctors as quacks and empirics; but this does not prevent the latter from being often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed. Native works on Materia Medica do not certainly contain the secret remedies known, and successfully applied by the native doctors (the Atibba), from time immemorial; and yet the best febrifuges have been learned by British physicians from the  
[[Footnote continued on next page]]

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At the great festivals of Hindu pagodas, at the marriage feasts of rich high-castes, everywhere where large crowds are gathered, Europeans find guni -- or serpent-charmers, fakirs-mesmerizers, thaum-working sannyasi, and so-called "jugglers." To deride is easy -- to explain, rather more troublesome -- to science impossible. The British residents of India and the travellers prefer the first expedient. But let any one ask one of these Thomases how the following results -- which they cannot and do not deny -- are produced? When crowds of guni and fakirs appear with their bodies encircled with cobras-de-capello, their arms ornamented with bracelets of corallilos -- diminutive snakes inflicting certain death in a few seconds -- and their shoulders with necklaces of trigonocephali, the most terrible enemy of naked Hindu feet, whose bite kills like a flash of lightning, the sceptic witness smiles and gravely proceeds to explain how these reptiles, having been thrown in cataleptic torpor, were all deprived by the guni of their fangs. "They are harmless and it is ridiculous to fear them." "Will the Saeb caress one of my nag?" asked once a guni approaching our interlocutor, who had been thus humbling his listeners with his herpetological achievements for a full half hour. Rapidly jumping back -- the brave warrior's feet proving no less

nimble than his tongue -- Captain B----'s angry answer could hardly be immortalized by us in print. Only the guni's terrible body-guard saved him from an unceremonious thrashing. Besides, say a word, and for a half-roupee any professional serpent-charmer will begin creeping about and summon around in a few moments numbers of untamed serpents of the most poisonous species, and will handle them and encircle his body with them. On two occasions in the neighborhood of Trinkemal a serpent was ready to strike at the writer, who had once nearly sat on its tail, but both times, at a rapid whistle of the guni whom we had hired to accompany us, it stopped -- hardly a few inches from our body, as if arrested by lightning and slowly sinking its menacing head to the ground, remained stiff and motionless as a dead branch, under the charm of the kilna.\*

Will any European juggler, tamer, or even mesmerizer, risk repeating just once an experiment that may be daily witnessed in India, if you know where to go to see it? There is nothing in the world more ferocious than a royal Bengal tiger. Once the whole population of a small village, not far from Dakka, situated on the confines of a jungle, was

[[Footnote(s)]] -----

[[Footnote continued from previous page]] Hindus, and where patients, deafened and swollen by abuse of quinine, were slowly dying of fever under the treatment of enlightened physicians, the bark of the Margosa, and the Chiretta herb have cured them completely, and these now occupy an honorable place among European drugs.

\* The Hindu appellation for the peculiar mantram or charm which prevents the serpent from biting.

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[[Vol. 2, Page]] 623 A FAKIR TAMES A BENGAL TIGRESS.

thrown into a panic at the appearance of an enormous tigress, at the dawn of the day. These wild beasts never leave their dens but at night, when they go searching for prey and for water. But this unusual circumstance was due to the fact that the beast was a mother, and she had been deprived of her two cubs, which had been carried away by a daring hunter, and she was in search of them. Two men and a child had already become her victims, when an aged fakir, bent on his daily round, emerging from the gate of the pagoda, saw the situation and understood it at a glance. Chanting a mantram he went straight to the beast, which with flaming eye and foaming mouth crouched near a tree ready for a new victim. When at about ten feet from the tigress, without interrupting his modulated prayer, the words of which no layman comprehends, he began a regular process of mesmerization, as we understood it; he made passes. A terrific howl which struck a chill into the heart of every human being in the place, was then heard. This long, ferocious, drawling howl gradually subsided into a series of plaintive broken sobs, as if the bereaved mother was uttering her complaints, and then, to the terror of the crowd which had taken refuge on trees and in the houses, the beast made a tremendous leap -- on the holy man as they thought. They were mistaken, she was at his feet, rolling in the dust, and writhing. A few moments more and she remained motionless, with her enormous head laid on her fore-paws, and her bloodshot but now mild eye riveted on the face of the fakir. Then the holy man of prayers sat beside the tigress and tenderly smoothed her striped skin, and patted her back, until her groans became fainter and fainter, and half an

hour later all the village was standing around this group; the fakir's head lying on the tigress's back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it.

This is the way the fakirs tame the wildest beasts in India. Can European tamers, with their white-hot iron rods, do as much? Of course every fakir is not endowed with such a power; comparatively very few are. And yet the actual number is large. How they are trained to these requirements in the pagodas will remain an eternal secret, to all except the Brahmans and the adepts in occult mysteries. The stories, hitherto considered fables, of Christna and Orpheus charming the wild beasts, thus receives its corroboration in our day. There is one fact which remains undeniable. There is not a single European in India who could have, or has ever boasted of having, penetrated into the enclosed sanctuary within the pagodas. Neither authority nor money has ever induced a Brahman to allow an uninitiated foreigner to pass the threshold of the reserved precinct. To use authority in such a case would be equivalent

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to throwing a lighted taper into a powder magazine. The Hindus, mild, patient, long-suffering, whose very apathy saved the British from being driven out of the country in 1857, would raise their hundred millions of devotees as one man, at such a profanation; regardless of sects or castes, they would exterminate every Christian. The East India Company knew this well and built her stronghold on the friendship of the Brahmans, and by paying subsidy to the pagodas; and the British Government is as prudent as its predecessor. It is the castes, and non-interference with the prevailing religions, that secure its comparative authority in India. But we must once more recur to Shamanism, that strange and most despised of all surviving religions -- "Spirit-worship."

Its followers have neither altars nor idols, and it is upon the authority of a Shaman priest that we state that their true rites, which they are bound to perform only once a year, on the shortest day of winter, cannot take place before any stranger to their faith. Therefore, we are confident that all descriptions hitherto given in the Asiatic Journal and other European works, are but guess-work. The Russians, who, from constant intercourse with the Shamans in Siberia and Tartary, would be the most competent of all persons to judge of their religion, have learned nothing except of the personal proficiency of these men in what they are half inclined to believe clever jugglery. Many Russian residents, though, in Siberia, are firmly convinced of the "supernatural" powers of the Shamans. Whenever they assemble to worship, it is always in an open space, or a high hill, or in the hidden depths of a forest -- in this reminding us of the old Druidical rites. Their ceremonies upon the occasions of births, deaths, and marriages are but trifling parts of their worship. They comprise offerings, the sprinkling of the fire with spirits and milk, and weird hymns, or rather, magical incantations, intoned by the officiating Shaman, and concluding with a chorus of the persons present.

The numerous small bells of brass and iron worn by them on the priestly robe of deerskin,\* or the pelt of some other animal reputed magnetic, are used to drive away the malevolent spirits of the air, a super-

[[Footnote(s)]] -----

\* Between the bells of the "heathen" worshippers, and the bells and pomegranates of the Jewish worship,

the difference is this: the former, besides purifying the soul of man with their harmonious tones, kept evil demons at a distance, "for the sound of pure bronze breaks the enchantment," says Tibullius (i., 8-22), and the latter explained it by saying that the sound of the bells "should be heard [by the Lord] when he [the priest] goeth in unto the holy place before the Lord, and when he goeth out, that he die not" (Exodus xxviii. 33; Eccles. xiv. 9). Thus, one sound served to keep away evil spirits, and the other, the Spirit of Jehovah. The Scandinavian traditions affirm that the Trolls were always driven from their abodes by the bells of the churches. A similar tradition is in existence in relation to the fairies of Great Britain.

