

THE LIGHT OF LUXOR

SPECIAL EDITION



INDEPENDENT THEOSOPHICAL MAGAZINE

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Independent Theosophical Magazine



Theosophy

We often speak of Theosophy as not in itself a religion, but the truth, which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science.

C.W. Leadbeater

The Society

"The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind."

H.P. Blavatsky

Its Objects

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of Nature and the powers latent in man.

"Freemasonry comes from both Mysteries and the Operatives. Take the penalty. In the middle ages they may have enforced it; I do not know; but the secrets of building were very carefully guarded. When the candidate could no longer function in his subtle body - and - go through closed doors - the great truths were acted in the form of a drama. Plato was initiated in this manner. Finally, at the time when persecution became rife, when it became dangerous to believe in the mysteries, the great truths were thrown into symbols in order that the knowledge might never be lost. All those Lodges called the Rosary kept some of the knowledge, and the facts were given out in language only understood by initiates. The Teaching of Christian Rosenkreutz contained much of the knowledge.

With the rise of the Operatives a new explanation was given to the Masonic oath, and then we see the two lines of masonry working side by side, and in the world at the same time we see a double line of Masonry. Later we come to one peculiar line of the higher degrees, with which the Comte St. Germain was so closely associated.

If you would read some of George Sain's novels, you would find much in the way of story form of the powers of these initiates. From that continental line we derive much." Annie Besant 33°

Editors Note

The Theosophical Society is likened to an eastern school but From its inception in New York in 1875 the Theosophical Society was meant to disseminate the Ancient Wisdom. The Ancient Wisdom, is not branded by a particular tradition of east or west. The Ancient Wisdom is the tradition that has existed throughout all ages, it has flourished and disappeared in different parts of the world in different ages and yet it has survived time and again in different shapes and forms.

This special edition and subsequent special editions of the Light of Luxor will reprint different essays and papers published in The Theosophist and other theosophical journals related to the topic of ancient Egypt.

In this special edition the first paper will not be a paper published on the topic of ancient Egypt, instead, it is a biographical paper written by Dr. James Santucci editor of the Theosophical History Journal. Dr. Santucci wrote a comprehensive paper called The Life Unknown, a short biography on George Henry Felt. Mr. Felt was the first Theosophists to write and give lectures on the topic of ancient Egypt. Mr. Felt gave three lectures in September 1875 on three different days.

The following quote is extracted from Theosophy Wiki:

"Mr. Felt claimed to have discovered how Egyptian priests invoked and commanded the spirits of the elements. He declared he was able to demonstrate this and render them visible. On September 7, 1875, he gave a lecture at Mme. Blavatsky's rooms on the subject "The Lost Canon of Proportion of the Egyptians, Greeks and Romans." About 17 people were present. During the discussion that followed a suggestion was made that a Society be formed to pursue and promote such occult research.

The next day there was another meeting at H.P.B.'s place, The Lamasery, in which Mr. Felt lectured again. During this meeting the idea of a Society was more definitely developed, sixteen people handing in their names for that purpose. A committee of three was appointed to draft a Constitution and Bylaws.

A third lecture was given by Felt on September 13 at the same place, and during this meeting the name of the Theosophical Society was agreed upon."

"Felt wrote one master work to be called The Kaballah of the Ancient Egyptians. It was to be printed by J. W. Bouton, according to a prospectus, and later by James R. Osgood, according to the New York newspapers.[13] However the manuscript never reached the stage publication and is now lost."

The second and third papers were written by H.P. Blavatsky, the First one is Ancient Egyptian Magic and the Second one is "Animated Statues" which is a more general essay but it explains the mysteries behind the occult significance in statues in the ancient world, both published in The Theosophist.

The Fourth Paper was written by Maurice Fredal and it is a summary of mythological tales translated from Ancient Egyptian Hieroglyphs, published in The Theosophist.

The Last short paper was written in 1892 called the "KA" of the Ancient Egyptians, published in The Theosophist.

The Editor : Julian Ochoa.:

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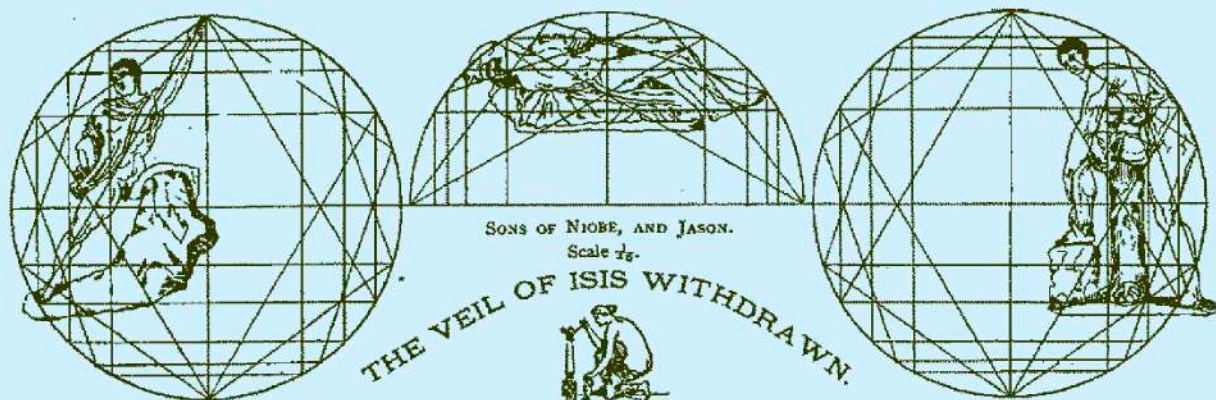
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THE KABALLAH OF THE EGYPTIANS

AND THE

GREEK CANON OF PROPORTION:

THE NORMAL LAW OF BEING AND OF BEAUTY,

APPLIED TO

ART, SCULPTURE, ARCHITECTURE, SYMBOLISM, LANGUAGE, NATURAL LAW AND SCIENCE,

AND THE DECIPHERING OF THE HIDDEN MEANING OF THE

SCULPTURED AND WRITTEN, EGYPTIAN AND HEBRAIC RELIGIOUS RECORDS,

By GEO. HENRY FELT.

George Henry Felt: The Life Unknown

By James A. Santucci

Introduction

The origin of the Theosophical Society is well-known to any person familiar with Henry Steel Olcott's Old Diary Leaves or with those accounts given in secondary sources. Certainly, the most reliable record, brief as it may be, must remain the statement contained in the Minute Book of the impending society, dated 8 September 1875:

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabala &c, the ladies and gentlemen then and there present resolved themselves into a meeting, and, upon motion... (signed H.S. Olcott and Mr. W.Q. Judge)²

The proposal by Col Olcott, to form what was soon to be called the Theosophical Society, was inspired from a lecture given the previous day by George Henry Felt in H.P. Blavatsky's

home at 46 Irving Place (New York City), variously entitled "The Lost Canon of Proportion of the Egyptians" (by Olcott, most likely from the title of the book Felt intended to publish) or, if we follow the Rev. James Henry Wiggin's account in The Liberal Christian (25 September 1875)³, "The Cabala." According to an early report appearing on pages 21 and 22 in the September 16, 1875 issue of the Spiritual Scientist of Boston, probably a reprint from a newspaper account⁴:

One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be know[n] as "The Theosophical Society."⁵ The suggestion was entirely unpremeditated, and was made on the evening of the 7th inst., in the parlors of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian

Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editor of two religious papers; the co-editors of two literary magazines; and Oxford LLD.; a venerable Jewish scholar and traveler of repute; an editorial writer of one of the New York morning dailies; the President of the New York Society of Spiritualists; Mr. C.C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Col. Olcott; a partner in a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience. After his extempore discourse, an animated discussion ensued. After a convenient pause in the conversation Colonel Olcott rose, and after briefly sketching the present condition of the Spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between Science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms, and the apparently sublime achievement of Mr. Felt in extracting the key to the architecture of Nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to

collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern World of Science.

Mr. Felt said, in reply to questions, that communion of mortals with the dead, and the reciprocal intervention of each in the affairs of the other, was not a mere conjecture among the ancient Egyptians, but reduced to a positive science, and he, himself, had been able to cause the materializat[i]on of human forms in full daylight, by magical appliance. It was unanimously voted to organize the proposed society forthwith; Col. Olcott was elected temporary president, and a committee was appointed to draft a Constitution and By-laws.

We hail the movement with great satisfaction, as likely to aid in bringing order out of our present chaos, furnish us a true Philosophy of spirit-intercourse, and afford a neutral ground upon which the tired wrestlers of the Church and College may rest from their cruel and illogical strife.⁶

There are some important lessons from this narrative. As Olcott remarked many years later⁷, the idea of a society "sprang spontaneously out of the present topic of discussion," that is, Felt's lecture.⁸ There is one more telling piece of evidence. Mrs. Hardinge Britten, one of the individuals present and a prominent Spiritualist herself, wrote that "as long as the [Theosophical] Society existed in that

city [New York, before the departure of Olcott and Blavatsky at the end of 1878] on its original lines, the author's [Hardinge Britten's] name was retained as a member of the first council.⁹ The "original lines" mentioned herein must refer to all the relevant statements given in the last lines of the second paragraph ("a society of occultists"¹⁰ ...to collect a library, and diffuse information concerning those secret laws of nature....") and in the final paragraph ("furnish us a true Philosophy of spirit intercourse"). Regarding the earlier quotes, there is general agreement with the original objects of the Society: "to collect and diffuse a knowledge of the laws which govern the universe."¹¹ Furthermore, the By-Laws include the duties of the Librarian (Chapter XII) and the organization and rules regarding the functioning of the Library (Chapter XV). Regarding the latter quote, the most telling evidence providing the connection of Theosophy with "Spiritology" or "Spiritism" is furnished by a serialized article that appeared in the *Spiritual Scientist* by a "former" of the Society, Charles Sotheran.¹² There, "Theosophy" refers to the "sublime mysteries of the hidden secrets of Nature, including a perfect knowledge of the various degrees of spirits in the 'Unseen Universe.'" ¹³ The association of the term Theosophy with the secret or hidden laws of nature, a good part of which involved a knowledge of the many types of spirits, no doubt persuaded Sotheran¹⁴ to propose the name "Theosophical," which was accepted at the meeting of the budding society on 13 September 1875 despite other, equally

acceptable, names apparently bandied about by the participants therein— among which were "Egyptological" (no doubt Felt's preference), "Hermetic," and "Rosicrucian"¹⁵ —which only add to the evidence given above. In fact, the use of the term "Theosophical" was employed "since it both expressed the esoteric truth we wished to reach and covered the ground of Felt's methods of occult scientific research."¹⁶

George Henry Felt: Background

The man who served as the catalyst and inspiration of the Theosophical Society and who became its first Vice-President has remained an enigma down to the present time. Aside from his active participation from September to November 1875 and only occasional mention thereafter in the Minute Book of the Theosophical Society and scattered accounts and reminiscences, we might safely assume that Felt either lost interest in the Society or was incapable of fulfilling his promise of demonstrating the existence of Elementals and Elementary (spirits),¹⁷ which would have raised occultism to an exact science. In any event, he completely removed himself from the Society in the latter part of 1876, and abandoned those who joined on the promise that he was on the verge of a great discovery. Indeed, a chapter in the Society was closed with his departure.¹⁸ The seeming mysteriousness of his appearance and departure led René Guénon¹⁹ to suggest that he fulfilled his mission, perhaps as a member of a secret society known as the H. B. of L.

(HermeticBrotherhood ofLuxor).²⁰ Guénon comes to his conclusion via a classic case of mixing a powerful combination of ingredients that lead to the establishment of a myth: lack of information, the love of mystery, and the search for meaning. There can be no doubt that much mystery surrounds the man, but the mystery is due more to a lack of documentation on his life rather than to any mythological aura surrounding him. By happenstance, Felt's investigations were in just the area that was of greatest interest to Olcott and the others in Madame Blavatsky's circle. To quote Olcott²¹ :

Mr. Felt told us in his lecture that, while making his Egyptological studies, he had discovered that the old Egyptian priests were adepts in magical science, had the power to evoke and employ the spirits of the elements, and had left the formularies on record; he had deciphered and put them to the test, and had succeeded in evoking the elementals.

It is just in this area of "Spiritology" and "spiritintercourse," as part of the hidden laws of nature, that moved Olcott to propose a society for this sort of study. Here was also a man of great accomplishment, who was on the verge of gaining lasting recognition through his book recording occult discoveries, and who had the confidence of Blavatsky and his publisher, J.W. Bouton. Yet, he failed to follow up on his promise of proving "the existence of the Elemental races."²² Who was this man who caused so much excitement, and then embarrassment, for

the Theosophical Society? An investigation of the available public records reveal a less mysterious, more mundane New Yorker who nonetheless did make a positive and more public contribution to society, albeit in ways that were quite unanticipated by those familiar with his Theosophical connections.