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 [[Vol. 2, Page]] 625 RECOLLECTIONS OF THE SIBERIAN SHAMANS.

stition shared by all the nations of old, including Romans, and even the Jews, whose golden bells tell the story. They have iron staves also covered with bells, for the same reason. When, after certain ceremonies, the desired crisis is reached, and "the spirit has spoken," and the priest (who may be either male or female) feels its overpowering influence, the hand of the Shaman is drawn by some occult power toward the top of the staff, which is commonly covered with hieroglyphics. With his palm pressing upon it, he is then raised to a considerable height in the air, where he remains for some time. Sometimes he leaps to an extraordinary height, and, according to the control -- for he is often but an irresponsible medium -- pours out prophecies and describes future events. Thus, it was that, in 1847, a Shaman in a distant part of Siberia prophesied and accurately detailed the issue of the Crimean war. The particulars of the prognostication being carefully noted by those present at the time, were all verified six years after this occurrence. Although usually ignorant of even the name of astronomy, let alone having studied this science, they often prophesy eclipses and other astronomical phenomena. When consulted about thefts and murders, they invariably point out the guilty parties.

The Shamans of Siberia are all ignorant and illiterate. Those of Tartary and Thibet -- few in number -- are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are mediums in the full sense of the word; the latter, "magicians." It is not surprising that pious and superstitious persons, after seeing one of such crises, should declare the Shaman to be under demoniacal possession. As in the instances of Corybantic and Bacchantic fury among the ancient Greeks, the "spiritual" crisis of the Shaman exhibits itself in violent dancing and wild gestures. Little by little the lookers-on feel the spirit of imitation aroused in them; seized with an irresistible impulse, they dance, and become, in their turn, ecstasies; and he who begins by joining the chorus, gradually and unconsciously takes part in the gesticulations, until he sinks to the ground exhausted, and often dying.

"O, young girl, a god possesses thee! it is either Pan, or Hekate, or, the venerable Corybantes, or Cybele that agitates thee!" the chorus says, addressing Phaedra, in Euripides. This form of psychological epidemic has been too well known from the time of the middle ages to cite instances from it. The Choroëa sancti Viti is an historical fact, and spread throughout Germany. Paracelsus cured quite a number of persons possessed of such a spirit of imitation. But he was a kabalist, and therefore accused, by his enemies, of having cast out the devils by the power of a stronger demon, which he was believed to carry about with

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him in the hilt of his sword. The Christian judges of those days of horror found a better and a surer remedy. Voltaire states that, in the district of Jura, between 1598 and 1600, over 600 Lycanthropes were put to death by a pious judge.

But, while the illiterate Shaman is a victim, and during his crisis sometimes sees the persons present, under the shape of various animals, and often makes them share his hallucination, his brother Shaman, learned in the mysteries of the priestly colleges of Thibet, expels the elementary creature, which can produce the hallucination as well as a living mesmerizer, not through the help of a stronger demon, but simply through his knowledge of the nature of the invisible enemy. Where academicians have failed, as in the cases of the Cevennois, a Shaman or a lama would have soon put an end to the epidemic.

We have mentioned a kind of carnelian stone in our possession, which had such an unexpected and favorable effect upon the Shaman's decision. Every Shaman has such a talisman, which he wears attached to a string, and carries under his left arm.

"Of what use is it to you, and what are its virtues?" was the question we often offered to our guide. To this he never answered directly, but evaded all explanation, promising that as soon as an opportunity was offered, and we were alone, he would ask the stone to answer for himself. With this very indefinite hope, we were left to the resources of our own imagination.

But the day on which the stone "spoke" came very soon. It was during the most critical hours of our life; at a time when the vagabond nature of a traveller had carried the writer to far-off lands, where neither civilization is known, nor security can be guaranteed for one hour. One afternoon, as every man and woman had left the yourta (Tartar tent), that had been our home for over two months, to witness the ceremony of the Lamaic exorcism of a Tshoutgour,\* accused of breaking and spiriting away every bit of the poor furniture and earthenware of a family living about two miles distant, the Shaman, who had become our only protector in those dreary deserts, was reminded of his promise. He sighed and hesitated; but, after a short silence, left his place on the sheepskin, and, going outside, placed a dried-up goat's head with its prominent horns over a wooden peg, and then dropping down the felt curtain of the tent, remarked that now no living person would venture in, for the goat's head was a sign that he was "at work."

After that, placing his hand in his bosom, he drew out the little stone, about the size of a walnut, and, carefully unwrapping it, proceeded, as it

[[Footnote(s)]] -----

\* An elemental daemon, in which every native of Asia believes.

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[[Vol. 2, Page]] 627 A MAGICAL SEANCE IN A TARTAR YOURTA.

appeared, to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell, cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay -- dreadful. The sun was setting, and were it not that dying embers

flickered at the centre of the tent, complete darkness would have been added to the oppressive silence which reigned. We have lived in the prairies of the West, and in the boundless steppes of Southern Russia; but nothing can be compared with the silence at sunset on the sandy deserts of Mongolia; not even the barren solitudes of the deserts of Africa, though the former are partially inhabited, and the latter utterly void of life. Yet, there was the writer alone with what looked no better than a corpse lying on the ground. Fortunately, this state did not last long.

"Mahandu!" uttered a voice, which seemed to come from the bowels of the earth, on which the Shaman was prostrated. "Peace be with you . . . what would you have me do for you?"

Startling as the fact seemed, we were quite prepared for it, for we had seen other Shamans pass through similar performances. "Whoever you are," we pronounced mentally, "go to K----, and try to bring that person's thought here. See what that other party does, and tell \* \* \* what we are doing and how situated." "I am there"; answered the same voice. "The old lady (kokona)\* is sitting in the garden . . . she is putting on her spectacles and reading a letter."

"The contents of it, and hasten," was the hurried order while preparing note-book and pencil. The contents were given slowly, as if, while dictating, the invisible presence desired to afford us time to put down the words phonetically, for we recognized the Valachian language of which we know nothing beyond the ability to recognize it. In such a way a whole page was filled.

"Look west . . . toward the third pole of the yourta," pronounced the Tartar in his natural voice, though it sounded hollow, and as if coming from afar. "Her thought is here."

Then with a convulsive jerk, the upper portion of the Shaman's body seemed raised, and his head fell heavily on the writer's feet, which he clutched with both his hands. The position was becoming less and less attractive, but curiosity proved a good ally to courage. In the west corner was standing, life-like but flickering, unsteady and mist-like, the form of a dear old friend, a Roumanian lady of Valachia, a mystic by disposition, but a thorough disbeliever in this kind of occult phenomena.

[[Footnote(s)]] -----

\* Lady, or Madam, in Moldavian.

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"Her thought is here, but her body is lying unconscious. We could not bring her here otherwise," said the voice.

We addressed and supplicated the apparition to answer, but all in vain. The features moved, and the form gesticulated as if in fear and agony, but no sound broke forth from the shadowy lips; only we imagined -- perchance it was a fancy -- hearing as if from a long distance the Roumanian words, "Non se pote" (it cannot be done).

For over two hours, the most substantial, unequivocal proofs that the Shaman's astral soul was travelling at the bidding of our unspoken wish, were given us. Ten months later, we received a letter from our Valachian friend in response to ours, in which we had enclosed the page from the note-book, inquiring of her what she had been doing on that day, and describing the scene in full. She was sitting -- she wrote -- in the garden on that morning\* prosaically occupied in boiling some conserves; the letter sent to her

was word for word the copy of the one received by her from her brother; all at once -- in consequence of the heat, she thought -- she fainted, and remembered distinctly dreaming she saw the writer in a desert place which she accurately described, and sitting under a "gypsy's tent," as she expressed it.

"Henceforth," she added, "I can doubt no longer!"

But our experiment was proved still better. We had directed the Shaman's inner ego to the same friend heretofore mentioned in this chapter, the Kutchi of Lha-Ssa, who travels constantly to British India and back. We know that he was apprised of our critical situation in the desert; for a few hours later came help, and we were rescued by a party of twenty-five horsemen who had been directed by their chief to find us at the place where we were, which no living man endowed with common powers could have known. The chief of this escort was a Shaberon, an "adept" whom we had never seen before, nor did we after that, for he never left his soumay (lomasery), and we could have no access to it. But he was a personal friend of the Kutchi.

The above will of course provoke naught but incredulity in the general reader. But we write for those who will believe; who, like the writer, understand and know the illimitable powers and possibilities of the human astral soul. In this case we willingly believe, nay, we know, that the "spiritual double" of the Shaman did not act alone, for he was no adept, but simply a medium. According to a favorite expression of his, as soon as he placed the stone in his mouth, his "father appeared, dragged him out of his skin, and took him wherever he wanted," and at his bidding.

[[Footnote(s)]] -----

\* The hour in Bucharest corresponded perfectly with that of the country in which the scene had taken place.

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[[Vol. 2, Page]] 629 FEATS OF JUGGLERY IN INDIA.

one who has only witnessed the chemical, optical, mechanical, and sleight-of-hand performances of European prestidigitateurs, is not prepared to see, without amazement, the open-air and off-hand exhibitions of Hindu jugglers, to say nothing of fakirs. Of the mere displays of deceptive dexterity we make no account, for Houdin and others far excel them in that respect; or do we dwell upon feats that permit of confederacy, whether resorted to or not. It is unquestionably true that non-expert travellers, especially if of an imaginative turn of mind, exaggerate inordinately. But our remark is based upon a class of phenomena not to be accounted for upon any of the familiar hypotheses. "I have seen," says a gentleman who resided in India, "a man throw up into the air a number of balls numbered in succession from one upwards. As each went up -- and there was no deception about their going up -- the ball was seen clearly in the air, getting smaller and smaller, till it disappeared altogether out of sight. When they were all up, twenty or more, the operator would politely ask which ball you wanted to see, and then would shout out, 'No. 1,' 'No. 15,' and so on, as instructed by the spectators, when the ball demanded would bound to his feet violently from some remote distance. . . . These fellows have very scanty clothing, and apparently no apparatus whatever. Then, I have seen them swallow three different colored powders, and then, throwing back the head, wash them down with water, drunk, in the native fashion, in a continuous stream from a lotah, or brass-pot, held at arm's length from the lips, and keep on drinking

till the swollen body could not hold another drop, and water overflowed from the lips. Then, these fellows, after squirting out the water in their mouths, have spat out the three powders on a clean piece of paper, dry and unmixed."\*

In the eastern portion of Turkey and Persia, have dwelt, from time immemorial, the warlike tribes of the Koordistan. This people of purely Indo-European origin, and without a drop of Semitic blood in them (though some ethnologists seem to think otherwise), notwithstanding their brigand-like disposition, unite in themselves the mysticism of the Hindu and the practices of the Assyrio-Chaldean magians, vast portions of whose territory they have helped themselves to, and will not give up, to please either Turkey or even all Europe.\*\* Nominally, Mahometans of the sect of Omar, their rites and doctrines are purely magical and magian. Even those who are Christian Nestorians, are Christians but in name. The Kaldany, numbering nearly 100,000 men,

[[Footnote(s)]] -----

\* Capt. W. L. D. O'Grady: "Life in India."

\*\* Neither Russia nor England succeeded in 1849 in forcing them to recognize and respect the Turkish from the Persian territory.

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and with their two Patriarchs, are undeniably rather Manicheans than Nestorians. Many of them are Yezids.

One of these tribes is noted for its fire-worshipping predilections. At sunrise and sunset, the horsemen alight and, turning towards the sun, mutter a prayer; while at every new moon they perform mysterious rites throughout the whole night. They have a tent set apart for the purpose, and its thick, black, woolen fabric is decorated with weird signs, worked in bright red and yellow. In the centre is placed a kind of altar, encircled by three brass bands, to which are suspended numerous rings by ropes of camel's hair, which every worshipper holds with his right hand during the ceremony. On the altar burns a curious, old-fashioned silver lamp, a relic found possibly among the ruins of Persepolis.\* This lamp, with three wicks, is an oblong cup with a handle to it, and is evidently of the class of Egyptian sepulchral lamps, once found in such profusion in the subterranean caves of Memphis, if we may believe Kircher.\*\* It widened from its end toward the middle, and its upper part was of the shape of a heart; the apertures for the wicks forming a triangle, and its centre being covered by an inverted heliotrope attached to a gracefully-curved stalk proceeding from the handle of the lamp. This ornament clearly bespoke its origin. It was one of the sacred vessels used in sun-worship. The Greeks gave the heliotrope its name from its strange propensity to ever incline towards the sun. The ancient Magi used it in their worship; and who knows but Darius had performed the mysterious rites with its triple light illuminating the face of the king-hierophant!

If we mention the lamp at all, it is because there happened to be a strange story in connection with it. What the Koords do, during their nocturnal rites of lunar-worship, we know but from hearsay; for they conceal it carefully, and no stranger could be admitted to witness the ceremony. But every tribe has one

old man, sometimes several, regarded as "holy beings," who know the past, and can divulge the secrets of the future. These are greatly honored, and generally resorted to for information in cases of theft, murders, or danger.

Travelling from one tribe to the other, we passed some time in company with these Koords. As our object is not autobiographical, we omit all details that have no immediate bearing upon some occult fact, and even of these, have room but for a few. We will then simply state

[[Footnote(s)]] -----

\* Persepolis is the Persian Istakhaar, northeast of Shiraz; it stood on a plain now called Merdusht. At the confluence of the ancient Medus and the Araxes, now Pulwan and Bend-emir.

\*\* "AEgyptiaci Theatrum Hieroglyphicum," p. 544.

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[[Vol. 2, Page]] 631 CONSULTING THE MIRROR OF A KOORDISH SEER.

that a very expensive saddle, a carpet, and two Circassian daggers, richly mounted and chiselled in gold, had been stolen from the tent, and that the Koords, with the chief of the tribe at the head, had come, taking Allah for their witness that the culprit could not belong to their tribe. We believed it, for it would have been unprecedented among these nomadic tribes of Asia, as famed for the sacredness in which they hold their guests, as for the ease with which they plunder and occasionally murder them, when once they have passed the boundaries of their aoul.

A suggestion was then made by a Georgian belonging to our caravan to have resort to the light of the koodian (sorcerer) of their tribe. This was arranged in great secrecy and solemnity, and the interview appointed to take place at midnight, when the moon would be at its full. At the stated hour we were conducted to the above-described tent.

A large hole, or square aperture, was managed in the arched roof of the tent, and through it poured in vertically the radiant moonbeams, mingling with the vacillating triple flame of the little lamp. After several minutes of incantations, addressed, as it seemed to us, to the moon, the conjurer, an old man of tremendous stature, whose pyramidal turban touched the top of the tent, produced a round looking-glass, of the kind known as "Persian mirrors." Having unscrewed its cover, he then proceeded to breathe on it, for over ten minutes, and wipe off the moisture from the surface with a package of herbs, muttering incantations the while sotto voce. After every wiping the glass became more and more brilliant, till its crystal seemed to radiate refulgent phosphoric rays in every direction. At last the operation was ended; the old man, with the mirror in his hand, remained as motionless as if he had been a statue. "Look, Hanoum . . . look steadily," he whispered, hardly moving his lips. Shadows and dark spots began gathering, where one moment before nothing was reflected but the radiant face of the full moon. A few more seconds, and there appeared the well-known saddle, carpet, and daggers, which seemed to be rising as from a deep, clear water, and becoming with every instant more definitely outlined. Then a still darker shadow appeared hovering over these objects, which gradually condensed itself, and then came out, as visibly as at the small end of a telescope, the full figure of a man crouching over them. "I know him!" exclaimed the writer. "It is the Tartar who came to us last night, offering to sell his mule!"

The image disappeared, as if by enchantment. The old man nodded assent, but remained motionless. Then he muttered again some strange words, and suddenly began a song. The tune was slow and monotonous, but after he had sung a few stanzas in the same unknown tongue, without

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changing either rhythm or tune, he pronounced, recitative-like, the following words, in his broken Russian:

"Now, Hanoum, look well, whether we will catch him -- the fate of the robber -- we will learn this night," etc.