Family and Military Record

Considering the importance of George Felt's role in the founding of the Theosophical Society, it is rather surprising that no Theosophical historian ever attempted to investigate his background beyond the statements given by Olcott and Hardinge Britten. Since the information given herein is based almost exclusively upon public documents, we find it difficult at this stage of knowledge to extract a three dimensional portrait of Felt the individual. It is obvious that this study sheds some light on his life, but much still remains to be done. Any summing up of Felt the man must therefore remain suspended until more information comes to the fore. The man who gave the lecture at the 7 September gathering was at the time a married²³ , forty-three year Civil War veteran and mechanical engineer.²⁴ Born on 21 September 1831 in Boston, Massachusetts, George Henry Felt was the son of Willard and Elizabeth Lemmon (alternately spelled Lemon) Glover Felt. Both parents came from old and established families as is evident from the genealogical records of both the Felt and Glover families.²⁵ George was the third of four sons of Willard and Elizabeth:

Willard Lemmon²⁶ (b. 10. December 1825), David Wells (b. 20 May 1828), and Edwin Mead (b. 17 October 1835). A stationer by profession, Willard Senior moved his family from Boston to New York around 1836²⁷, living most likely at West Farms in Westchester County.²⁸ According to an observation contained in a transcript printed in 1863, George himself was “engaged in the manufacture of paper.”²⁹ The family itself must have been moderately well off as a result of the Willard’s business, for George is also said to have been educated in “select schools of New York city.”³⁰ Since his two brothers were educated at the University of the City of New York, it seemed reasonable that George was educated there as well, but a letter from the Archives Assistant of New York University indicates that he was not a registered student there.³¹ Unlike his brothers³², George became an engineer, probably a mechanical engineer at first³³ and later a civil engineer.³⁴ It was this training that allowed him to serve most of his time in the Union Army during the Civil War as acting-Signal Officer. As it turns out, more is known about Felt during the period 1861-63 than at any other time of his life, including the period 1875-76. Shortly after the outbreak of the Civil War following the Confederates’ attack on Fort Sumter in April of 1861, Felt enrolled for duty at Staten Island (New York) on 31 July of that year for a period of three years. He was mustered in, at age 30, on 28 August as First Lieutenant³⁵, Company I, 55th Regiment, New York Infantry. On 1 January 1862³⁶, Felt was transferred to Company K³⁷ and from March of that year

served in the Signal Corps³⁸ as Acting Signal Officer following a brief course of study completed on 5 February 1862. On 8 June Lieut. Felt was “placed in charge of a signal party in Gen. Halleck’s dept.”; after an illness in August and early September he was “[o]rdered to report for duty to Capt. L.F. Hepburn, at Washington, D.C.” on 24 September, and on 20 January 1863 was “[o]rdered to make an accurate report of the duties upon which he has been engaged since Sept. 24, 1862.”³⁹

Up to this point all seemed routine for the young signal officer, but an unexpected turn of events took place a few months after. On 1 May 1863, Felt received instructions to appear before the Examining Board for the Signal Corps due to a number of statements regarding his “character as a gentleman, . . . efficiency as an officer, and [his] moral character, that, until [he] could prove these statements to be untrue, they [the Board] did not think it worth while to examine [him] as an applicant for admission into the signal corps.”⁴⁰

The statements appeared in correspondence between the Signal Officer—a Major, later Col., Albert J. Myer—and Lieut. Felt that was provided by the Board by Myer. The president of the Examining Board, Col. George Thom, an aide-de-camp of the corps of engineers, later testified at the Court of Inquiry on 26 May that the charges centered around Lieut. Felt’s “receiving commutation for fuel and quarters in Washington city . . . while . . . Felt was on duty in the signal

camp, near Georgetown . . .”⁴¹ Col. Myer, in his testimony on 20 May 1863, stated that Felt was not entitled to the quarters and fuel after the issuance of Special Order No. 7.⁴² Col. Myer demanded an explanation and claimed that he never received a satisfactory answer.⁴³

Another issue brought before the Board, involved the patenting of a signal rocket⁴⁴ and “a rocket code especially adapted to the use of the Signal Corps, Army of the Potomac.”⁴⁵ The issue centered around Lieut. Felt’s intention to profit from the improvements made on both. Myer testified that any improvement “should be for the benefit of the United States”⁴⁶ so long as the improvements were made “while in discharge of his [Felt’s] duty”⁴⁷ as a signal officer.

It was determined by Col. Thom, the President of the Board of Examination⁴⁸, that the whole matter would be better adjudicated by a Court of Inquiry. Consequently, a Board of Inquiry consisting of four officers was established on 16 May by Special Order No. 85.⁴⁹ The Order called for the Board to meet on 18 May in order “to inquire into and report upon the moral character of Lieut. George H. Felt, Acting Signal Officer.”

On 26 May, Felt gave his final statement before the Court of Inquiry defending himself against charges made.⁵⁰ On 11 June 1863, Col. Thom was informed by Major L. Hunt (A.A.A.G.) from Headquarters of the War Department that “all the imputations against Lieutenant Felt’s moral character

were fully refuted.”⁵¹ We know that Felt later brought countercharges against Col. Myer on 14 August 1863 for having impugned Felt’s character and reputation and for calling into question Felt’s intentions with the signal rocket that he invented. At the time of the publication of the Proceedings, which most likely occurred in the latter part of November or in December⁵², no action was as yet taken on his charges. On 24 July, Special Order No. 329 was issued by the War Department allowing Felt to be “mustered out of service to date August 15th 1863 to which time he has leave of absence to close his accounts. No payments will be made him till he has satisfied the Pay Department that he is not indebted to the Government.”⁵³ So ended Felt’s military career. More than likely, an injury shortened his career judging from the presence of an Officers’ Casualty Sheet, dated 2 July 1863, included in his record.

Inventor

The most interesting information to come out of the Court of Inquiry was that Felt was an inventor. The testimony about his work with a signal code and rocket⁵⁴ led to an examination of the records of the U.S. Patent Office and the discovery that he submitted, to the best of my knowledge, eleven patents between the years 1863 and 1901. Of these, however, the signal rocket and signal code are the most interesting. The testimony of Lieutenants Frank N. Wicker and Peter H. Niles on 26 May both attest that the signal rockets were perfected⁵⁵, as did Col. Myer himself⁵⁶, despite what he related on

another occasion to Major W. R. Hartshorn, a defense witness. Major Hartshorn also testified that Col. Myer was of the opinion that Felt never succeeded in perfecting any of the inventions he worked on, including the rocket.⁵⁷ The testimony of Col. Charles S. Merchant, First Lieut. C.R. Deming, and Lieut. Niles (Exhibits O, P, Q), however, contradicted Col. Myer's.

They all claimed that the rocket was a success. Niles writes:

*In pursuance of instructions received from Lieut. Geo. H. Felt, I fired seven (7) rockets at this camp on the night of March 20, 1863. . . .Notwithstanding the very unfavorable night, the weather being very thick, and, as we supposed, impossible to distinguish any lights at that distance—eighteen (18) miles—even with the aid of a glass, the rockets were very distinctly visible with the naked eye, and messages sent by them could have been seen at a much greater distance. It would have been impossible to have seen a torch that night at a distance of four (4) miles, with our most powerful glasses. I consider these rockets a very valuable acquisition to our present means of signalling, as it becomes available when every other means of communication fails.*⁵⁸

As early as 7 November 1862, Felt wrote that he intended to patent the rocket "out of its regular turn"⁵⁹, with the permission of Myer and with the understanding that it was "intended for the use of the government."⁶⁰ Because of charges made by Myer against Felt, however, it was only

shortly after Felt left the military that he was able to file Patent Number 39,636: on 25 August 1863.⁶¹ The rocket consisted of the following:

. . . a Roman candle for the purpose of discharging stars of the same or different colors . . .

... in making the stars of the Roman candle with cavities in the upper ends containing charges of gunpowder . . .

. . . combining a balloon with a rocket as to make it keep suspended for a time or retard the descent of a Roman candle . . .

*. . . novel construction and arrangement of a series of divergent spiral passages in the bottom of the rocket, for the purpose of obtaining its rotary motion by of the gases eliminated in the combustion of the charge. . . .*⁶²

Another innovation mentioned in the Proceedings was the signal code for the rockets. Felt asserted that the early system of signalling devised by then Maj. Myer "was practically of little use" and that all messages sent by the signal rockets could "be readily interpreted by his [Felt's] code."⁶³ The code, being new and original, was also used in the cypher code, the implication being that the signal code was the basis for the latter.⁶⁴ According to Felt, it was his "idea to make [his] code public and let all nations have it, so that vessels at sea could communicate at great distances, and this could be done very easily without injury to ourselves [the military] as

there was an arrangement for changing the code, so that it would be impossible for an enemy to use it against us. . . .”⁶⁵

The importance of Felt’s work with the signal rocket and signal code was that this was the first time that any system of signaling by rockets, except preconcerted signals, had ever been accomplished, and . . . messages could be sent by rockets faster than by his [Myer’s] system of flagging and torching. In wooded countries, they could be seen above the tops of trees; hazy weather did not stop it; they could be seen great distances through fog, required no stations to be built, and took but very few rockets, and these were arranged so as to be more portable than the old style of rockets, and able to stand any amount of transportation.⁶⁶

The signal code was later patented on 1 December 1863 (Patent Number 40,744). The code worked in conjunction with Roman candles, cold lights, flags, lanterns and rockets wherein three colors were employed: red (= 1), white (= 2), and green (= 3). The numbers would be combined to generate the message. A notation system was also devised for taking down the numbers.

Besides these two inventions, other patents were registered in the the ensuing years. One invention, a blasting plug registered by the Patent Office on 27 February 1866 (No. 52,836), may have been the very same fuse that he worked on while in the Signal Corp but apparently failed to perfect at the time.⁶⁷ Other inventions included

improvements in reefing and furling sails (No. 44,620: 11 Oct. 1864), a development of a pump used “for obtaining a vacuum or for compression purposes” (No. 224,668: 17 Feb. 1880), a galvanic battery (No. 429,895: 10 June 1890), an electrode for galvanic batteries (429,896: 10 June 1890), a porous cell for galvanic batteries (429,897: 10 June 1890), solution for galvanic batteries (429,998: 10 June 1890), and a metallic beam (681,304: 27 August 1901).⁶⁸

Fifteen months prior to the time that he gave his famous lecture on “The Lost Canon of Proportion of the Egyptians” in Madame Blavatsky’s apartment, Felt filed an application (dated 26 June 1874)⁶⁹ to patent a breechloading ordnance, which improved on the “Breech or Muzzle Loading Cannon.” In reviewing the patent applications, we note that there were actually two individuals named George Henry Felt listed in the list of patentees during this period. The second G.H. Felt resided in Brooklyn, Michigan. According to the genealogical record⁷⁰, the Michigan Felt, a patternmaker, was born in Granby, New York on 19 October 1827, and lived in Brooklyn, Michigan at the time that he submitted his patent in 1878. His first wife, Reuette Clarissa Markham, died there on 5 May 1878. Shortly thereafter, he moved to Jackson, Michigan, where he married a second time. One of his four children by his first wife confirms that he is not the George H. Felt of New York. Charles Benjamin Felt (born on 30 December 1854), was a witness for a patent submitted by Seth H. Smith: an improvement in windmills (submitted 10 August 1877 and patented 8 January

1878: No. 199,114).⁷¹ Smith assigned two thirds of his right to G.H. Felt (C.B. Felt's father) and to one George W. Green. Shortly after this patent, the same George H. Felt filed an application for a patent (No. 213,557) on 25 March 1878 (approved on 12 August 1878) for an improvement in a rowing apparatus. Both he and Charles B. Felt were listed as assignors. One last observation. The series of patents dated 1890 (the galvanic battery and various products related to it) indicated that Felt was the assignor to the Felt Electrical Company, indicating that George Felt had his own business at this time.

One of the earliest references to Felt's occult work appeared in the 26 May 1872 issue of the New York Dispatch. On the page assigned to "Masonic Matters," edited by M.W. John W. Simons, there appears the familiar title, "The Kaballah of the Egyptians and Canon of Proportions [sic] of the Greeks." Columns five and six contain the article in question, from which are quoted the following excerpts:

In the last issue of the DISPATCH we briefly noticed this most interesting subject as presented by Brother George Henry Felt. Since then we have been present at several conversations of distinguished brethren and scientists with Bro. Felt, and we can only repeat our original opinion that it is the most wonderful and startling discovery of the age.

Bro. F. has been advised to give the result of his discoveries to the public in a permanent form, and we avail ourselves

of the agreeable privilege of assisting this laudable endeavor so far as our province as journalists may permit. From his prospectus issued in this connection we make the following extract:

"Kaballah," according to the Hebraic style, had a very distinct signification from that in which we understand it, the word being an abstract, and meaning reception, a doctrine received by oral transmission. It existed in the earliest traditional ages and in it the secrets of nature and the mysteries of religion, and the meaning of the divine revelations were expressed by occult figures, signs or words, or by common words, signs or figures having a mystical or hidden meaning.

According to tradition, this Kaballah of the Egyptians was a geometrically and mystically arranged figure, intimately connected with all the works of nature, both animate and inanimate, which had been revealed to man in the very earliest ages; but what the Kaballah originally consisted of, or was composed, or anything relating to it, seemed to have been lost.

All traditions agreed, however, in this, that the Kaballah would not only be a perfect system of proportion and a complete key to all the works not only of art in the early ages, but of nature itself; that it would also elucidate the origin of language, not only printed or written, and hieroglyphical or figurative, but even spoken language, thus showing the hidden and true meaning of the Old Testament, and also the true meaning of the New Testament.

Being a complete key to works of Nature, it explains the origins of species and their different relations, in giving a system of proportion that exists in all her works and operations, and their different ramifications or parts.

The Grecian Canon was a system of proportion brought from Egypt by Grecian sculptors and architects about B.C. 360, and in which they fashioned their statues of the human figure and their architectural works.

The proof of its correctness is shown through all Nature and Art, and it is Positive; the work is written without using technical terms and plainly, so that any child of twelve years can understand it; the geometrical problems are reduced to the simplest elements, so that all can understand them without a previous knowledge of that science, as being a work of vital interest to every person; the writer thought it should be adapted to the comprehension of all.

The Kaballah being a geometrical figure, the actual measurements of which are even established through all Nature and Art, the proof be positive, and cannot be for a moment gainsaid.

The article concludes by citing the praises of J.Q.A. Ward, Vice-President of the National Academy of Design (N.Y.), E. Wood Perry, the corresponding secretary of the same Academy, and David S. Mulford, a businessman. Mr. Ward is quoted as saying:

There seems not the least doubt but that Mr. Felt has discovered the Canon of Proportion of the Greeks and the Kaballah of the Egyptians, and, as far we can judge, he establishes the subject matter of the first tables of stone, in establishing a law of proportion that exists in all the works of nature and their ramifications or parts.

His geometrical problems are new and startling, and are confirmed by nature and art. Altogether it is a work of vital interest to every person, and on a subject that cannot help being appreciated by the general reader, and no doubt will excite as much interest as any other matter that you could put before the readers of your widely extended paper.

The importance of the Dispatch article is fourfold. First, Felt is identified as a Mason, the first solid evidence that he was associated with Freemasonry.⁷² Very little evidence exists associating him with Freemasonry⁷³ but for the obituary notice that he was a thirty-second degree Mason.⁷⁴ This connection to Freemasonry is also indirectly hinted at in the Bouton Prospectus⁷⁵, from which I quote in part:

The early Saracenic artists, who had reproduced from the ashes of the Alexandrian civilization which they had destroyed, the Greek Canon as applied to Architecture, together with Egyptian Science and their knowledge of Natural law, and applied these to their wonderful architectural works, were hindered in their comprehension and use of the same by

the prohibition in their religion, of the study and practice of sculpture. . . . If it were possible for us accurately to define the parts played respectively by Greek and Saracenic Art and Science in the culture of those great Mediæval artists who built the glorious cathedrals, rudely called "Gothic," of Italy, Spain, France, England and Germany, through which mystic fraternity the Freemasons of our own time trace back the origin of the order to Egyptian Art and Science, we should be enabled to understand more fully and correctly than hitherto the history of that great Renaissance both of Art and Science in Italy, which was the dawn and day-spring of all that is best and most valuable in our existing civilization.

The passage may help us to understand Felt's place in 19th-century occultism. To a certain degree, it appears that he derives understanding from a Masonic point of view.