The same shadows began gathering, and then, almost without transition, we saw the man lying on his back, in a pool of blood, across the saddle, and two other men galloping off at a distance. Horror-stricken, and sick at the sight of this picture, we desired to see no more. The old man, leaving the tent, called some of the Koords standing outside, and seemed to give them instructions. Two minutes later, a dozen of horsemen were galloping off at full speed down the side of the mountain on which we were encamped.

Early in the morning they returned with the lost objects. The saddle was all covered with coagulated blood, and of course abandoned to them. The story they told was, that upon coming in sight of the fugitive, they saw disappearing over the crest of a distant hill two horsemen, and upon riding up, the Tartar thief was found dead upon the stolen property, exactly as we had seen him in the magical glass. He had been murdered by the two banditti, whose evident design to rob him was interrupted by the sudden appearance of the party sent by the old Koodian.

The most remarkable results are produced by the Eastern "wise men," by the simple act of breathing upon a person, whether with good or evil intent. This is pure mesmerism; and among the Persian dervishes who practice it the animal magnetism is often reinforced by that of the elements. If a person happens to stand facing a certain wind, there is always danger, they think; and many of the "learned ones" in occult matters can never be prevailed upon to go at sunset in a certain direction from whence blows the wind. We have known an old Persian from Baku,\* on the Caspian Sea, who had the most unenviable reputation for throwing spells through the timely help of this wind, which blows but too often at that town, as its Persian name itself shows.\*\* If a victim, against whom the wrath of the old fiend was kindled, happened to be

[[Footnote(s)]] -----

\* We have twice assisted at the strange rites of the remnants of that sect of fire-worshippers known as the Guebres, who assemble from time to time at Baku, on the "field of fire." This ancient and mysterious town is situated near the Caspian Sea. It belongs to Russian Georgia. About twelve miles northeast from Baku stands the remnant of an ancient Guebre temple, consisting of four columns, from whose empty orifices issue constantly jets of flame, which gives it, therefore, the name of Temple of the Perpetual Fire. The whole region is covered with lakes and springs of naphtha. Pilgrims assemble there from distant parts of Asia, and a priesthood, worshipping the divine principle of fire, is kept by some tribes, scattered hither and thither about the country.

\*\* Baadey-ku-Ba -- literally "a gathering of winds."

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[[Vol. 2, Page]] 633 THE SORCERY OF FATHER GIRARD AND OTHERS.

facing this wind, he would appear, as if by enchantment, cross the road rapidly, and breathe in his face. From that moment, the latter would find himself afflicted with every evil -- he was under the spell of the "evil eye."

The employment of the human breath by the sorcerer as an adjunct for the accomplishment of his nefarious purpose, is strikingly illustrated in several terrible cases recorded in the French annals -- notably those of several Catholic priests. In fact, this species of sorcery was known from the oldest times. The Emperor Constantine (in Statute iv., Code de Malef., etc.) prescribed the severest penalties against such as should employ sorcery to do violence to chastity and excite unlawful passion. Augustine (Cite de Dieu) warns against it; Jerome, Gregory, Nazianzen, and many other ecclesiastical authorities, lend their denunciation of a crime not uncommon among the clergy. Baffet (book v., tit. 19, chap. 6) relates the case of the cure of Peifane, who accomplished the ruin of a highly-respected and virtuous lady parishioner, the Dame du Lieu, by resort to sorcery, and was burned alive for it by the Parliament of Grenoble. In 1611, a priest named Gaufridy was burned by the Parliament of Provence for seducing a penitent at the confessional, named Magdelaine de la Palud, by breathing upon her, and thus throwing her into a delirium of sinful love for him.

The above cases are cited in the official report of the famous case of Father Girard, a Jesuit priest of very great influence, who, in 1731, was tried before the Parliament of Aix, France, for the seduction of his parishioner, Mlle. Catherine Cadiere, of Toulon, and certain revolting crimes in connection with the same. The indictment charged that the offence was brought about by resort to sorcery. Mlle. Cadiere was a young lady noted for her beauty, piety, and exemplary virtues. Her attention to her religious duties was exceptionally rigorous, and that was the cause of her perdition. Father Girard's eye fell upon her, and he began to manoeuvre for her ruin. Gaining the confidence of the girl and her family by his apparent great sanctity, he one day made a pretext to blow his breath upon her. The girl became instantly affected with a violent passion for him. She also had ecstatic visions of a religious character, stigmata, or blood-marks of the "Passion," and hysterical convulsions. The long-sought opportunity of seclusion with his penitent finally offering, the Jesuit breathed upon her again, and before the poor girl recovered her senses, his object had been accomplished. By sophistry and the excitation of her religious fervor, he kept up this illicit relation for months, without her suspecting that she had done anything wrong. Finally, however, her eyes were opened, her parents informed, and the priest was arraigned. Judgment was rendered October 12th, 1731. Of twenty-five judges,

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twelve voted to send him to the stake. The criminal priest was defended by all the power of the Society of Jesus, and it is said that a million francs were spent in trying to suppress the evidence produced at the trial. The facts, however, were printed in a work (in 5 vols., 16mo), now rare, entitled Recueil General

des Pieces contenues au Procez du Pere Jean-Baptiste Girard, Jeuite, etc., etc.\*

We have noted the circumstance that, while under the sorcerous influence of Father Girard, and in illicit relations with him, Mlle. Cadriere's body was marked with the stigmata of the Passion, viz.: the bleeding wounds of thorns on her brow, of nails in her hands and feet, and of a lance-cut in her side. It should be added that the same marks were seen upon the bodies of six other penitents of this priest, viz.:

Mesdames Guyol, Laugier, Grodier, Allemande, Batarelle, and Reboul. In fact, it became commonly remarked that Father Girard's handsome parishioners were strangely given to ecstasies and stigmata! Add this to the fact that, in the case of Father Gaufridy, above noted, the same thing was proved, upon surgical testimony, to have happened to Mlle. de Palud, and we have something worth the attention of all (especially spiritualists) who imagine these stigmata are produced by pure spirits. Barring the agency of the Devil, whom we have quietly put to rest in another chapter, Catholics would be puzzled, we fancy, despite all their infallibility, to distinguish between the stigmata of the sorcerers and those produced through the intervention of the Holy Ghost or the angels. The Church records abound in instances of alleged diabolical imitations of these signs of saintship, but, as we have remarked, the Devil is out of court.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment, a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound

[[Footnote(s)]] -----

\* See also "Magic and Mesmerism," a novel reprinted by the Harpers, thirty years ago.

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[[Vol. 2, Page]] 635 WHITE MEN ALMOST INCAPABLE OF MAGIC.

religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then teach that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, i.e., spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the whole truth

that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church -- the Temple of God within us, walled in by matter but penetrable by any one who can find the way; the pure in heart see God. The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the Khordah-Avesta, at the gates of Paradise. "I am, O Soul, thy good and pure thoughts, thy works and thy good law . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the god of his human soul and his "Justifier." "God not revealing himself immediately to man, the spirit is his interpreter," says Plato in the Banquet. Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally -- its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted -- either physically, morally, or psychologically -- to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favoring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the

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Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. Notwithstanding the notable difference of thickness between the skulls of a European and a Southern Hindu, this difference, being a purely climatic result, due to the intensity of the sun's rays, involves no psychological principles. Furthermore, there would be tremendous difficulties in the way of training, if we can so express it. Contaminated by centuries of dogmatic superstition, by an ineradicable -- though quite unwarranted -- sense of superiority over those whom the English term so contemptuously "niggers," the white European would hardly submit himself to the practical tuition of either Kopt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic -- most imperative of mistresses -- brooks no rival. Unlike other sciences, a theoretical knowledge of formulai without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry. Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the Cause. A thousand mortifying rebuffs have failed to open their reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis,

scientific analysis and demonstration instead of indiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of "intelligences," which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed -- not without cause -- both by scientists and theologians. In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case? To what can he point us but to a confusion of theories, a tangle of hypotheses mutually contradictory? Can he affirm that