Second, the article contains for the first time an extended and perhaps the clearest explanation of Felt's discovery. The Dispatch article, in conjunction with the Bouton Prospectus, probably come very close to the lecture he gave in the apartment of H.P.B. in 1875.⁷⁶ Indeed, the excitement that he generated there is also echoed not only in the Dispatch article but also other accounts as well, specifically the The Jewish Times (20 September 1872, The Churchman (26 April 1873 and 14 March 1874)⁷⁷ and numerous private accounts as listed in the Bouton Prospectus.

Third, we know beyond doubt that Felt had made his discoveries years prior to 1875. In fact, The Jewish Times as early as 1872 wrote that it fully expected to see the publication of the book on the subject, presumably in the near future since all the newspaper accounts and private observations of Felt's demonstrations give the impression that no more work needed to be done. According to the Bouton Prospectus (which may be dated around 1874 or early 1875), the book would contain over 1000 illustrations and issued in ten parts of 64 pages. Why this was not ever published is anybody's guess.

The rupture between Felt and Bouton⁷⁸ would not have prevented another publisher from bringing out the work.⁷⁹

Finally, the mention of the Greek Canon as being brought from Egypt around 360 B.C. might suggest a Canon identical or similar to that of Polykleitos.⁸⁰ Polykleitos was the first sculptor to write on his subject of expertise, which, coupled with his statue, the Doryphoros (Spear-bearer), became what was referred to as Polykleitos' Canon.⁸¹ What little we know of the Canon seems to have nothing to do with Felt's version of the Canon of Proportion.

The lecture given at the 7 September meeting was not only on the question of proportionality but on the power to "evoke and employ the spirits of the elements" as had the Egyptian magician-priests. Indeed, this ability was even more provoking to Olcott than Felt's initial discussion of the canon of proportion. In

his Inaugural Address as President of the newly formed Theosophical Society (17 November 1875), Olcott states:

... how can we expect that as a society we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. . . . Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus!

The connection of the Canon of Proportion and elementals has always been somewhat of a puzzle to me, until I recently came across Mr. Mazet's observation that the "kabbalistic speculations received further development in the nineteenth century when the occultist movement aroused a new interest in Kabbalah", but that "this new kabbalistic trend was much more interested in the magical side of Kabbalah than in the authentically spiritual one."⁸² This statement fits well with Olcott's observation that the Kabbalist, Dr. Seth Pancoast, "categorically questioned Mr. Felt as to whether he could practically prove his perfect knowledge of the occult possessed by the true ancient magician; among others, the evocation of spirits from the spatial deep."⁸³ Magic and

theurgy⁸⁴ were indeed uppermost in the minds of the early Theosophists. Space does not allow a detailed examination of the references to these topics, but it should be noted that many of these sources have only recently been uncovered or rediscovered, examples being the series of articles from the New York World reprinted in earlier issues of Theosophical History⁸⁵ and Charles Sotheran's article, "Ancient Theosophy,"⁸⁶ mentioned above. His mention or emphasis of Spiritology, knowledge of the spirits, their hierarchy⁸⁷, revelatory knowledge, influence, and the powers of individuals who come under the influence of higher spirits, play a large role in the understanding of early Theosophy. It is in this context that the work of Felt was considered so important.

Unfortunately, however, Felt was not able to prove his ability to call up the spirits. A little more than two years later, The Spiritualist of London (8 February 1878) mentioned the failure, which prompted a quick response from the Treasurer of the T.S., John Storer Cobb, emphasizing that the "non-realisation was beyond the control of the president or of the society."⁸⁸ In what was to be the last known letter from Felt on this subject⁸⁹, Felt gave his side of the events. He remarks how he came upon his discovery of the spirits while working on the drawings of Egyptian Zodiacs. He writes:

I satisfied myself that the Egyptians had used these appearances in their initiations. . . . My original idea was to introduce into the Masonic fraternity a form of initiations

such as prevailed among the ancient Egyptians, and tried to do so, but finding that only men pure in mind and body could control these appearances, I decided that I would have to find others than my whiskysoaked and tobacco-sodden countrymen, living in an atmosphere of fraud and trickery, to act in that direction.

The rest of the letter is most interesting and deserves much more study than space permits here.⁹⁰ The scant evidence that we have suggests that George Felt was

one of the more intriguing and brilliant occultists of the 19th-century who, to our misfortune, never realized his full potential. These comments, however, are subject to the existence of his manuscript. This is the most frustrating mystery about the man. All the evidence suggests that a manuscript of his work existed, whether completed or not. If this is so, then what became of it? Did it remain in his family following his death?⁹¹ Or was it deposited in his Masonic Lodge? Perhaps Fortune will smile upon us and reveal its location.

Notes

1. Two earlier versions have been published of this article: the first in "Forgotten Magi: George Henry Felt and Ezekiel Perkins" in *Le Défi Magique, textes réunis by Jean-Baptiste. Volume I: Ésotérisme, Occultisme, Spiritisme* (Lyon: Presses Universitaires de Lyon, 1994), 131-142; the second, "Nouvelle lumière sur George Henry Felt, l'inspirateur de la Theosophical Society," *Politica Hermetica*, no. 7 (1993): 48-61.

2. Henry Steel Olcott, *Old Diary Leaves: The True Story of The Theosophical Society* (NY: G.P. Putnam's Sons, 1895), 121 [Reprinted in 1974 with the full title *Old Diary Leaves: The History of the Theosophical Society: First Series: America 1874-1878*. Adyar: The Theosophical Publishing House]. The original *Minute Book*, located in the archives of the Theosophical Society (Pasadena), was also consulted.

3. Reprinted in Michael Gomes' "Studies in Early American Theosophical History: VI. Rev. Wiggin's Review of George Henry Felt's 1875 Lecture on the Cabala," in *The Canadian Theosophist* 71/3 (July-Aug. 1990): 63-69.

4. The account is quoted from the *Spiritual Scientist*. Olcott (*Old Diary Leaves*, 118-120) quotes most of the statement based on the reprint in Hardinge Britten (see note 6). It is Olcott who mentions that the account was originally "published in a New York daily" (118).

5. The name is first mentioned in the meeting of September 13.

6. *Spiritual Scientist*. Reprinted, with minor changes, in *Nineteenth Century Miracles* by Emma Hardinge Britten (N.Y.: Arno Press, 1976), 296. Hardinge Britten gives the date 1876 for this article.

7. *Old Diary Leaves*, 120.

8. *Ibid.*

9. *Nineteenth Century Miracles*, 302.

10. Mrs. Hardinge Britten (*Ibid.*) defines "Occultist" to mean "a member of a fraternity that attempts by study and practice, to discover and apply the occult forces of the Universe. . . ."

11. Preamble and By-Laws of the Theosophical Society (October 30, 1875), Chapter II.

12. "Ancient Theosophy; or Spiritism in the Past," appearing in weekly installments in the *Spiritual Scientist* from April 13, 1876 to June 8, 1876.

13. *Ibid.*, IV/6 (April 13, 1876): 62.

14. Olcott (*Old Diary Leaves*, I, 130, 132) never mentioned the person who suggested "Theosophical" as part of the name to be given the new society. Mrs. Laura C. Langford- Holloway probably was the first to suggest Sotheran in her article, "Helena Petrovna Blavatsky: A Reminiscence," *Word XXII* (Dec 1915): 136-53. The relevant passage is quoted in *H.P. Blavatsky Collected Writings: 1874-1878*. Compiled by Boris de Zirkoff. Volume I (Wheaton, Ill.: The Theosophical Publishing House, 1966), 526-28.

15. *Old Diary Leaves*, I, 132.

16. *Ibid.*

17. Perhaps the most accessible definition of these terms appears in H.P. Blavatsky's *Isis Unveiled*, vol. I (Los Angeles: The Theosophy Company, 1982 [photographic facsimile of the 1877 edition], xxix-xxx: ELEMENTAL SPIRITS.—The creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the kabalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits— whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men. . . .Elementals are distinguished from "Elementary Spirits," which are "the disembodied souls of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. . . ." (*Ibid.*, xxx.) In a letter to the editor of the *Spiritualist* (London), June 19, 1878 (reprinted in *Old Diary Leaves*, I, 126-131), Felt referred to "elementals" as "intermediates" and "elementary" spirits as "original" spirits (I, 127-28).

18. Only one mention of Felt appears thereafter, and that is in Olcott's diary entry of 10 September 1878: "No visitors, except Felt in the morning. H.P.B. did not receive him."

19. *Le Théosophisme: Histoire d'une Pseudo-religion* (Paris: Villain et Belhomme—Editions Traditionnelles, 1973), 28. This was suggested years before by Swâmî Narad Mani, in the twelfth part of his series, "Baptême de Lumière: Documents pour servir à l'Histoire de la Société dite Théosophique," *La France Antimaçonique*, vol. 26, no. 2 (11 Jan. 1912). Therein he states on page 21 that "Un M. J.-H. Felt, professeur de mathématiques et membre de la "Brotherhood of Luxor", se fit présenter, en 1875, par un journaliste du nom de Stevens, à Mme Blavatsky, qui avait à New-York la réputation de médium et de spiritualiste. . . ." This has also been mentioned by Joscelyn Godwin, Christian Chanel, and John P. Deveney, *The Hermetic Brotherhood of Luxor* (York Beach, Maine: Samuel Weiser, Inc., 1995), 428, 439-442 (herein, a translation of Guénon's 1925 article, "Quelques précisions à propos de la H.B. of L.," is given. On page 440, he describes Felt as a Professor of Mathematics and Egyptology). Mr. Deveney also gives more extensive information in his *Pascal Beverly Randolph* (Albany: SUNY Press, 1997), 289-295. A further discussion of Felt's role in the Theosophical Society will appear in Mr. Deveney's forthcoming *Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society*.

20. See Joscelyn Godwin, "The Hidden Hand, Part IV: The Hermetic Brotherhood of Luxor," *Theosophical History III/ 5* (January 1991): 137-148.

21. *Old Diary Leaves*, I, 117.

22. *Ibid.*, 138. Olcott adds that "Having so often seen H.P.B. employ the Elementals to do phenomena, Signor B. do the same on several occasions, and my mysterious strangers show me them in my own rooms, what was easier than for me to believe that Felt could do likewise. . . ." (138).

23. To Mary Anne Frain, the daughter of John and Elizabeth (Nesbit) Frain. Their marriage occurred on 23 September 1854 (*The Felt Genealogy*, 319. Glover, *An Account of John Glover of Dorchester* (p. 445) gives her maiden name as Train. They had eight children—four boys and four girls—born between 1857 and 1876. Bibliographical information on these two genealogical studies is given in note 25.

24. Elsewhere, Felt is identified as an architect (Hardinge Britten, *op. cit.*, 296 and reproduced in H.P.

Blavatsky Collected Writings: Volume One: 1874–1878 3, compiled by Boris de Zirkoff [Wheaton, IL: The Theosophical Publishing House, 1988], 122) and a “draughtsman” by Olcott (O.D.L., I, 115. There is no record that he actually was a professional architect. A letter from Mr. Scott J. Osterhage, dated 19 August 1992, states that Felt’s name is not recorded in The American Institute of Architects. This does not prove that he was not an architect, however. He was most certainly a talented draftsman at the very least, judging from the statements made in the Proceedings (20). The American Society of Civil Engineers, Research and Records, also has no record of Felt belonging to their Society.

25. The Felt Genealogy. A Record of the Descendants of George Felt of Casco Bay. Compiled by John E. Morris (Hartford, Conn.: Press of The Case, Lockwood & Brainard Company, 1893): Anna Glover, An Account of John Glover of Dorchester and his Descendants (Boston: David Clapp & Son, Printers, 1867).

26. One of the original members of the T.S., John Lovell, writes that George Felt “translated ‘Jacolliot’s Occult Science in India’ which I published for him and in consequence was brought into somewhat close relationship with him.” (“Reminiscences of Early Days of the Theosophical Society,” The Canadian Theosophist X/2 [April 15, 1929]: 35). The title page of the book gives Willard L., who was most likely George’s brother.

27. This is based on inferential evidence from George Felt’s Death Certificate, which states that Felt lived in New York City for “about 70 years.”

28 West Farms is now part of the Bronx, the northern borough of New York City. The Bronx was in fact part of Westchester County, the county north of Manhattan, except for certain western areas which were annexed by Manhattan (New York) in 1874, and eastern areas annexed in 1895. It is only in 1898 that the Bronx became a separate borough.

29. Proceedings of a Court of Inquiry, convened by Special Order No. 85, Headquarters Department of Washington, at the Request of First Lieut. George H. Felt (New York: Willard Felt & Co., Stationers and Printers, 1863), 57.

30. Ibid. According to The Felt Genealogy (318-19), Edwin Mead and Willard Lemmon Felt both graduated at the University of the City of New York: Willard belonging to the class of 1844, Edwin Mead to the class of 1856. Both studied law, with Willard being admitted to the bar in 1849, Edwin Mead in 1858. See also An Account of John Glover of Dorchester and His Descendants, 444-45. According to the Manhattan City Directory, Edwin Mead practiced law in New York into the 20th century. The entry, “Willard L. Felt, stationer,” may refer to the fact that the eldest son inherited the business upon the death of Willard Senior on 2 March 1862. The last mention of the business that I have at my disposal was in 1886.

31. Letter from Joe Glancey, Jr., dated 20 October 1992. I assume that New York University is the same as the University of the City of New York. I suspect that George Felt never had university training. Furthermore, it is stated in the Proceedings (57) that Felt was educated in “select schools of New York city.” No mention is made of university training.

32. The second eldest brother, David Wells Felt, apparently died in New York in May, 1882. He married two times, the first wife, Mary C. Farrar, having died in Melbourne, Australia on 22 April 1853. In The Felt Genealogy (319), a daughter, Elizabeth Maria, was born at sea on board the barque Syracuse on 18 January 1853 and died in Collingwood, Australia on 14 May 1853.

33. The Felt Genealogy, 319.

34. The Manhattan City Directory of 1895-96 lists Felt as a civil engineer. Prior directories simply list him as an engineer.

35. On the Company Muster Role of Felt’s military record (available through the National Archives of the U.S., he was “[e]lected 1st Lieut. Aug. 24th, 1861 at New York S.I. [Staten Island] - To receive pay of private from 31st July 1861 to Aug. 24th 1861.”

36. New York in the War of the Rebellion: 1861 to 1865 3, compiled by Frederick Phisterer. Volume III

(Albany: J.B. Lyon Company, State Printers, 1912): 2468.

37. The earliest date on the Muster Roll is 28 February 1861. On page 42 of the Proceedings of a Court of Inquiry, which contains the record of Lieut. Felt, he is stated to have "reported for duty at Signal Camp, Georgetown, D.C. [District of Columbia]" and "Recommended for signal duty by the Board of Examination," both on the same day (29 December 1861).