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spiritualism, even with its thirty years of phenomena, has any defensible philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena per se, possess all the requisites of leaders of the movement. How is it then, that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy? This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for their tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton, who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Spiritualism, whose aspect is rather that of aggression than of defense, has tended toward iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they cannot and their invisible friends will not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but one theory to offer in explanation of their challenged facts -- the agency of human disembodied spirits, and the medium's complete subjection to them. They will attack those who differ in views with them with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three absolutely necessary elements: observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. What experienced observer will maintain that spiritualism presents either one of these three elements? The medium is not uniformly

surrounded

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by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of those hypotheses by experience. In short, the prime element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing, or accused of withholding credit for advances actually made, we will cite a few passages from the London Spiritualist of March 2, 1877. At the fortnightly meeting, held February 19, a debate occurred upon the subject of "Ancient Thought and Modern Spiritualism." Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M. A., who has recently given some attention to the relation between ancient and modern phenomena. He said: "Popular spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric spiritualism is, to a large extent, devoted to presumed communion with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. . . . The truly esoteric science of spiritualism is very rare, and not more rare than valuable. To it we must look to the origination of knowledge which may be developed exoterically. . . . We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions -- a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. . . . We have not even mastered the elementary truths which the ancients knew and acted on, e.g., the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. . . . We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism. Spiritualists start with a fallacy, viz.: that all phenomena are caused by the action of departed human spirits; they have not looked into the powers of the human spirit; they do not know the extent to which spirit acts, how far it reaches, what it underlies."

Our position could not be better defined. If Spiritualism has a future, it is in the keeping of such men as Mr. Stainton Moses.

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[[Vol. 2, Page]] 639 THE ONE UNIVERSAL TRUTH.

Our work is done -- would that it were better done! But, despite our inexperience in the art of book-making, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the

future a void, and bereaves man of hope. In one sense, it is like the Baital Pachisi, the Hindu vampire of popular fancy, which lives in dead bodies, and feeds but on the rottenness of matter. The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive, rather than promotive of spirituality and good morals. Instead of expounding the rules of divine law and justice, it teaches but itself. In place of an ever-living Deity, it preaches the Evil One, and makes him indistinguishable from God Himself! "Lead us not into temptation" is the aspiration of Christians. Who, then, is the tempter? Satan? No; the prayer is not addressed to him. It is that tutelary genius who hardened the heart of Pharaoh, put an evil spirit into Saul, sent lying messengers to the prophets, and tempted David to sin; it is -- the Bible-God of Israel!

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and offshoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic pitris is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

What has been contemptuously termed Paganism, was ancient wisdom replete with Deity; and Judaism and its offspring, Christianity and Islamism, derived whatever of inspiration they contained from this ethnic parent. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung; Nirvana is the ocean to which all tend.

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For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the blood-stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.  
THE END.

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THEORIES ABOUT REINCARNATION AND SPIRITS

(Reprinted from The Path, November, 1886.)

OVER and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on prima facie evidence that a notable discrepancy was found between statements made in "Isis Unveiled," Vol. 1, 351-2, and later teachings from the same pen and under the inspiration of the same master.\*

In Isis, it was held, reincarnation is denied. An occasional return only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, 'Isis' allows only three cases -- abortion, very early death, and idiocy -- in which reincarnation on this earth occurs." ("C. C. M." in Light, 1882.)

The charge was answered then and there as every one who will turn to the Theosophist of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that reincarnation -- i.e., the serial and periodical rebirth of every individual monad from pralaya to pralaya\*\* -- is denied, in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before Isis was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very corner-stone of Esoteric philosophy and Eastern religions; it is the grand and one pillar on which hangs the whole philosophy of rebirths, and, once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless the opponents, without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation, hence also by implication -- Karma. Adverse to wrangling with one who was a friend and undesirous at the time to enter upon a defence of details and internal evidence -- a loss of time indeed, -- the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken

[[Footnote(s)]] -----

\* See charge and answer, in Theosophist, August, 1882.

\*\* The cycle of existence during the manvantara -- period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, anima mundi.

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the same line, and by misunderstanding the passages to that effect in Isis they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly. Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in Isis -- an encyclopedia of occult subjects in which each of these is hardly sketched -- let it be known at once that the writer maintains the correctness of every word given out upon the subject in her earlier volumes. What was said in the Theosophist of August, 1882, may now be repeated here. The passage quoted from it may be, and is most likely, "incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who

even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from Isis and proceed to explain every passage criticised, wherein it was said that "a few fragments of this mysterious doctrine of reincarnation as distinct from metempsychosis" -- would be then presented. Sentences now explained are in italics.

Reincarnation, i.e. the appearance of the same individual, or rather of his astral monad, twice on the same planet is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual -- the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization -- must try a second time to carry out the purpose of the creative intelligence. (Vol. I, p. 351.)

Here the "astral monad" or body of the deceased personality -- say of John or Thomas -- is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of bhoot; in the Greek philosophy is called the simulacrum or umbra, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in Kama-loka -- the

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Limbus of the Roman Catholics, or Hades of the Greeks.\* It is "a violation of the laws of harmony of nature," though it be so decreed by those of Karma -- every time that the astral monad, or the simulacrum of the personality -- of John or Thomas -- instead of running down to the end of its natural period of time in a body, finds itself (a) violently thrown out of it whether by early death or accident; or (b) is compelled in consequence of its unfinished task to reappear, (i.e. the same astral body wedded to the same immortal monad) on earth again, in order to complete the unfinished task. Thus "it must try a second time to carry out the purpose of creative intelligence" or law.

If reason has been so far developed as to become active and discriminative there is no\*\* (immediate) reincarnation on this earth, for the three parts of the triune man have been united together and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, could not progress in unison and pass onward to the sphere above\*\*\* (Devachan). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that: --

(1) There is no immediate reincarnation on Earth for the Monad, as falsely taught by the Reincarnationist Spiritists; nor is there any second incarnation at all for the "personal" or false Ego -- the

perisprit -- save the exceptional cases mentioned. But that (a) there are re-births, or periodical reincarnations for the immortal Ego ("Ego" during the cycle of rebirths, and non-Ego, in Nirvana or Moksha when it becomes impersonal and absolute); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That Manas -- the seat of Jiv, that spark which runs the round of the cycle of births and rebirths with the Monad, from the beginning to the end of a Manvantara, -- is the real Ego. That (a) the Jiv follows the di-

[[Footnote(s)]] -----

\* Hades has surely never been meant for Hell. It was always the abode of the sorrowing shadows of astral bodies of the dead personalities. Western readers should remember Kama-loka is not Karma-loka, for Kama means desire, and Karma does not.

\*\* Had this word "immediate" been put at the time of publishing Isis between the two words "no" and "reincarnation" there would have been less room for dispute and controversy.

\*\*\* By "sphere above," of course "Devachan" was meant.

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vine monad that gives it spiritual life and immortality into Devachan, -- that therefore, it can neither be reborn before its appointed period, nor reappear on Earth visibly or invisibly in the interim; and (b) that, unless the fruition, the spiritual aroma of the Manas, or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man, become united to its monad, the latter becomes as Non-existent; since it is in esse "impersonal" and per se Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each Manas during incarnation and after it is disembodied and separated from all its lower principles.

(3) That the remaining four principles, or rather the 2 1/2 -- as they are composed of the terrestrial portion of Manas, of its vehicle Kama-Rupa and Lingha Sarira, -- the body dissolving immediately, and prana or the life principle along with it, -- that these principles having belonged to the false personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,\* and that which prompted man to sin, namely his terrestrial passionate nature, can have no room in it. Therefore the non-reincarnating principles (the false personality) are left behind in Kama-loka, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with illusive action, to the day when having gradually faded out they disappear, what is it but the Greek Eidolon and the simulacrum of the Greek and Latin poets and classics?

What reward or punishment can there be in that sphere of disembodied human entities for a foetus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant

within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect. (Isis, Vol. I, p. 352.)

[[Footnote(s)]] -----

\* The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches Satanic universal character, so to say, as some Sorcerers do -- there is no punishment for the majority of mankind after death. The law of retribution as Karma, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. Avitchi is a spiritual state of the greatest misery and is only in store for those who have devoted consciously their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

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These are then the "exceptions" spoken of in Isis, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only incompleteness -- hence, misconceptions arising from later teachings. Then again, there are several important mistakes in Isis which, as the plates of the work had been stereotyped, were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347. The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, reincarnationists who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge\* whether Apuleius does not justify rather our assertions. We are charged with denying reincarnation, and this is what we said there and then in Isis!

The philosophy teaches that nature never leaves her work unfinished; if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected -- physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again. (Isis, Vol. 1, p. 345 et seq.)

Clear enough this, one should say. Nature baffled tries again. No one can pass out of this world (our earth) without becoming perfected "physically, morally, and spiritually." How can this be done, unless there

[[Footnote(s)]] -----

\* Says Apuleius: "The soul is born in this world upon leaving the soul of the world (anima mundi) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "To the Gods manes who lived." But this kind of death does not annihilate the soul, it only transforms (one portion of) it into a lemur. 'Lemures' are the manes, or ghosts, which we know under the name lares. When they keep away and show us a beneficent protection, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them larvae. They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate," Apul. class., pp. 143-145.)

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is a series of rebirths required, for the necessary perfection in each department -- to evolute in the "circle of necessity" -- can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: "This is what the Hindu dreads above all things -- transmigration and reincarnation; only on other and inferior planets, never on this one."!!!

The last "sentence" is a fatal mistake, and one to which the writer pleads "not guilty." It is evidently the blunder of some "reader" who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word "planet" is put for cycle. Isis was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the errata, and the sentence made to run: "The Hindu dreads transmigration in other inferior forms, on this planet."

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu exoteric views allow him to believe and fear the possibility of reincarnation -- human and animal in turn by jumps, from man to beast and even to plant, and vice versa; whereas esoteric philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evolved from every kind of lower forms -- the mineral, vegetable, and animal kingdoms -- into the human form, he can never become an animal except morally, hence -- metaphorically. Human incarnation is a cyclic necessity and law; and no Hindu dreads it -- however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma -- soul-contemplation. The cause of reincarnation is ignorance\* of our senses, and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from

this cleaving, reproduction; and from reproduction, disease, decay, and death.

This ought to settle the question and show there must have been some carelessly unnoticed mistake, and if this is not sufficient, there is something else to demonstrate it, for it is stated further on:

[[Footnote(s)]] -----

\* "The cause of reincarnation is ignorance" -- therefore there is "reincarnation" once the writer explained the causes of it.

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Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is Karma (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore, the great desire of all beings who would be released from the sorrows of successive birth, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire.

They in whom evil desire is entirely destroyed are called Arhats. Freedom from evil desire insures the possession of a miraculous power. At his death, the Arhat is never reincarnated; he invariably attains nirvana -- a word, by the way, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of cause, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The pitris (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?

And just after this we are again made to say of Buddha and his Doctrine of "Merit and Demerit," or Karma:

But this former life believed in by the Buddhists, is not a life on this planet, for, more than any other people, the Buddhistic philosopher appreciated the great doctrine of cycles.

Correct "life on this planet" by "life in the same cycle," and you will have the correct reading: for what would appreciation of "the great doctrine of cycles" have to do with Buddha's philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in Isis.

Thus, what was really meant therein was that the principle which does not reincarnate -- save the exceptions pointed out -- is the false personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which does and has to reincarnate nolens volens under the unflinching, stern rule of Karmic law -- is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral personalities it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is --

1. The immortal Spirit -- sexless, formless (arupa), an emanation from the One universal BREATH.
2. Its Vehicle -- the divine Soul -- called the "Immortal Ego," the "Divine monad," etc., etc., which by accretions from Manas in which

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[[Vol. 2, Page]] 38 APPENDIX.

burns the ever-existing Jiv -- the undying spark -- adds to itself at the close of each incarnation the essence of that individuality that was, the aroma of the culled flower that is no more. What is the false personality? It is that bundle of desires, aspirations, affection and hatred, in short of action, manifested by a human being on this earth during one incarnation and under the form of one personality.\* Certainly it is not all this (which is in fact for us, the deluded, material, and materially thinking lot, Mr. So and So, or Mrs. somebody else) that remains immortal, or is ever reborn. All that bundle of Egotism, that apparent and evanescent "I," disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor rebecomes at once the same John Smith or Gray he was from his birth, and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except the seed for future Karma that Manas may have united to its immortal group, to form with it the disembodied Higher Self in "Devachan." As to the four lower principles, what becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the Perisprit, the "false personality," or the remains of the deceased under their astral form -- fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal Ego. Unfortunately for them and happily for us, it is not the modern Occult-

[[Footnote(s)]] -----

\* A proof how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article "Before Birth," in the Nineteenth Century, for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the Ego, the following: "How much of the individual personality is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?"

To this query the author answers as any true theosophist would: "The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment -- appetites, aversions, feelings, tastes and qualities generally -- are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and will disappear or become modified, etc." (pp. 356 and 357). In other words the theosophical doctrine is adopted. Atma and Buddhi having culled off the Manas the aroma of the personality or human soul -- go into Devachan; while the lower principles, the astral simulacrum or false personality void of its Divine monad or spirit, will remain in the Kamaloka -- the "Summerland."

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ists who have invented the doctrine. They are on their defense. And they prove what they say, i.e., that no "personality" has ever yet been "reincarnated" "on the same planet" (our earth, this once there is no mistake) save in the three exceptional cases above cited. Adding to these a fourth case, which is the deliberate, conscious act of adeptship; and that such an astral body belongs neither to the body nor the soul, still less to the immortal spirit of man, the following is brought forward and proofs cited. Before one brings out on the strength of undeniable manifestations, theories as to what produces them, and claims at once on prima facie evidence that it is the spirits of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material "SPIRITS," have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for souls and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an a priori conceit, and unproven assumptions. The first question to be settled is -- "Have spirits any kind of substance to clothe themselves with?" Answer: That which is now called perisprit in France, and a "materialized Form" in England and America, was called in days of old peri-psyche, and peri-nous, hence was well known to the old Greeks. Have they a body whether gaseous, fluidic, ethereal, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus atma or spirit is Arupa (bodiless), and with the Greeks also. Even in the Roman Catholic Church the angels of Light, as those of Darkness, are absolutely incorporea; "meri spiritus, omnes corporis expertes," and in the words of the "SECRET DOCTRINE," primordial. Emanations of the undifferentiated Principle, the Dhyān Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the Spirit of the one Element; the second category of the second Emanation, of the Soul of the Elements; the third have a "mind body" to which they are not subject, but that they can assume and govern as a body, subject to them, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyān Chohans) have BODIES, the first rupa group of which is composed of one element -- Ether; the second, of two -- Ether and fire; the third, of three -- Ether, fire and water; the fourth, of four -- Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him -- Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made to act not to suffer. "It is earth and water, humor et humus, that gives an aptitude for suffering and passivity, ad patientiam, and Ether and Fire for action." The spirits or human monads, belonging