38. In the Proceedings, 16 March 1862 is the date given when Felt was "[r]elieved from duty with the army of the Potomac [i.e. Company I], and ordered to report for duty as signal officer to Major-General Halleck, headquarters St. Louis, Missouri."

39. Ibid.

40. Ibid., 34-35.

41. Ibid., 32.

42. Dated 20 January 1863, the Order, reproduced in the Proceedings, page 59) reads as follows: I. First Lieut. Geo. H. Felt, Acting Signal Officer, having returned from duty in New York City, will report without delay to Capt. Wm. G. McCreary, Commanding Signal Camp of Instruction, Georgetown, D.C. II. Lieut. Felt's duties, while remaining in that camp, will be the careful preparation of drawings representing the Field Signal Telegraph Train, and of all rockets, etc., he may have perfected while in New York city. He will also devise a rocket code especially adapted to the use of the Signal Corps, Army of the Potomac. By order of Major A. J. Myer. (Signed) Leonard F. Hepburn, Captain and Signal Officer

43. Proceedings, 11.

44. Ibid., 13.

45. Special Order No. 7, included in Proceedings, 59.

46. Proceedings, 13.

47. Ibid., 14.

48. Ibid., 34-35. This was also the opinion of Felt (62).

49. Ibid., 2. The officers were Major G.F. Merriman, 3rd Battalion, 5th N.Y. Artillery; Capt. W.M. McClure, 2nd Pennsylvania Artillery, and Capt. R.B. Biddlecome, 10th N.Y. Artillery; and Lieut. F.W. Paul, 2nd Pennsylvania Artillery as Recorder.

50. Reproduced in Proceedings, 34-41.

51. Letter in Felt's military record. Also in Proceedings, 55-56. The only action that was considered "unbecoming either an officer or a gentleman" was a visitation to Canterbury Hall, which was perhaps a dance hall but never explained in the testimony of those who mentioned it. (23, 26, 29).

52. Judging from a letter dated 13 November sent by Felt to Washington requesting a copy of Special Order No. 85.

53. From Felt's military record. Procured from the National Archives, Washington, D.C.

54. The Rev. Wiggin mentions that Felt claimed to have "discovered a lacking ingredient [to manifest "shadowy forms resembling the human"]", and so perfected the colors of signal rockets that they became very valuable to our armies in the war time, because visible a hundred miles away." ("Studies in Early American Theosophical History," *The Canadian Theosophist* 71/3: 66.

55. Proceedings, 30-31.

56. Ibid., 14. Testimony was given on 25 May. Felt recalled that Myer promised him a promotion for his work on the rocket (40).

57. Proceedings, 24. The testimony was actually more negative than the above. Major Hartshorn recounted that "Lieut. Felt had been trying to make a number of inventions and had never succeeded in any, and he thought that he was a little insane on some subjects."

58. Letter from Peter H. Niles, dated 23 March 1863 (Proceedings, 53).

59. Letter to Maj. A.J. Myer (Proceedings, 61).

60. Ibid.

61. Antedated 29 July 1863.

62. Quoted from the Patent.

63. Testimony of Lieut. Niles (Proceedings, 31)

64. Ibid.

65. Ibid., 38-39.

66. Ibid., 39.

67. The mention of a fuse appears in the testimony of Major Hartshorn (Proceedings, 24).

68. The dates given above refer to the recording of the patent, not the date of application.

69. The date of the patent, which is No. 159,170, was 26 January 1875.

70. The Felt Genealogy, 216.

71. As if to make matters even more confusing, there was a third George Henry Felt. He was the youngest son of the Michigan Felt, born on 6 January 1864 in Brooklyn, Michigan. The birthplace further confirms that the father was not our G.H. Felt.

72. Edmond Mazet's article, "Freemasonry and Esotericism", is most instructive on this subject. It is contained in *Modern Esoteric Spirituality*, edited by Antoine Faivre and Jacob Needleman in collaboration with Karen Voss (N.Y.: Crossroad, 1992).

73. The records of the Grand Lodge Free and Accepted Masons of the State of New York are deficient for this period, so there is no record of Felt's association with a recognized Lodge within its jurisdiction.

74. New York Times, Dec. 6, 1906, 9:4.

75. This was the announcement of the intention of the publisher, J.W. Bouton, to publish Felt's manuscript, if indeed it ever existed in a complete state.

76. Olcott (Old Diary Leaves I, 115-117) gives a summary of the lecture based on a newspaper clipping that was found in the Scrapbook of H.P.B., now in the Adyar archives.

77. All were reproduced in the Bouton Prospectus.

78. Olcott (ODL, I, 117) writes: "But having to deal with a genius burdened with a large family and exasperatingly unpunctual, the thing dragged along until he [Bouton] lost patience, and the final result was, I believe, a rupture between them and the grand work was never published."

79. This is quite possible, of course, but it is my hope that portions of the manuscript are in the (unknowing possession of some descendant or library archive.

80. Martin Robertson, *A History of Greek Art*, vol. I (Cambridge: Cambridge University Press, 1975), 328.

81. Ibid.

82. "Freemasonry and Esotericism" (in *Modern Esoteric Spirituality*), 267.

83. *Old Diary Leaves*, 116.

84. The importance of theurgy deserves further study. Gregory Shaw's *Theurgy and the Soul: The Neoplatonism of Iamblichus* (University Park, PA: The Pennsylvania State University Press, 1995), reminds us that Iamblichus "provided the philosophic rationale for the performance of these [theurgic] rites" and that it was a theion ergon or "'work of the gods' capable of transforming man to a divine status" (5). Keeping in mind the activities of Blavatsky's and her followers in the Lamasery in the New York days, are we actually confronted with a Society that was more a theourgia and less a theosophia?

85. A review is given in *Theosophical History* VI/6 (April 1997): 203-207. Previous issues with relevant articles reprinted from the *World* include III/6 (April 1991): 174-79; III/7-8 (July-October 1991): 224-28; and IV/2 (April 1992): 51-55. It is my intention to review and reprint all the articles that appeared in the New York newspapers prior to the publication of *Isis Unveiled*. Three entries from the New York Sun will appear in the next issue.

86. The article will be reprinted in future issues of *Theosophical History*.

87. In the article, "What is Occultism" by an author identifying himself (?herself) as Buddha, of California (*Spiritual Scientist* IV/10[May 11, 1876): 109), three divisions of spiritual progress are given: the elementary, astral, and divine.

88. 23 February 1878.

89. Dated 19 June 1878, addressed to the *Spiritualist* and appearing in *Old Diary Leaves*, 126-131.

90. A future article will discuss this topic of Felt's Theosophical work in more detail.

91. He died on 4 December 1906

This Paper is reprinted with authorisation of the Editor and Author Dr. James Santucci. Santucci, J. "George Henry Felt: The Life Unknown," *Theosophical History Quarterly Journal of Research*. Vol. VII July 1997 pg: 243-261.

"The trinity in unity is an idea which all the ancient nations held in common. The three Dejotas--the Hindu Trimurti; the Three Heads of the Jewish Kabala.
* "Three heads are hewn in one another and over one another." The trinity of the Egyptians and that of the mythological Greeks were alike representations of the first triple emanation containing two male and one female principles. It is the union of the male Logos, or wisdom, the revealed Deity, with the female Aura or Anima Mundi--"the holy Pneuma," which is the Sephira of the Kabalists and the Sophia of the refined Gnostics--that produced all things visible and invisible. While the true metaphysical interpretation of this universal dogma remained within the sanctuaries, the Greeks, with their poetical instincts, impersonated it in many charming myths. In the Dionysiacs of Nonnus, the god Bacchus, among other allegories, is represented as in love with the soft, genial breeze (the Holy Pneuma), under the name of Aura Placida."

Blavatsky, H.P. "ISIS Unveiled," J.W. Bouton, 8 West 28th Street. (1877) pg: 160.

Ancient Egyptian Magic

By H.P. Blavatsky

FROM AN INDIAN POINT OF VIEW

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world — [Essay. Preface by Colebrooke] — yet, he is right in his statement. It is Aryan metaphysics [It is only through Mr. Barthelemy St. Hilaire that the world has learnt that “with regard to metaphysics, the Hindu genius has ever remained in a kind of infantile under-development”!] that have led the mind to occult knowledge — the oldest and the mother science of all, since it contains within itself all the other sciences. And it is Occultism — the synthesis of all the discoveries in nature and, chiefly, of the psychic potency

within and beyond every physical atom of matter — that has been the primitive bond that has cemented into one cornerstone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does — to protect their paleo-graphic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, historical Magic is thus reflecting itself upon the scientific records of our own all-denying century.

It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the Occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Nineveh, or an ancient tile- cylinder — that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulae; magic bottled up in hermetically closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic — worse than that, SORCERY — in the very air one breathes in Europe, America, Australia: the more civilised and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere.

Tabooed, derided, magic would, of course, never be accepted under her legitimate name; yet science

has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as

an animal of the genus canis, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus hysterical hypnosis, but that does not make it the less magic. The result and outcome of primitive Revelation to the earlier races by their “Divine Dynasties” the king-instructors, became innate knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of “abnormal” genuine manifestations mediumship. The secret history of the world preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that let their race to utter destruction, and — to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The “witches” of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to sorcery, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, “the Sons of Light”, to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present

ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, nolens volens, science has to take it in hand. Archaeology in its most interesting department — Egyptology and Assyriology — is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and nothing but the truth, there seems to be no help for it. If Archaeology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F.R.S." of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonia rhombs, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations — the whole paraphernalia of that hateful "superstition" — state them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An

evidently precious papyrus is exhumed. It is the post-mortem passport furnished to the osirified soul [The reader need not be told that every soul newly-born into its cycle of 8,000 years after the death of the body it animated, became in Egypt, an "Osiris", was osirified, viz., the personality became reduced to its higher principles, a spirit.] of a just translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the Fourth Dynasty, under the supervision of an Egyptian Hierophant — a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statement therein were written at the solemn hours of the death and burial of a King Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the "soul" to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: "In the thirteenth year and the second

month of Schomoo in the twenty-eight day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute) [Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "sons" for purposes of transmission of power and succession] for the High-

priest Pionki-moan, and the scribe of the temple of Sosser-sookhons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the "lady singer", Nefrelit Nimutha, gone into eternity the year so and so -" some hundred years before!" The whole in hieroglyphics.

This may be mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings' — manes, viz., of phantoms and ghosts. The same is found in the histories of other nations.

All claim for their first and earliest dynasties [The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures", in reality "gods", in their luminous astral bodies; the Sishta of preceding manvantaras] of rulers and kings, what the Greeks called Manes and the Egyptians Ourvagan, "gods", etc.. Rossellius has tried to interpret the puzzling statement but in vain. "The word manes meaning urvagan", he

says, "and that term in its literal sense signifying exterior image, we may suppose, if it were possible to bring down that dynasty within some historical period — that the word referred to some form of theocratic governments represented by the images of the gods and priests"!! [Rossellius (Volume I Storia degli Monumenti dell Egitto, page 8). He adds that Manetho and the old Chronicles agree in translating the word manes by nékues. In the Chronicles of Eusebius Pamphilus, discovered at Milan and annotated by Cardinal Mai, the word nékues is also translated urvagan, "the exterior shadow" or ethereal image of men"; in short, the astral body.]

A dynasty of, to all appearance, living, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms".

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the divine Dynasty of Manes, the test of the Secret Doctrine will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archaeology. The Orientalists have

found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them Romances of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archaeological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately its most important fragments are missing. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the sixteenth century B.C., [Supposititiously — during the eighteenth Dynasty of Kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Caesarea.] dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the twenty-sixth (?) century before our era". It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly nine hundred years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons,

whom he commands to entertain him with narratives about hoary antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefredon tells his audience how a magus during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and obedience. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea.

Another prince told a story of his grandfather, the parent of Cheops, Pharaoh Senefru. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the hear of the old despot was "refreshed". But suddenly one of the ladies screamed and began to weep aloud.

She had dropped into the water, one hundred and twenty feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the [Page 12] waves brought back with it the necklace. The pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold"; but commanded that sacrifices should be made to the manes of those two magicians when they died. To this Prince Gardadathu remarked that the highest among such magicians never die, and one of them lived to that day,

more than a centenarian, at the town of Deyd- Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the wisdom deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty King Cheops expressed a desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to that latter." "I can do so, great King", answered Deddy.

"Let a criminal be brought here, without delay", quoth the Pharaoh.

"Great Kind, my power does not extend to men. I can resurrect only animals", remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula.

Forthwith the body of the bird arose and

walked to the center of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprises us of

that which is evidently the chief subject of the archaic record — the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices". The goddesses did as they were asked, and three boys, each one yard long and with very long arms, [Long arms in Egypt meant as now in India, a sign of mahāmātship or adeptship.] were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Fifth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother goddesses returned of itself into the corn-bin in an outhouse of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings — the triplets.

A female slave having been punished once by the High-priestess, the former ran away from the house, and spoke thus to the assembled crowds: " How dare she

punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place the papyrus is again torn; and the reader left once more in ignorance of what

resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler. [This is the more to be regretted — says the translator of the papyrus — that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence". The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far-away events of that "land of mystery and riddle", as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the fifth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers — and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the

Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their originality (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archaeologist, Mr. Maspero, in his work called *Contes de l'ancienne Egypte*.]

Another magical feat is given by Mariette Bey (*Mon., Dir.* pp. 1, 9, Persian epoch), from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the stele 114 which is an official statement about the election of Aspalout, shows how such events took place". (Gebel-Barkal) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come", reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull". And the army began lamenting, saying — "Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be" Forthwith the whole army cried out, "But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him, do not speak in ignorance

of him; for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ.....
.....
He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the entire army saith: 'It is an excellent speech, in truth a million of times.'"

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and status, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

All the members of the Royal family pass in procession before the statue of Ammon-Râ — still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims: "This is your king! This is your master who will make you live!" and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer. (Gebel-Barkal)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands

of years high-priests, magicians and Pharaohs believed — as well as the masses — in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues had to be fabricated; for unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the divine (or infernal, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce its magical effects.

A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (manes) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article [Animated Statues] — on Magic.

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Animated Statues

by H.P. Blavatsky

TO whatsoever cause it may be due matters little, but the word fetich is given in the dictionaries the restricted sense of "an object selected temporarily for worship," "a small idol used by the African savages," etc., etc.

In his "Des Cultes Antérieurs à l'Idolatrie", Dulaure defines Fetichism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius".

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an idol among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects — statues, images, and amulets for example — serve as a

temporary or even constant habitation to a "god", "genius" or spirit simply, has been shared by some of the most intellectual men known to history. It was not originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from credulous Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the supposed conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them fetiches — no less than the tree or rag or stone of the savage African. Every

miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as fetiches; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues do become — if the miracle be claimed as genuine — “the receptacle or dwelling” for a longer or shorter time of God or an “angel of God”.

It is only in the “Dictionnaire des Religions” (Article on Fetichisme) that a pretty correct definition may be found: “The word fetich was derived from the Portuguese word *fetisso*, “enchanted”, “bewitched” or “charmed”; whence *fatum*, “destiny”, *fatua*, “fairy,” etc.. Fetich, moreover, was and still ought to be identical with “idol”; and as the author of “The Teraphim of Idolatry” says, “Fetichism is the adoration of any object, whether inorganic or living, large or of minute proportions, in which, or, in connection with which, any ‘spirit’ — good or bad in short — an invisible intelligent power — has manifested its presence.”

Having collected for my “Secret Doctrine” a number of notes upon this subject, I may now give some of them apropos of the latest Theosophical novel “A Fallen Idol”, and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites — the Jews,
— were all idols and fetiches, whether

called Teraphim, Urim and Thummim, Kabeiri, or cherubs, or the gods Lares. If, speaking of the teraphim — a word that Grotius translates as “angels,” an etymology authorized by Cornelius, who says that they “were the symbols of angelic presence”— the Christians are allowed to call them “the mediums through which divine presence was manifested,” why not apply the same to the idols of the “heathen”?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an “animated” image of the Roman Church than he does in the “animated” fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the nineteenth century — the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic “suggestion,” and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (et seq) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their gods; and where also, in Haran,

Rachel stole the images (teraphim) of her father Laban. Jacob may have forbidden worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (Joshua xxiv. 14, 15). The teraphim-gods of Laban exist to this day among certain tribes of Musulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which consulted on every occasion. The Rabbis explain that Rachel no other motive for stealing her father's gods than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these idols, which Hermes Trismegistus calls "statues far-seeing futurity". (Asclepias)? Philo of Biblos shows that the Jews consulted demons like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid. (Antiquities) In More Nevochim (I, iii) it is said that nothing resembled more those portative and preserving gods of the pagans (dii portatiles vel Avernici) than those tutelary gods of the Jews. They were "veritable phylacteries or animated talismans,

the spirantia simulacra of Apuleius (Book xi), whose answers, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the teraphim looked, in quite an extraordinary way, like the pagan Serapises of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his Vol. iii, p. 494 "OEdipus," etc.) by showing that the t and the s (like the Sanskrit s and the Zend h) were convertible letters, the Seraphim (or Serapis) and the teraphim, being absolute synonyms.

As to the use of these idols, Maimonides tells us (More Nevochim, p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular teraphim for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino [Ugolino - Thesaur - Vol. xxiii, p. 475] puts in the mouth of the sage Gamaliel, St. Paul's master (or guru), the

following words, which he quotes, he says, from his "Capito", chap. xxxvi: "They (the possessors of such necromantic teraphim) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an evil spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they conversed with it."

The learned Marquis de Mirville believes that it was just such ex-human fetiches that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus" — he says — "which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmuis which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, etc." (Pn. des Esprits, Vol. iii, 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow the custom of his country and to give it (the babe) a supermundane origin which would make it live after death, enclosed

its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Feret, in his article in the *Mémoires de l'Académie des Inscriptions*, Vol. xxiii, p. 247 — pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said consecration of Semele's baby, which the Orphics show as having been the custom of Cadmus' ancestors — is precisely the ceremony described by the Rabbis, as cited by Seldenus, with regard to the teraphim or household gods of the Syrians and the Phoenicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Oedipus*, little figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine teraphims — as shown by de Mirville. Then again in *Le Blanc's Religions*, (Vol. iii, p. 277), speaking of the Phoenician teraphim, the author compares them to the Greco-Phrygian palladium, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the Anima Mundi — the Mundane Soul — was killed," he says; "his head was embalmed and its soul was fixed in it, as it is averred, by the power of magic and enchantments." After which followed

the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the duggas of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery *Le Démonomanie, ou Traité des Sorciers* (Paris, 1587); and it is quoted in *Isis Unveiled* (Vol. ii, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his "Brazen Oracular Head." These heads and other talking statues, trophies of the magical skill of monks and bishops, were facsimiles of the animated gods of the ancient temples. Benedict IX, John XX, and the Sixth and Seventh, Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all — aye, even to their knowledge of black art inclusively — one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbolists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We

pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (their human teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that 'the head' consulted by the — Scandinavian Odin in every difficult affair was a teraphim of the same (magic) class. And that in which we believe still more, is, that all those mysterious disappearances and abductions of small (Christian) children, practised at all times and even in our own day by the Jews — are the direct consequences of those ancient and barbarous necromantic practices . . . Let the reader remember the incident of Damas and Father Thomas." (*Pneum des Esprits*, Vol. iii, p. 254.)

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with

abducting Christian children to behead and make oracular heads with them, for purposes of sorcery! Where will bigotry and intolerance with their odium theologicum land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the

Musalman prophets. For the likeness of any person, in whatever form and mode, of whatever material, may be turned into a deadly weapon against the original by a really learned practitioner of the black art. Legal authorities during the Middle Ages, and even some 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was murder contemplated, pure and simple. "Thou shalt not draw the vital spirits of thy enemy, or of any person into his simulacrum," for "this is a heinous crime against nature." And again: "Any object into which the fiat of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant....."

An expert in magic has to be called purify it." (Practical Laws of Occult Science, Book v, Coptic copy.)

In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (fetich) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil" — (follow instructions, unnecessary in a publication).[The author of A Fallen Idol,— whether through natural intuition or study of occult laws it is for him to say — shows knowledge of this fact by making Nebelsen say that the spirit of the tirthankar was paralysed and torpid during the time his idol had been buried in India. That Eidôlon or Elementary could do nothing. See p. 295.]

That which is called "vital spirits" is the astral

body. "Souls, whether united or separated from their bodies, have a corporeal substance inherent to their nature", says St. Hilarion. (Comm. in Matth. Chapter v. No. 8.) Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, and then fixed within any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, etc.. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts — the heart, for instance — the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (exoterically) into three divisions or groups — "mind body" (pure spirit, our 7th and 6th principles); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (prana and sthula sarira), called forth in their theurgies and evocations (for divine white magical purposes, as well as for those of the black art) the "spectral soul", or astral body, as we call it.

"It was not the soul itself that was evoked, but its simulacrum that the Greeks called Eidôlon, and which was the middle principles between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the divine soul alone (spirit) which would participate in the glory of celestial light, but also the sensitive soul." (Psellus, in Scholiis, in Oracle)

Translated into our Theosophical phraseology, the above refers to Atmā and Buddhi — the vehicle of spirit. The NeoPlatonics, and even Origen, — “call the astral body Augoeides and Astroeides, i.e., one having the brilliancy of the stars”. (Sciences Occultes, by Cte. de Resie, Vol. ii, p. 598-9.)

Generally speaking, the world’s ignorance on the nature of the human phantom and vital principle, as on the functions of all man’s principles, is deplorable. Whereas science denies them all — an easy way of cutting the gordian knot of the difficulty — the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists — those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairsaudience.
2. Spirits, or the entities of certain invisible beings — whether Ghosts of once living men, angels, spirits, or elementals, — have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help

them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to animate it?

4. Is it in the power of any Adept, Yogi or Initiate, to fix such entities, whether by White or Black magic, in certain objects?

5. What are the various conditions (save Nirvāna and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my Secret Doctrine. I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as A Fallen Idol on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such post-mortem pranks as played by Mr. Anstey’s sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no superstition founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an eidōlon, whose individuality is all

centred after death in his personal EGO — should be attracted to the remains of the body that was his, during life;[Even burning does not affect its interference or prevent it entirely — since it can avail itself of the ashes. Earth alone will make it powerless] and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory, can hardly be a superstition altogether.

Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become vampires, have special exorcismal rites established for them

by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon as the flames had devoured the physical envelope, the spiritual soul,

separating itself from the simulacrum of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon descended into the regions of Hades (limbus, purgatory, or kâma loka). "I have terminated my earthly career," exclaims Dido, "my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.[Which is not the interior of the earth, or hell, as taught by the anti-geological-theologians, but the cosmic matrix of its region — the astral light of our atmosphere] Et nunc magna mei sub terras ibit imago (Aeneid, lib. Iv, 654).

Sabinus and Servius Honoratus (a learned commentator of Virgil of the sixth century) have taught, as shown by Delris, the demonlogian (lib. ii, ch. xx and xxv, p. 116), that man was composed, besides his soul, of a shadow (umbra) and a body. The soul ascends to heaven, the body is pulverized, and the shadow is plunged in Hades — This phantom — umbra seu simulacrum — is not a real body, they say: it is the appearance of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is — it is his face, his voice, his blood still flowing from his wounds!" (See Iliad, xxiii, and also Odyssey, i, xi.) The ancient Greeks and Latins had two souls — anima bruta and anima divina, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our Kâma loka, Ennius, says Lucretius — “has traced the picture of the sacred regions in Acherusia, where dwell neither our bodies nor our souls, but only our simulacres, whose pallidity is dreadful to behold!” It is amongst those shades that divine Homer appeared to him, shedding bitter tears as though the gods had created that honest man for eternal sorrow only. It is from the midst of that world (Kâma loka), which seeks with avidity communication with our own, that this third (part) of the poet, his phantom — explained to him the mysteries of nature.

Esse Acherusia templa

Quo neque permanent animae, neque corpora nostra, Sed quaedam simulacra, modis pallentia miris,

Unde sibi exortam semper florentis Homeri Commemorat speciem lacrymas et fundere salsas Coepisse, et rerum naturam, expandere dictis.

Pythagoras and Plato both divided soul into two representative parts, independent of each other — the one, the rational soul, or ‘Logon’, the other, irrational, ‘alogon’ — the latter being again subdivided into two parts or aspects, the thumichon and epithumichon, which with the divine soul and its spirit and the body, make the seven principles of Theosophy. What Virgil calls imago, “image”, Lucretius names — simulacrum, “similitude” (See De Nat. rerum I), but they are all names for one and the same thing, the astral body.

We gather thus two points from the

ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither the soul, nor the spirit, nor the body of the deceased personage, but simply the shadow thereof, which justifies our calling it a “shell”; and (b) unless it be an immortal God (an angel) who animates an object, it can never be a spirit, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, earth-bound ego, or an irrational shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: “No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!” (Odyssey, xvi, page 194)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or — human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

Note. — As a corroboration of the theory

that a great volume of psychic force may be concentrated in an object of worship, we may add the following biblical narrative of the overthrow of the image of the idol Dagon, in its own temple, by the superior power of the Hebraic ark. It runs thus:

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face

to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. (I Sam. v. 3 and 4.)

Blavatsky, H.P., "Animated Statues," *The Theosophist*, Vol. III November 1886.

"The Puranas, the Chaldean and Egyptian fragments, and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching."

Blavatsky, H.P., "The Secret Doctrine," Theosophical Publishing Co., Ltd., London Vol. 2 (1888) pg:181.

Ancient Egyptian Stories

By Maurice Fredal

The Papyri and wall paintings of ancient Egypt as well as the many relics disinterested in various parts of the country, have furnished us with so many pictures of the daily life of the ancient Egyptians, that it is almost as familiar to us as that of the present inhabitants of some distant continent that we have not ourselves visited. It is not, however, perhaps so generally known that there have also been discovered the remains of the popular literature of this ancient empire. This will not surprise those who remember the comic papyrus now exhibited on the staircases of the British Museum, and which represents a goat and another animals playing at chess, or the other papyrus of the same kind at Turin (both these are copied on the walls of the Museum at Berlin), which depicts a sort of world upside down, where the birds live on the ground, and bears and other animals inhabit the trees which

they ascend by means of ladders.

M. Maspero, the well-known Director of the Boulaq Museum, has collected some of these stories under the title of "Countes Egyptiens," published at Paris by Maisonnueve. He has prefaced the stories with a most interesting introduction, which we would recommend to all acquainted with French to read, as it contains much valuable information.

We will now proceed to give a summary of the stories themselves.

The first is called "The Story of the Two Brothers." It is in two parts, and M. Maspero says that it was originally two separate stories. The first is like a version of the History of Joseph and the wife of Potiphar, though, as will be seen the sequel is different. The papyrus dates from the 19th dynasty.

"The were once two brothers, sons of the same father and mother. The name of the elder was Anoupou, and Bition that of the younger. Anoupou had a house and a wife, and his younger brother lived with him in the capacity of a servant. Bition made the garments and followed the cattle to the field, he did all the farm work, for he was an excellent worker and had not his equal in the whole country.

"And for many days things went on as usual. The younger brother daily followed the oxen, returning each evening to the house, bringing the produce of the fields with him. He laid the grass before his brother who was seated with his wife. He ate, he drank, he slept in the stable with his excellent oxen. And when another day had dawned, after baking the bread he set it before his brother, and taking provisions for the day he led out his oxen to eat in the fields. And as he was walking behind his cattle they used to say to him "the grass is good in such and such a place," and he listened to what they said, and took them to the goods pasture that they desired. Thus the cattle that were with him flourished exceedingly and increased greatly.

"And when the season of tillage had come, his elder brother said to him `prepare, get ready my plough, for the land has risen out of the waters, it is fit for ploughing. Moreover go also to the field with seed for we shall set to work to-morrow morning.` The younger brother did as he had been ordered. When the second day

appeared they went to the fields with their implements and set to work, and their hearts were glad with their work and they did not cease their labour."

One day the elder brother sends the youngers one home to fetch some more seed, and then the wife tempts the young man who refuses to be led astray. In the evening when the elder brother returns home he finds his wife apparently in a great state of distress, and when asked the reason, she accuses the young man.