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to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth -- Manas) can in conjunction with its vehicle become Kama rupa and Mayavi rupa -- body of desire or "illusion body." After death, the best, noblest, purest qualities of Manas or the human soul ascending along with the divine Monad into Devachan, whence no one emerges from or returns, except at the time of reincarnation -- what is that then which appears under the double mask of the spiritual Ego or soul of

the departed individual? The Kama rupa element with the help of elementals. For we are taught that those spiritual beings that can assume a form at will and appear, i.e., make themselves objective and even tangible -- are the angels alone (the Dhyān Chohans) and the nirmanakaya\* of the adepts, whose spirits are clothed in sublime matter. The astral bodies -- the remnants and dregs of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg, from the third race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. "There is a natural and there is a spiritual body," etc., etc., (1 Cor. xv, 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a spiritual body, but it is not identical with the astral form contained in the "natural" man. The "spiritual" is formed only by our individuality unclothed and transformed after death; for the apostle takes care to explain in verses 51 and 52, "Immutabimur sed non omnes." "Behold, I tell you a mystery: we shall not all sleep but we shall all be changed. This corruptible must put on incorruption and this mortal must put on immortality." But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists -- both "theurgists" par excellence, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the "Spectral Soul" (a luminous phantom) and the gross material body. Apart from the latter, which was considered as the terrestrial shell, these groups were divided into six principles: (1) Kha, "vital body," (2) Khaba, "astral

[[Footnote(s)]] -----

\* Nirmanakaya is the name given to the astral forms (in their completeness) of adepts, who have progressed too high on the path of knowledge and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these astrals are not empty shells, but complete monads made up of the 3d, 4th, 5th, 6th and 7th principles. There is another order of nirmanakaya, however, of which much will be said in the Secret Doctrine. -- H. P. B.

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form," or shadow, (3) Khou, "animal soul," (4) Akh, "terrestrial intelligence," (5) Sa, "the divine soul" (or Buddhi), and (6) Sah or mummy, the functions of which began after death. Osiris was the highest uncreated spirit, for it was in one sense a generic name, every man becoming after his translation Osirified, i.e., absorbed into Osiris -- Sun or into the glorious divine state. It was Khou, with the lower portions of Akh or Kama rupa with the addition of the dregs of Manas remaining all behind in the astral light of our atmosphere -- that formed the counterparts of the terrible and so much dreaded bhoots of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris Papyrus on Magic," (papyrus magique, translated by Chabas), who calls them Kouey or Khou, and explains that according to the hieroglyphics they were called Khou, or the "revivified dead," the "resurrected shadows."\*

When it was said of a person that he "had a Khou," it meant that he was possessed by a "Spirit." There were two kinds of Khous -- the justified ones, -- who after living for a short time a second life (nam onk) faded out, disappeared; and those Khous who were condemned to wandering without rest in darkness after dying for a second time -- mut em nam -- and who were called the H'ou metre ("second time dead"), which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and "Chinese Spirits" (Secret Doctrine). They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic cure; or again the Chinese houen, identical with the Khou and the "Elementary," as also with the lares or larvae -- a word derived from the former by Festus, the grammarian, who explains that they were "the shadows of the dead who gave no rest in the house they were in, either to the Masters or the servants." These creatures when evoked during theurgic, and especially necromantic rites, were regarded, and are so regarded still, in China -- as neither the Spirit, Soul nor any thing belonging to the deceased personality they represented, but simply as his reflection -- simulacrum.

"The human soul," says Apuleius, "is an immortal God" (Buddhi), which nevertheless has his beginning. When death rids it (the Soul) from its earthly corporeal organism, it is called lemure. There are among the latter not a few which are beneficent, and which become the gods or demons of the family, i.e., its domestic gods; in which case they are called

[[Footnote(s)]] -----

\* Placing these parallel with the division in esoteric teaching we see that (1) Osiris is Atma; (2) Sa is Buddhi; (3) Akh is Manas; (4) Khou is Kama-rupa, the seat of terrestrial desires; (5) Khaba is Lingha Sarira; (6) Kha is Pranatma (vital principle); (7) Sah is mummy or body.

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lares. But they are vilified and spoken of as larvae when sentenced by fate to wander about; they spread around them evil and plagues (Inane terriculamentum, ceterum noxium malis); or if their real nature is doubtful, they are referred to as simply manes. (Apuleius; see Du Dieu de Socrate, pp. 143-145, Edit. Niz.) Listen to Jamblichus, Proclus, Porphyry, Psellus and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and taught that the celestial or divine soul would participate in the bliss of eternal light, while the animal or sensuous soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it (the soul) assumes at times the forms of various human phantoms and even those of animals." The same was said of the Eidolon of the Greeks, and of their Nephesh by the Rabbins: (see Sciences Occultes, Count de Resie, V. 11). All the Illuminati of the middle ages tell us of our astral Soul, the reflection of the dead or his spectre. At Natal death (birth) the pure spirit remains attached to the intermediate and luminous body, but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the Kama loka.

Homer shows us the body of Patroclus -- the true image of the terrestrial body lying killed by Hector -- rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter

tears, amidst the shadows and the human simulachres on the shores of Acherusia, "where live neither our bodies nor our souls, but only our images."

" \* \* \* Esse Acherusia templa, Quo neque permanent animae, neque corpora nostra,  
Sed quaedam simulacra \* \* \* "

Virgil called it imago, "image," and in the Odyssey (XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying -- "No, thou art not my father; thou art a demon, -- trying to seduce me!" (Odys., XVI, v. 194). "Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, lares, lemures, genii and manes." Cicero, in translating Plato's Timaeus translates the word daimones by lares; and Festus the grammarian explains that the inferior or lower gods were the souls of men, making a difference between the two as Homer did, and between anima bruta and anima divina (animal and divine souls). Plutarch (in proble. Rom.) makes the lares preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one

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time praestites as they gave occasionally and watched over things carefully (direct apports), and at another -- hostileos.\* "However it may be," says in his queer old French, Leloyer, "they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. Lemures are also devils and larvae, for they appear at night in various human and animal forms, but still more frequently with features that THEY borrow from dead men." (Livre des Spectres, v. IV, p. 15 and 16).

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that the genii and none other had mission to watch over every newly born man, and that they were called genii, as says Censorinus, because they had in their charge our race, and not only they presided over every mortal being but over whole generations and tribes, being the genii of the people."

The idea of guardian angels of men, races, localities, cities and nations, was taken by the Roman Catholics from the prechristian occultists and pagans. Symmachus (Epist. I, X) writes: "As souls are given to those who are born, so genii are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed." There is more than one inscription found that reads: Genio civitatis -- "to the genius of the city."

Only the ancient profane never seemed sure, any more than the modern, whether an apparition was the eidolon of a relative or the genius of the locality. Aeneas while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb, knew not whether that was the genius of his father or the genius of the place (Virgil). "The manes\*\* were numbered and divided between good and bad; those that were sinister, and that Virgil calls numina larva, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc."

Tibullus shows this by his line: --

Ne tibi neglecti mittant insomnia manes. (Eleg., 1, II).

"Pagans thought that the lower Souls were transformed after death into diabolical aerial spirits." (Leloyer, p. 22).

The term Eteroprosopos, when divided into its several compound words, will yield a whole sentence, "an other than I under the features of my person."

[[Footnote(s)]] -----

\* Because they drove the enemies away.

\*\* From manus -- "good," an antiphrasis, as Festus explains.

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It is to this terrestrial principle, the eidolon, the larva, the bhoot -- call it by whatever name -- that reincarnation was refused in Isis.\*

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a Unity only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE -- says Porphyry (De Sacr.) Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had two Souls of separate and quite different natures; one perishable, the Astral Soul, the other incorruptible and immortal; and (3) that the former was not the man whom it represented -- "neither his spirit nor his body, but his reflection, at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians and Chaldeans; by the postdiluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (see "Decline and Fall," etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and -- ever adverse to philosophy.

But all this does not interfere with that fact, that our "Fifth Race" man, analyzed esoterically as a septenary creature, was ever exoterically recognized as mundane, sub-mundane, terrestrial and supra-mundane, Ovid graphically describing him as --

"Bis duo sunt hominis: manes, caro, spiritus, umbra;

Quatuor ista loca bis duo suscipiunt.