"And in the evening, when the elder brother returned to the house and the younger was behind the oxen with all the things from the fields, and was leading his beasts to the stable which was in the village, the wife of the elder brother began to be afraid of the words she had spoken. She took black ointment and made herself like one who has been beaten by some malefactor in order to tell her husband on his return `it is thy brother who has beaten me.` When he arrived at the house he found his wife lying down and like one in pain. She poured no water on his hands according to her daily custom; she lit no lamp before him; his dwelling was all in darkness, and she lay stretched out all unwashed. Her husband said to her, `Who has spoken with thee?` She said `No one has spoken with me except your younger brother.`

"The elder brother became an enraged tiger: he took his knife in his hand. He went behind the door of the stable in order to kill his brother as he entered with the cattle. And the sun was setting, and the younger brother came as usual

loaded with grass from the fields, the cow that was walking in front said, as she was entering the stable, 'Here is your elder brother, standing before you with his knife to kill you; escape from him.' When he heard what was said by the cow that was walking in front, and the second told him the same thing, he looked under the door of the stable and saw the feet of his brother who was standing behind the door with knife in hand; he put down his burden on the ground and ran away as fast as he could and his brother ran after him with the knife. The younger brother cried out to Phra-Harmakhouti (the sun rising or setting) saying, 'My good master, thou art he who judgest the false and the true!' And Phra heard all his complaints, and Phra caused immense water to appear between him and his brother, and it was, and it was full of crocodiles, and one of them was on the side and the other on the other side. And the elder brother twice put out his hand to strike, and twice he failed to kill his younger brother. This is what he did. His younger brother called to him from the water's edge, 'Stay there till dawn. When the solar disk shall arise, I will plead with thee before him, that the truth may be established, for I shall never again be with thee, I shall be no more in the places where thou wilt be; I shall go to the valley of the Acacia.'

"When the earth became light and a second day had come, and Phra-Harmakhouti had risen, each of them perceived the other. The young man spoke to his elder brother and said, 'Why come behind me, to kill me by stealth, without having heard what

from my mouth I had to say? But I am still thy younger brother. For thou art to me as a father. Thy wife is to me as a mother. Is it not because thy wife told thee that when I came for the seed I tempted her? But she has turned the matter into quite another thing.' And he told his elder brother all that had taken place." Finally after reproaching his elder brother with treachery, he said "Go home and look after thy cattle thyself, for I will not remain in the place where thou art, I shall go to the valley of Acacia. And this is what thou shalt do for me; thou shalt come and take care of me if thou learnest that anything has happened to me. For I will enchant my heart and I will place it on the top of the flower of the Acacia, and if the Acacia is out down and my heart falls to the ground, thou wilt come and look for it; even if it takes seven years to find it do not be discouraged, but when once thou hast found it, put it in a vessel of fresh water; then I shall live again and I shall revenge the evil that has been done me. An thou shalt know that something has happened to me when a jug of beer will be put into thy hands and it froths up : do not delay a moment after that has happened."

Then the younger brother went to the valley of Acacia and the elder went home and killed his wife and put on mourning for his younger brother.

This ends the first tale.

In the valley of Acacia the younger brother amused himself by hunting and used to sleep at the foot of the tree on the summit of which he had placed his heart. Some

time after he built himself a villa. One day when he was going out he met the cycle of the gods. They resolved to give him a wife. Accordingly, ordered by Phra, Khnoum made him a wife. The seven Hathors, who play the part of the fairy godmothers in Egyptian story, unanimously predicted that she would die a violent death.

Bithiou gave his wife strict orders not to leave the house in his absence lest the river should carry her off. One day she went out to walk beneath the tree where her husband had told her his heart was deposited. The river came towards her and she rushed into the house. The river followed her and asked the Acacia to deliver her up. Then the Acacia gave the river a lock of her hair and the river carried this into Egypt to the washerwomen of Pharaoh. This lock of hair gave forth a very beautiful scent with which it filled the garments washed in the stream. Enquiries were made as to the origin of the perfume, and the hair was fished out of the river and taken to the king. He gave it to his "scribe magicians" to examine and report upon. They informed him that it belonged to a daughter of Phra, and contained the essence of the gods, and recommended that messengers should be sent to the valley of Acacia to bring the owner to the king, thus showing that the magicians were well acquainted with psychometry. Messengers were accordingly sent, but only one returned, as Bithiou killed the rest. A second expedition was then sent, including a detachment of soldiers, and they were more successful, for they returned with the lady, and as the story mentions no resistance, probably

there was none. For some unexplained reason a woman went with this second detachment, and so probably there was some stratagem employed to obtain possession of the daughter of the gods. Of course the king fell in love with the new arrival and established her as his chief favourite. She then recommended him to send some men to cut down the Acacia. This was done and Bithiou died.

The day after the cutting down of the Acacia a jug of beer was presented to the elder brother, and he noticed that it frothed up, and then they gave him some wine and it also was troubled. So remembering the parting words of his brother, "he took his stick and his sandals, also his garments with his tools" and set out for the valley of Acacia. He found his brother dead on a mat, in the villa. For three years he sought in vain for the heart. At last he was successful, he found the heart and put it into a cup of fresh water. In the evening the younger brother suddenly trembled all over, looked fixedly at his brother and then became unconscious again. The elder brother gave him the water in which the heart was, to drink. Then it seems the heart went back to its right place and Bithiou was alive again. After some conversation Bithiou informed his brother that he was going to be transformed into an Apis bull and that his brother must get on his back and lead him into the presence of Pharaoh who would reward him. The next day Bithiou underwent the transformation, his brother took him to the king, who with all the people was rejoiced at the arrival of the sacred animal bearing all the orthodox

marks and gave its conductor much gold and silver, and ordered a special place to be lifted up for the bull's habitation.

Some time after, the bull entered the palace and went up to the favourite and told her who he was. She then, having induced the king to promise to grant whatever she might ask, demanded that the bull be put to death. The king reluctantly complied with her request. As the dead body of the bull was being carried past the king's palace, two drops of blood fell from its neck on either side of the principal entrance. The following morning two perseas (this plant was sacred to Osiris) had grown up from the two drops of blood. This miracle caused the king and his subjects to rejoice greatly. Some time after the king and the favourite went out to look at the perseas and the king sat under one and the favourite under the other. Then the tree beneath which the favourite sat revealed itself to her as Bithiou. The next day she got the king to have the two trees cut down, and while this operation was taking place a chip fell into her mouth. This she swallowed and it became a male child—a reincarnation of Bithiou. When the king died Bithiou reigned in his stead, the favourite was punished and his elder brother was made heir to the throne and afterwards became king.

Other versions of this story have been found in India and other countries. The next story is called "The Predestined Prince." Unfortunately, this take is mutilated and the conclusion is wanting. The prince is the

son of a king who had long been childless. At his birth the Hathors prophesied that he will be killed by a snake, a crocodile, or a dog. At first his father confines himself in a palace which he never leaves. But the prince rebels against this imprisonment and goes out on his travels. In the land of Naharanna he finds there is a competition going on for the hand of its princess. She has been placed by her father in a lofty dwelling of which the windows are seventy cubits from the ground, and he who can fly up to those windows is to be rewarded by receiving her in marriage. The predestined prince is successful, and he marries the princess. She is made aware of the prophecy of the Hathors and one night kills a serpent that was just going to bite her husband. After this the prince has a conversation with a crocodile who informs him that he is his destiny and has been pursuing him since his birth. And then the story stops short. It is conjectured that the prince manages to escape the wiles of the crocodile but falls victim to the dog that always accompanies him.

The history of Satni Khamois deals more directly with art magic. The hero was the greatest magician of his time in Egypt "The Adventures of Sinouhit" give an account of a fugitive from Egypt. He comes to the country of tonou where he remains about a year. Then the ruler of that country "because he knew my valour and had heard my merit spoken of" offered to take him into his service. Sinouhit replied to this offer in an elegant poem, and the chief gave him one of his daughters to wife and also gave him lands and other possessions.

He was also given the command of the troops, and in fact seems to have been the chief's right hand in everything. One day, one of the braves of Tonou challenged him to mortal combat. Sinouhit says "he was a hero without a second." The prince deliberated with Sinouhit as to what was to be done "I said: I am not his brother, I keep far from his house; have I ever opened his door or crossed his threshold? He is some jealous fellow who thinks himself called upon to despoil me of cats and goats and also cows and to fall upon my bulls, my sheep and my oxen to take them for himself.

If he is some miserable fellow who wants to enrich himself at my expense, not a Bedouin, and a clever Bedouin, then let the matter be judged! But if he is a bull who loves battle, a picked bull who always likes to have the last word, if he has the heart to fight, let him say the intention of his heart! Will God forget him whom he has always favoured up to now? It is as though the provoker were already among those whose sleep on the funeral bed!" And then follows the combat. The warriors seem to have had javelins and bows and arrows. Of course Sinouhit was victorious and took possession of the spoils of the vanquished. But in the midst of all his prosperity Sinouhit longs to revisit Egypt and is greatly delighted when he receives a royal order requesting his presence in that country. According to that order, he is to leave all his wealth in the country of Tonou, as he will have estates given him in Egypt, he is also promised the best kind of funeral when he dies. He sends a dutiful reply in which he requests a number of

the gods to preserve the king's life, and afterwards he himself goes to Egypt. There he receives a court appointment, has considerable property allotted to him, and the prospect of a fine funeral. This part we quote as it shows exactly what the Egyptian idea of a first class funeral was. "They built me a pyramid of stone in the midst of the funeral pyramids; the chief of his majesty's surveyors chose the ground, the chief of the designer's designed it, the chief of the workers in stone carved it, the chief over the works executed in the high country traversed the land of Egypt to seek materials necessary to the pyramid itself, peasants were given me, an enclosure was made for this pyramid, also a platform, fields in the interior of the funeral domain were allotted, as is done for the friends (a particular order of courtiers) of the first rank; there was also a statue carved in gold with a vermillion robe, and this was introduced by his majesty."

The story of "The Shipwrecked man" is something in the style of the adventures of Sinbad. The man is thrown on to an island where he finds plenty of excellent fruit and indeed he says "nothing was wanting." The first thing he did was to dress an altar to return thanks for his preservation. Suddenly a large serpent, thirty cubits long, appears to the man and requests him to give and carries him to his dwelling. There the man tells the story of his shipwreck, and the serpent tells him that he is on the island of the double, and that he may wait there for four months and that then there will come a ship from Egypt on which he may depart. The ship

arrives at the predicted time and in taking leave of him the serpent tells him that in two months he will rest in his tomb and this also falls out as the serpent foretold.

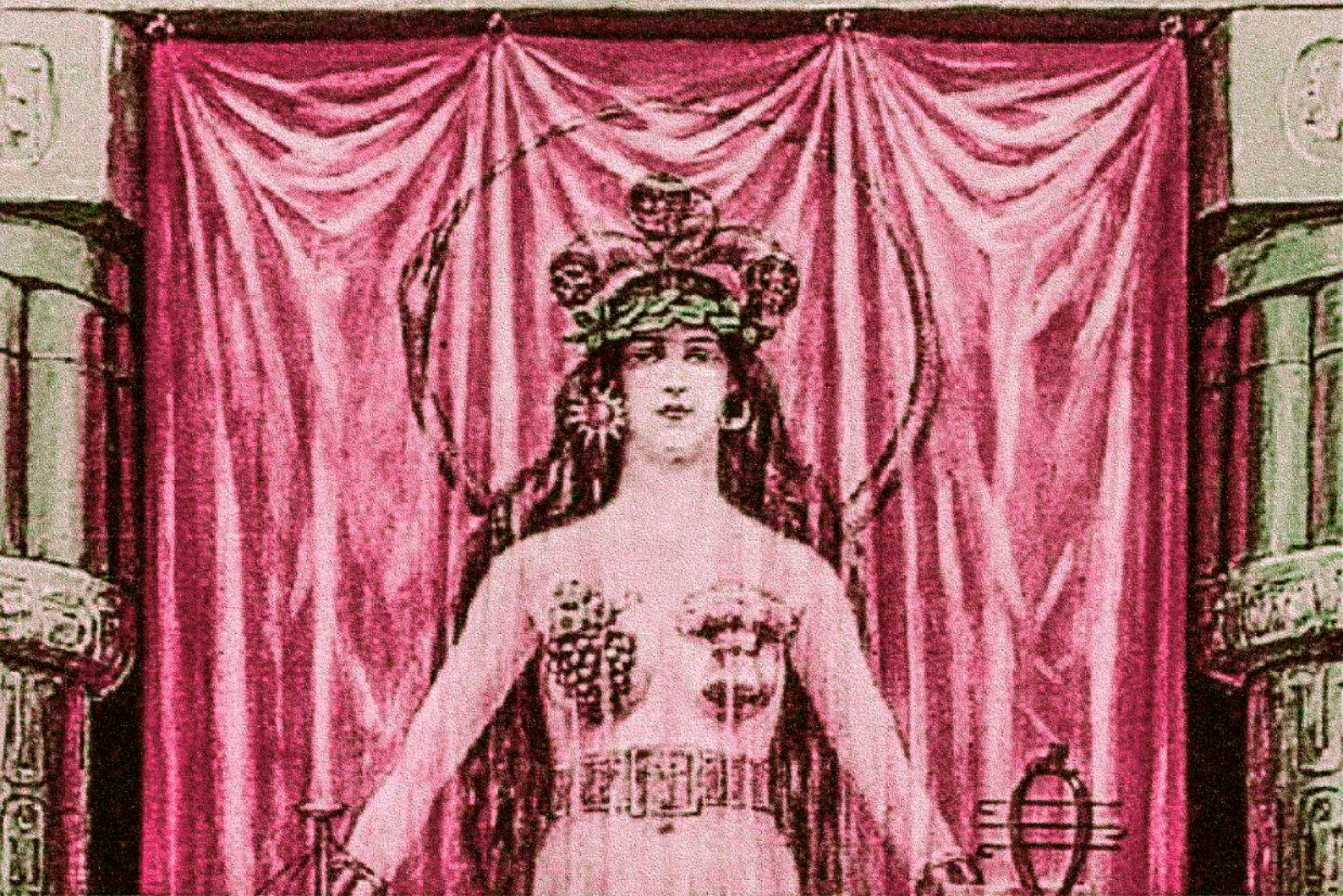
The story of Rampsinitos, the clever thief, is found in Herodotus and is current in most of the countries of the world. It is the tale in which the two sons of the king's architect, being the only persons acquainted with the secret of the entrance to the treasure house, help themselves to the treasure. One day one of them is caught in the trap set by the king, and tells his brother to cut off his head and carry it away so that both of them might not be discovered and put to death. The king finds the headless body and in order to discover the name of its owner, has it exposed publicly with orders that guards shall watch the passers-by and apprehend anyone who appears to lament over it. The brother however manages to get possession of the body by a stratagem. The king then told his daughter to receive

the visits of all who chose to call and to get each to recount the most clever trick he had played. The thief went like the others. But in case of accidents he took with him the hand of a corpse. He told the princess his story, and she, according to instructions, at once seized him by the hand, but the thief gave her the hand of the dead man and made his escape. The king then promised both to pardon and reward to the thief if he would come forward and avow himself. This the thief did and married the king's daughter.

The rest of the collection is unfortunately but fragmentary, but it is evident that from the stories quoted above that the Egyptians had like other nations a collection of folk-lore legends. It may be that as time goes on, other papyri may be discovered with similar tales and that we may then recognise some old favourites in a new dress.

The Theosophist, "Ancient Egyptian Stories", The theosophist Vol. VII. No. 84 – September 1886, pgs 757 – 765.

I, ISIS AM ALL THAT HAS BEEN, THAT IS OR
SHALL BE; NO MORTAL MAN HATH EVER ME UNVEILED



Isis Unveiled

H. P. Blavatsky



The "KA" Of The Ancient Egyptians

from The Theosophist (1892)

A Few weeks ago I received for review a most interesting and instructive work from the pen of that deep scholar and enthusiastic Egyptologist, Amelia B. Edwards. The matter is mainly and extension of lectures delivered recently in the United States by the author, and is called "Pharaohs, Fellahs and Explorers." While the work is of remarkable interest for the general reader, a Theosophist will be especially struck by the information presented in Chapter IV. Here the origin of portrait sculptures is treated of, and the author makes an attempt at the history of the "KA."

Karl Heckel in his essay on the "The Idea of Re-Birth" had somewhat slighting reference to the "KA" of the Ancient Egyptians, but what Miss Edwards goes at length into its origin and history. In giving below some extracts from the latter's work, it will be unnecessary for me to call particular attention to the Nile Dwellers conception of the division of man. Theosophists and readers of Theosophical literature will at once note for themselves the parallel exhibited. The author of "Pharaohs, Fellahs and Explorers" says:

"All portraiture is in its origin funerary- that

is to say, the earliest known specimens of portraiture are found in tombs, and represented the dead. The oldest tombs are the tombs, and represent the dead. The oldest tombs...are the tombs of ancient Egypt; and the oldest known specimen of portraiture, whether in sculpture or painting represent ancient Egyptians

The Ancient Egyptians buried their funerary effigies in the darkness and secrecy of the tomb itself. No people were so lavish of statues, of statuettes, of wall sculptures and wall paintings, representing the tenant of the tomb, his wife and family; yet no people were ever at such pains to hide those works of art from every eye. Strange as this custom seems, it is not half so strange as the fact that the Egyptians were wont to bury, not one statue, but several statues, all of the one man and all precisely alike.

What possessed this people that they should produce elaborate works of art, merely to hide them for ever? Why not have erected them where they might have been seen by the descendants of those whom they commemorated? The answer is that they were not memorial statues. They

were not intended to “commemorate” the dead. The ancient Egyptians were actuated by motives arising out of one of the most curious beliefs which ever influenced the mind of man at any period in the history of religious thought.

Man is puzzled by the mystery of his own existence; and he seeks to account for that mystery. Now, the ancient inhabitants of the Nile Valley accounted for himself in a very elaborate and philosophical fashion. He conceived of man as a composite being, consisting of at least six parts; namely, a body, “Khat”; a soul, “Ba”; an intelligence, “Khou”; a shadow, “Khaibit”, a name “Ren”; and another element, called in Egyptian, a “Ka.” Now, the co-operation of these several parts constituted the living man; but they were dissociated by death, and could only be reunited after a long probation. When so re-united the man attained immortality, and became as one of the gods. Meanwhile, being dead, the body lay inert in the depths of the tomb; the soul performed perilous pilgrimage through a demon-haunted Valley of shades; the Name and the Shadow awaited the arrival of the soul when its pilgrimage should be accomplished; and the Ka dwelt with the mummy in the sepulchre.

Now the Ka is a very interesting personage. He is designated in the Egyptian writing by a special hieroglyph representing a pair of hand and arms upraised as if in adoration.

Dr. Wiedmann has written an interesting paper to show that it (the Ka) was what he calls the “Personality” or “Individuality”

of the deceased – meaning thereby that which distinguished him in life from other men; in other words, the mental impression which has evoked when his name was mentioned.

Authors agree as to the shadowy figure of the Ka. They recognize that it was a Spectral Something, apart from the man’s body, inseparable from him during life, surviving him after death, and destined to be reunited to him hereafter. One special formula, graven on funerary tablets, remained almost word for word the same. That formula was neither more nor less than an invocation addressed by the deceased to all who might visit or pass by his tomb, imploring them to offer up a prayer on his account to Osiris, the god of the dead.

This sounds curiously modern, reminding us of a similar prayer we have all seen many a time in the little village church yards on the Continent of Europe. The resemblance, however, does not go very far.

The ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades, but of his Ka, which was the companion of his mummy in the tomb.

And what might we suppose he wanted for his Ka? Peace after the battle of life? Loving remembrance on the part of those who survived him?

Not at all. His supplication was of a far more material character. It was literally for

the good things of this world, in a word, for what is expressively termed "a square meal."

And now a very curious question suggests itself, namely, why should the immaterial Ka stand in need of material meats and drinks?

Opinions may differ as to the nature of the Ka itself—one regarding it as a ghost, another as a double, another as an "eidolon" or genius.

The Ka and the body were inseparable till death dissolved their partnership. Once dead and mummified, the body was exposed to many strangers the tomb might be broken open; the mummy might be burned, and scattered to the four winds of heaven; but so long as the statues remained in fact in their hiding places the Ka had still a body to depend upon. I have recently ventured to suggest another explanation of the nature of the Ka.

I believe that the Ka stood, not for the genius or double, but for the life – in other words for the vital principle.

The author gives in extenso her reason for arriving at this conclusion, and says:

It is for these reasons that I have ventured to define the Ka as the life, or vital principle. In other words, I mean that transmitted

energy which must undoubtedly have descended from the primal source of life to all who live, or who have lived upon earth.

Seeing how subtly the ancient Egyptians resolved the living man into what may be called his constituent parts, it would be strange if they had omitted that informing principle which alone makes of those constituent parts a co-ordinate whole. And if the Ka is not the life, then the Egyptians altogether omitted the life from their careful analysis which is inconceivable.

The ancient Egyptians were the first people of antiquity who believed in the immortality of the soul. But they believed also in the immortality of the rest of man – in the literal resurrection of the body, and in the ultimate reunion of body, soul, intelligence, name, shadow and Ka—the life.

These facts as given by Miss Edwards may not be new, but they are intensely interesting and full of meaning, especially to the theosophist. The scholarly readers of *The Theosophist* whose researches have led them into the field of Egyptology may renew acquaintance with the past, and by delving, bring to light still more valuable material from the stores of their learning.

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"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 operation of the two contraries produces harmony, like the centripetal and centrifugal forces, and each is necessary to the other. If one is arrested, the action of the other will immediately become destructive."

H.P. Blavatsky, *ISIS*, Vol. II, Pg:480.

The Roots of Ritualism in Church and Masonry - Part

by H.P. Blavasky

THEOSOPHISTS are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow — just as they please — the religion they were born and brought up in, there is but little room left for Atheism. As for “infidelity”, it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is not regarded as an “infidel” by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox “society”, it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence,

at each other’s heads. In sober reality, then, no theosophist any more than a non-Theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is Atheism, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as “a ferocious system” because, “it leaves nothing above (?) us to excite awe, nor around us to awaken tenderness” (!) If the former, then most of our members — the hosts in India, Burma, and elsewhere — would demur, as they believe in Gods and supernal beings, and are in great awe of some of them. Nor would a number of Western Theosophists fail to confess their full belief in spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence

of high and low Intelligences, and of Beings as great as any “personal” God. This is no occult secret. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and Nirmânakâyas, those great Adepts of the past ages, who, renouncing their right to Nirvâna, remain in our spheres of being, not as “spirits” but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the “Great Renunciation”, indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, all will see the universal truth. These Beings, may well be regarded as God and Gods — if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, “the secret heart is fair Devotion’s (only) temple”, and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them “spirit to spirit”, we can hardly hope to recognize their true nature. Moreover, every true Theosophist

holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated Ego as far superior to, if not more divine than, any spiritual intelligence still awaiting incarnation. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated Ego has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering.

The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindû esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts — those beings who have to be worshipped in their collectivity as a personal God — we reject them absolutely as representing the One Unknown? and because we affirm that the eternal Principle, the All in All, or the ABSOLUTENESS of the Totality, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, more over, permit to pass without protest

the charge against us of idolatry — by the Roman Catholics, of all men? They, whose religion is as pagan as any other of the solar and element worshippers; whose creed was framed out for them, cut and dry, ages before the year 1 of Christian era; and whose dogmas and rites are the same as those of every idolatrous nation — if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated in the temples of the whole Universe. If Pagans had a feast commemorative of this union — which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived — so have the Roman Catholic Christians. The great and holy day of the Annunciation, the day on which the Virgin Mary “found favour with (her) God” and conceived “the Son of the Highest”, is kept by Christians nine months before Christmas. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the “Father”, Nature, the eternal Virgin Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins — even in Japan — clothed with

star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the “cloven tongues like as of fire” of the Holy Ghost).

In Kalevala the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

Mariatta, child of beauty,
Virgin-Mother of the Northland..... (page 720)

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (marja), when, repudiated by her parents, she gives birth to a “Son immortal”, in the manger of a stable. Then the “Holy Babe” disappears, and Mariatta is in search of him. She asks a star, “the guiding star of Northland”, where her “holy baby lies hidden”, but the star answers her angrily:

If I knew, I would not tell thee; 'Tis thy child that me created, In the cold to shine for ever. . . .

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariat-

ta's babe having created her, left her in the great sky:

Here to wander in the darkness, All alone
at eve to wander, Shining for the good of
others. . . .

It is only the "Silver Sun" who, taking pity
upon the Virgin-Mother, tells her:

Yonder is thy golden infant, There thy holy
babe lies sleeping, Hidden to his belt in
water, Hidden in the reeds and rushes.

She takes the holy baby home, and while
the mother calls him "Flower",

Others named him Son of *Sorrow*.

Is this a post-Christian legend? Not at all;
for, as said, it is *essentially* Pagan in ori-
gin and recognized as pre-Christian. Hen-
ce, with such data in hand in literature,
the ever-recurring taunts of idolatry and
atheism, of infidelity and paganism, ou-
ght to cease. The term idolatry, moreo-
ver, is of Christian origin. It was used by
the early Nazarenes, during the two and
a half centuries of our era, against those
nations who used temples and churches,
statues and images, because they, the ear-
ly Christians themselves, had neither tem-
ples, statues, nor images, all of which they
abhorred. Therefore the term "idolatrous"
fits far better our accusers than ourselves,
as this article will show. With Madonnas on
every cross road, their thousands of sta-
tues, from Christs and Angels in every sha-
pe down to Popes and Saints, it is rather
a dangerous thing for a Catholic to taunt

any Hindu or Buddhist with idolatry. The
assertion has now to be proved.

II

We may begin by the origin of the word
God. What is the real and primitive mea-
ning of the term? Its meanings and ety-
mologies are as many as they are various.
One of them shows the word derived from
an old Persian and mystic term goda. It
means "itself", or something self-eman-
ating from the absolute Principle. The root
word was godan — whence Wotan, Wo-
den, and Odin, the Oriental radical having
been left almost unaltered by the Germa-
nic races. Thus they made of it gotz, from
which the adjective gut — "good", as also
the term gota, or idol, were derived. In an-
cient Greece, the word Zeus and Theos led
to the Latin Deus. This goda, the emana-
tion, is not, and cannot be, identical with
that from which it radiates, and is, there-
fore, but a periodical, finite manifestation.
Old Aratus, who wrote "full of Zeus are all
the streets and the markets of man; full of
Him is the sea and the harbours", did not
limit his deity to such a temporary reflec-
tion on our terrestrial plane as Zeus, or
even its antetype — Dyaus, but meant,
indeed, the universal, omnipresent Prin-
ciple. Before the radiant god Dyaus (the
sky) attracted the notice of man, there was
the Vedic Tad ("that") which, to the Initia-
te and philosopher, would have no de-
finite name, and which was the absolute
Darkness that underlies every manifested
radiancy. No more than the mythical Jupi-
ter — the later reflection of Zeus — could
Sūrya, the Sun, the first manifestation in

the world of Mâyâ and the Son of Dyaus, fail to be termed "Father" by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the "Son", for others, the "Father" in the radiant sky; Dyaus-Pitar, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that Dyâva-prthivi "Heaven and Earth" began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the "Father", and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of Dina-Kara "day-maker", of Bhâskara "light-maker", now the Father of his Son, and vice versa. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities — the god of the Gentiles and the god of the Jews — on their own revealed Word ; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, "from the clouds and darkness of Sinai", said to the Jews:

"Thou shalt have no other gods before me..... Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me". Contrast this with the words put by the Hindu into the mouth of Brahm: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers." Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns. . . .

The "first" is the god who haunted Calvin's fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of unbaptized infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the benighted Heathen. The amours of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand allegories. They were never given out as a revelation, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the immaculate daughters of the god of the Roman Catholic Church — Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the acme of blasphemy!

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of Hate could be the same as the "Father of Jesus". Heresy or not, but the "Father in Heaven" of the Churches has remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs and the "jealous God" of Moses, exoterically the Sun, whose abode is in Heaven, or the sky, esoterically.

Does he not give birth to Light "that shineth in Darkness", to the Day, the bright Dyaus, the Son, and is he not the Most High — Deus Coelum? And is it not again Terra, the "Earth", the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord" — the fructifying rays of the Sun — becomes, in this terrestrial sphere, the mother of all that lives and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism — the bread and the wine. Hence also, the ancient messis, the great sacrifice to the goddess of harvest (Ceres Eleusina, the Earth again): messis, for the Initiates, missa for the profane, [From pro, "before", and fanum, "the temple", i.e., the non-initiates who stood before the fane, but dared not enter it. (Vide the Works of Ragon.)] now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to the Sun, the Deus Altissimus, "the Most High", the symbol of the G. A. O. T. U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered

to Osiris-Isis (the Sun and the Earth), [The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth. — Vide The Secret Doctrine, "Symbolism".] to Bel and the cruciform Asarte of the Babylonians; to Odin or Thor and Friga, of the Scandinavians; to Belen and the Virgo Paritura of the Celts; to Apollo and the Magna Mater of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or Solus, the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sun-rise, when he was said to "be born". This idea received its full apotheosis annually on December the 25th, during the Vernal Solstice, when the Sun — hence the solar gods of all the nations — was said to be born. Natalis solis invicte. And the "precursor" of the resurrecting Sun grows, and waxes strong, until the Vernal Equinox, when the god Sol begins its annual course, under the sign of the Ram or the Lamb, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its neomenia was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his Life of Constantine Eusebius confesses thus saying, per-

haps, the only truth he ever uttered in his life — that “in order to render Christianity more attractive to the Gentiles, the priests (of Christ) adopted the exterior vestments and ornaments used in the pagan cult”. He might have added “their rituals and dogmas” also.