Terra tegit carnem, tumulum circumvolat umbra,

Orcus habet manes, spiritus astra petit."

OSTENDE, Oct., 1886.

[[Footnote(s)]] -----

\* On page 12, Vol. 1, of "Isis Unveiled" belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

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## MY BOOKS

(Reprinted from Lucifer, May 15, 1891.)

SOME time ago, a Theosophist, Mr. R----, was traveling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring Isis Unveiled, when to his astonishment she replied, "Don't read it, it is all trash."

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; Isis will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, Isis was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all, and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and -- published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of Isis whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "masterpiece," this "monumental work," as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,\* with its misprints and wrong quota-

[[Footnote(s)]] -----

\* Witness the word 'planet' for 'cycle' as originally written, corrected by some unknown hand (Vol. I, p. 347, 2nd par.), a 'correction' which shows Buddha teaching that there is no rebirth on this planet (!!)

when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to 'avoid' reincarnation; the use

[[Footnote continued on next page]]

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tion-marks, has given me more anxiety and trouble than anything else during a long life-time which has

ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that Isis Unveiled contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself -- vicariously as I will show -- the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since neither ideas nor teaching are mine, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when Isis was first published, some of the best American papers were lavish in its praise -- even to exaggeration, as is evidenced by the quotations below.\*

[[Footnote(s)]] -----

[[Footnote continued from previous page]] of the word 'planet' for plane, of 'Monas' for Manas; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

\* **ISIS UNVEILED**; a master-key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1500 pages, cloth, \$7.50. Fifth Edition.

"This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopaedia." -- North American Review

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . demands the earnest attention of thinkers, and merits an analytic reading." -- Boston Evening Transcript

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through." -- N. Y. Independent

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it." -- N. Y. World

"Most remarkable book of the season." -- Com. Advertiser

"To readers who have not made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study -- a mine of curious information." -- Evening Post

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvelous will find in them an abundance of entertainment." -- New York Sun

"A marvelous book both in matter and manner of treatment. Some idea may

[[Footnote continued on next page]]

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The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in propria persona I upset. For the last fifteen years -- ever since this first publication -- an incessant shower of ugly accusations has been poured upon me. Every libelous charge, from immorality and the 'Russian spy' theory down to my acting on false pretenses, of being a chronic fraud and a living lie, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact that not a single one of these charges has ever been substantiated; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house -- nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever-active opponents that (1) Isis Unveiled was simply a rehash of Eliphaz Levi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the departed spirits of Jesuits (sic); and finally (3) that my two volumes had been compiled from MSS. (never before heard of) which Baron de Palm -- he of the cremation and double-burial fame -- had left behind him, and which I had found in his trunk!\* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the

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[[Footnote continued from previous page]] be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world." -- Daily Graphic  
"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore." -- New York Tribune

"One who reads the book carefully through, ought to know everything of the marvelous and mystical, except perhaps, the passwords. Isis will supplement the Anacalypsis. Whoever loves to read Godfrey Higgins will be delighted with Mme Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century." -- New York Herald

\* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life -- left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

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work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of Isis had been dictated to me from cover to cover and verbatim by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred -- as well they might -- that either these invisible inspirers had no existence, and were part of my 'fraud,' or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore-specified and mentioned misprints, errors and misquotations, and the general make-up of Isis Unveiled, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me under their dictation. In saying this no supernatural claim is urged, for no miracle is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of thought-transference, will easily concede that if even a hypnotized subject, a mere irresponsible medium, hears the unexpressed thought of his hypnotizer, who can thus transfer his thought to him -- even to repeating the words read by the hypnotizer mentally from a book -- then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psychomagnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained -- except on very rare occasions -- from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of Isis I found almost every kind of criticism justifiable, and in that of 'slanders and lies' my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libelous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a person most indefatigable in attacking me personally for the last twelve years, though I have never seen or met the creature.\* Neither

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\* I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the cloaca maxima of the Universe of matter and have to return to it, without touching me.

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do I intend to answer him now. But, as Isis is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth -- and nothing but the truth. Not that I seek to excuse myself in anything even before them or to 'explain things.' It is nothing of the kind. What I am determined to do is to give facts, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them seriatim.

(1) When I came to America in 1873, I had not spoken English -- which I had learned in my childhood colloquially -- for over thirty years. I could understand when I read it, but could hardly speak the language.

(2) I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3) Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore --

(4) I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5) When I started to write that which developed later into Isis Unveiled, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that I had to write it, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as Isis, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated -- had to be rewritten. Then we started on our literary labors and worked together every evening. Some pages, the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in Isis. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY.

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To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent Index, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the Introduction 'Before the Veil.' If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one

of my numerous acquaintances in New York knew it. When ready the work went to press. From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of Isis passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if 'Vaivaswata' (Manu) became transformed in the published volumes into 'Viswamitra,' that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work -- which has now reached its seventh or eighth edition -- is still in demand. And now -- and perhaps in consequence of all this -- comes a new accusation: I am charged with wholesale plagiarism in the Introductory Chapter 'Before the Veil'!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the 'borrowing.' But all 'parallel passages' to the contrary, as I have not done so, I do not see why I should confess it; even though 'thought transference' as the Pall Mall Gazette wittily calls

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it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the Kalevala, published it as his own superb poem, Hiawatha, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such 'thought transferences.' Here we have the Lord Mayor of the City of London repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the Pall Mall Gazette denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveler, and a F. R. G. S. to boot, finds several pages, out of his just-published A Ride to India, across Persia and Belochistan in the London Academy, paralleled with extracts from The Country of Belochistan, by A. W. Hughes, which are identical verbatim et literatim. Mrs. Parr denies in the British Weekly that her novel Sally was borrowed consciously or unconsciously from Miss Wilkins' Sally, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read La Vie de Jesus, by Renan, will find that he has plagiarized by anticipation some descriptive passages rendered in flowing verse in The Light of the World. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilization and fin de siecle, one should feel highly honored to be placed in such good and

numerous company, even as a -- plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter 'Before the Veil,' I can claim as my own only certain passages in the Glossary appended to it -- the Platonic portion of it, that which is now denounced as a "bare-faced plagiarism," having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honorable, too great a scholar, to deny or fear anything. He insisted upon a kind of Glossary, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. xi down to xxii the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the

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great scholarship of that eminent Platonist, the editor of so many learned works,\* would be insane enough to accuse him of 'plagiarizing' from any author's work! I give in the footnote the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever "the author of Isis Unveiled" to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors, and blunders, to which it is impossible for me to plead 'guilty' in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, they cannot ruin Theosophy, nor even hurt me. I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me -- personally.

But in view of the facts as given above; and considering that --

- (a) The language in Isis is not mine; but (with the exception of that portion of the work which, as I claim, was dictated) may be called only a sort of translation of my facts and ideas into English;
- (b) It was not written for the public, -- the latter having always been only a secondary consideration with me -- but for the use of Theosophists and members of the Theosophical Society to which Isis is dedicated;
- (c) Though I have since learned sufficient English to have been enabled to edit two magazines -- The Theosophist and Lucifer -- yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my

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\* A. Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English, and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries: A Dissertation* by Thomas Taylor, translator of 'Plato,' 'Plotinus,' 'Porphyry,' 'Iamblichus,' 'Proclus,' 'Aristotle,' etc., etc., etc., edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets, and articles for which we have no space here. Also the editor of the *Older Academy*, a quarterly journal of New York, and the translator of *The Mysteries*, by Iamblichus.

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works -- Isis, above all others -- as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honor of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for *The Secret Doctrine* there are about half a dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but have simply given it out as I have been taught; or as quoted by me in *The Secret Doctrine* (Vol. 1, p. xlvi) from Montaigne: "I have here made only a nosegay of culled [Eastern] flowers, and have brought nothing of my own but the string that ties them." Is any one of my helpers prepared to say that I have not paid the full price for the string? -- H. P. BLAVATSKY.  
April 27, 1891.