III

It is a matter of History — however unreliable the latter — for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and is, exoteric paganism, pure and simple — remodelled, we do not say reformed. Read the works of Ragon, a Mason who forgot more than the Masons of today know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates — and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day — tracked and persecuted by the fanatical Bishops of early Christianity — who had yet neither fixed ritual nor dogmas nor Church — it is the-

se Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNIAE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good both on the moral and physical planes — or did so, hardly ten years ago, at any rate. [Since the origin of Masonry, the split between the British and American Masons and the French “Grand Orient” of the “Widow’s Sons” is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.] It was a true ecclesia in the sense of fraternal union and mutual help, the only religion in the world, if we regard the term as derived from the word religare, “to bind” together, as it made all men

belonging to it "brothers" —regardless of race and faith. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can Church Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God — the Lord of Hosts, truly, the ferocious Jehovah Sabbaoth — and instead of giving an impetus to civilization, the favourite boast of her followers — it has retarded it during the long and weary Mediaeval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the "barbarous spirit of Heathendom"? We say no, most emphatically. It is Churchianity with its odium theologicum, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of cant and meek Christianity. When were the Pagan Caesars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered than at present? Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction, a transitional period of

thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing — but only skin deep. History will never be able to tell us — but tradition and judicious research do — how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Praetextatus, pro-consul at Achaia, is credited with remarking in the fourth century of our era, that "to deprive the Greeks of the sacred mysteries which bind together the whole mankind was equivalent to depriving them of their life". The Initiates took perhaps the hint, and thus joining nolens volens the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one "Clemens Alexandrinus" — a convert to all appearance, an ardent Neo-Platonist and the same philosophical pagan at heart — became the instructor of ignorant Christian Bishops. In short the convert malgré lui blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that

the favourite and devoted pupil of Hypatia — the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria — had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemaïd? Every student is aware that, when finally baptised, after having accepted the office proffered, it was so skin-deep that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause was, is curious. It was a *sine qua non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptised and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the fifth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their "mystery-vows" and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or Solus, unconditioned and unknowable; and still they consented to render public homage and pay reverence to Sol, the Sun moving among his twelve apostles, the twelve signs of the Zodiac, alias the twelve Sons of Jacob. The *hoi polloi* remaining ignorant of the former, worshipped the

latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman", and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the Kyriel of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle [It is an error to say that John the Evangelist became the patron Saint of Masonry only after the sixteenth century, and it implies a double mistake. Between John the "Divine", the "Seer" and the writer of Revelation, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenaeus, along with the fourth gospel. Both were the result of the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is, that the Eagle is the legal property of John, the author of the Apocalypse, written originally centuries B.C., and only re-edited, before

receiving canonical hospitality.

This John, or Oannes, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or Masons of "Solomon's Temple", as, earlier, of the Pyramids) from the beginning of time. The Eagle was his attribute — the most archaic of symbols — being the Egyptian Ah, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as "the symbol of the Sephirah Tiph-e-reth, the spiritual Aether or air", says Mr. Myer's "Qabbalah". With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the Tau in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.] and the divine Dove (witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descend in direct line from initiated Gnostics,

Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless preserved by those who would not compromise. If both Church and Masons are willing to forget the history of their true origin, the Theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The "ceremonies and passwords" of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic Theosophy. Also, the "passwords" used even now by Biblical Masons and connected with "the tribe of Judah", "Tubal-Cain", and other Zodiacal dignitaries of the Old Testament, are the Jewish aliases of the ancient gods of the heathen mobs, not of the gods of the Hierogrammatists, the interpreters of the true mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are Solicoles indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G.A.O.T.U. — which it surely is. Only the trouble he had was to prove — which no one can — that the said G. A. O. T. U. was not rather the Sol of the small exoteric fry of the Pro-fanes than the Solus of the High Epoptai. For the secret of the fires of Solus, the spirit of which radiates in the "Blazing Star", is a Hermetic secret which, unless a Mason studies true Theosophy, is lost to him for ever. He has ceased to understand now, even the little indiscretions of Tshuddi. To this day Masons and Christians keep the Sabbath sacred, and call it the "Lord's"

day; yet they know as well as any that both Sunday, and the Sonntag of Protestant England and Germany, mean the Sun-day or the day of the Sun, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy "idolatry" and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

"Roman sacrificators had to confess before sacrificing", writes du Choul. "The priests of Jupiter donned a tall, square, black cap (Vide Armenian and Greek modern priests), the head dress of the Flamines. The black soutane of the Roman Catholic priest is the black hierocoraces, the loose robe of the Mithraic priests, so-called from being raven coloured (raven, corax). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the seal-ring and the slippers for the same use; a white satin mantle bordered with golden stars, a tiara with two bejewelled bandelets suspended to it, etc., etc. The white linen alb (alba vestis) is the garment of the priests

of Isis; the top of the heads of the priests of Anubis was shaven (Juvenal), hence the tonsure; the chasuble of the Christian "Father" is the copy from the upper garment of the Phoenician priest-sacrificers, a garment called calasiris, tied at the neck and descending to their heels. The stole comes to our priests from the female garment worn by the Galli, the male nautches of the temple, whose office was that of the Jewish Kadashim; (Vide II Kings 23:7, for the true word) their belt of purity (?) from the ephod of the Jews, and the Isiac cord; the priests of Isis being vowed to chastity. (Vide Ragon, for details.)

The ancient pagans used holy water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called favisses and aquiminaria. Before sacrificing, the pontiff or the curion (whence the French curé), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed lustrica and aspergilium is now called sprinkler (or goupillon, in French). The latter was with the priestesses of Mithra the symbol of the Universal lingam.

Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air,

and water. To draw the attention of the celestial gods, ablutions were resorted to; to conjure the nether gods away, aspersion was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of the "King of Glory", by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple. [Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; to-day a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals.] It is through this "door of life" — the solemn pathway, through which the daily entrance of the luminary into the oblong square [A Masonic term; a symbol of the Arks of Noah, and of the Covenant, of the Temple of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares". Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.] of the earth or the Tabernacle of the

Sun is effected every morning — that the "newly born" babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the "apprentices", and where the candidates got their trial by water) that now the fonts, and in the days of old the well (piscinas) of lustral waters, were placed in the ancient churches, which had been pagan fanes.

The altars of heathen Lutetia were buried, and found again under the choir of Notre-Dame of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple in virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great (*Platine en sa Vie*) commands the monk Augustine, his missionary in England, in this wise: "Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to". We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his *Annals* his confession. The Holy Church, he says, was permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult, since she (the Church) expiated them by her consecration! In the *Antiquités Gauloises* (Book II, Ch. 19) by Fauchet, we read that the Bishops of France adopted and used the pagan ceremonies in order to convert followers to Christ.

This was when Gaul was still a pagan country. Are the same rites and ceremonies

used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V

Up to the fourth century the churches knew of no altars. Up to that date the altar was a table raised in the middle of the temple, for purposes of Communion, or fraternal repasts (the Caena, as mass was originally said in the evening). In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge and at which the resurrected Hiram Abifs, the "Widow's Sons", honour their toasts by fining, a Masonic mode of transubstantiation. Shall we call their banquet tables altars, also? Why not? The altars were copies from the ara maxima of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them ara, altar; they were consecrated to the gods Lares and Manes. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods Termini — the Hermeses, and the Mercuries, whence Mercurius quadratus, quadriceps, quadrifrons, etc., etc., the four-faced gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an "altar". Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the priapic boundary stones of the pagans — the gods termini.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the pagan way of worshipping in a temple, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first two hundred and fifty years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolators. The former were the Theosophists of those days; from fourth century they became Helleno-Judaic Gentiles minus the philosophy of the Neo-Platonists. Read what Minutius Felix says in the third century to the Romans:

You fancy that we (Christians) conceal that which we worship because we will have neither temples nor altars? But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?

But then the Christians of the type of Minutius Felix had in their mind the commandment of the Master-Initiate, not to pray in the synagogues and temples as the hypocrites do, "that they may be seen of men". (Matthew 6:5.) They remembered the declarations of Paul, the Apostle-Initiate, the "Master Builder" (I Corinthians 3:10), that MAN was the one temple of God, in which the Holy Ghost, the Spi-

rit of God, dwelleth. (Ibid.);they obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective Churches, and the rules of their Elders. "Theosophists are notorious Atheists", exclaims a writer in the "Church Chronicle". "Not one of them is ever known to attend divine service . . . the Church is obnoxious to them"; and forthwith uncorking the vials of his wrath, he pours out their contents on the infidel, heathen F.T.S.. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisees of the "Synagogue of the Libertines" (Acts 6:9) stoned Stephen,

for saying that which even many Christian Theosophists say, namely that "the Most High dwelleth not in temples made with hands" (Ibid. 48); and they "suborn men" just as these iniquitous judges did (Ibid. II) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: "How useful to us this fable of Christ", "Quantum nobis prodest hac fabula Christi!"

VI

The "Solar Myth" theory has become in our day stale — ad nauseam — repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and State-religion. No doubt the Sun was throu-

ghout the whole antiquity and since days immemorial the symbol of the Creative Deity — with every nation, not with the Pārsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the "Father" for the pro-fanes, the Son of the ever unknowable Deity for the Epoptai. Says the same Mason, Ragon, "The Sun was the most sublime and natural image of the Great Architect, as the most ingenious of all the allegories under which the moral and good man (the true sage) had ever endowed infinite and limitless Intelligence". Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideal so represented and conceived, and becoming finally from a symbol the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the physical Sun which was regarded as both the Father and the Son by the early Christians.

"Oh, initiated Brethren", he exclaims, "can you forget that in the temples of the existing religion a large lamp burns night and day? It is suspended in front of the chief altar, the depository of the ark of the Sun. Another lamp burning before the altar of the virgin-mother is the emblem of the light of the moon. Clemens Alexandrinus tells us that the Egyptians were the first to establish the religious use of the lamps. Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the sun, the moon and the geometrical star, and with three vital lights, this hierophant and his

two Episcopos (Wardens, in French Surveillants), it is because one of the Fathers of Masonry, the learned Pythagoras, ingeniously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps called Lampadophories in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of this pagan introduction of lamps in the Churches; "If they deigned", writes Lactantius, "to contemplate that light which we call the Sun, they would soon recognise that God has no need of their lamps". And Vigilantius adds: 'Under the pretext of religion the Church established a Gentile custom of lighting vile candles. while the Sun is there illuminating us with a thousand lights. Is it not a great honour for the Lamb of God (the sun thus represented), which placed in the middle of the throne (the Universe) fills it with the radiance of his Majesty?' Such passages prove to us that in those days the primitive Church worshipped The Great Architect of the World in its image the Sun, sole of its kind". (The Mass and its Mysteries, pp. 19 and 20.)

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their "Venerable" keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High-Altar (ara maxima) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The

esoteric meaning of the pyx and contents — the symbol of the Christ-Sun — is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven branched candlestick of the synagogue, which has an identical meaning. "Sol est Dominus Meus". "The Sun is my Lord!" exclaims David in Psalm 95, translated very ingeniously in the authorized version by "The Lord is a great God", "a great King above all Gods" (v. 3), or planets truly! Augustin Chalis is more sincere in Philosophie des Religions Comparées (Vol. II, p. 18), when he writes:

All are devils (demons), on this Earth, save the God of the Seers (Initiates) the sublime IAO; and if in Christ you see aught than the SUN, then you adore a devil, a phantom such as are all the children of night.

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nation of the Earth worshipped in him the visible agent of the invisible Principle and Cause; and that mass should be said in the honour of him who is the giver of messis or "harvest". But, between worshipping the ideal as a whole, and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the "eye" of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became the Deity, in toto; and by dint of casuistics, so-

phistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same, while hypnotising it into a belief that their god is the one living true Deity, the maker of, not the Sun — a demon worshipped by the "heathen". But what may be the difference between a wicked demon, and the anthropomorphic God, e.g., as represented in Solomon's Proverbs? That "God", unless poor, helpless, ignorant men call upon him, when their "fear cometh as desolation" and their "destruction as a whirlwind", threatens them in such words as these "I will laugh at your calamities, I will mock when your fear cometh!" (Prov. 1:27) Identify this God with the great Avatar on whom the Christian

legend is hung; make him one with that true Initiate who said, "Blessed are they that mourn; for they shall be comforted": and what is the result? Such identification alone quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his infidel next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him leaving her for ever to follow Christ; and it makes of all the Church tyrants, murderers, and omnes gentes of the Inquisition, the grandest and noblest exemplars of practical Christianity that have ever lived!

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WHAT [☆] IS



The Roots of Ritualism in Church and Masonry -Part 2

by H.P. Blavasky

VII

The ritualism of primitive Christianity — as now sufficiently shown — sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its secret cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion. (Georg, lib. 10) No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirlooms of archaic wisdom, and it is under the guidance of high Initiates that they were enacted. We use the word “enacted” purposely; for the oral instructions at low breath were given only

in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the personified truths worshipped by the multitudes — blindly. Alone the high Initiates, the Epoptae, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, creation, were divulged to the elect of our (fifth) race by its first dynasties of divine Rulers — gods in flesh, “divine incarnations”, or Avatars, so called. The last Stanzas, given from the Book of Dzian in The Secret Doctrine (Vol. II, p. 21), speak of those who ruled

over the descendants “produced from the holy stock”, and . . . “who re-descended, who made peace with the fifth (race) who taught and instructed it”.

The phrase “made peace” shows that there had been a previous quarrel. The fate of the Atlanteans in our philosophy, and that of the prediluvians in the Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*; [Says Cicero in De Nat. Deorum, lib. I : “Omitto Eleusinem sanctam illam et augustam; ubi initiantur gentes orarum ultime”.] while Aristides calls the Mysteries the common temple of the earth.

It is to preserve some reminiscence of this “temple”, and to rebuild it, if need be, that certain elect ones among the initiated began to be set apart. This was done by their High Hierophants in every century,

from the time when the sacred allegories showed the first signs of desecration and decay. For the great Elusinia finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater Mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things as they are. (Strom. 8.) This is the Pythagorean Gnosis, Epictetus speaks of these instructions in the highest terms: “All that is ordained therein was established by our masters for the instruction of men and the correction of our customs.” (Apud Arrian. Dissert. lib. cap. 21.) Plato asserts in the Phaedo the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or that state of perfection from which it had fallen.

VIII

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the Eleusinia a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold.

Laymen — and even priests themselves — while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the inner programme, limiting the full knowledge thereof but to the few.

It is those set apart who soon became the only custodians of the divine heirloom of the ages.

Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Age* a bitter satire against the hypocrisy and debauchery of certain orders of half-initiated priests. It is through him also, that we learn that in his day (second century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children all were initiated! Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — i.e., meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The Eoptae, they “who see things as they are” disappeared one by one, emigrating into regions inaccessible to the Christians.

The Mystae (from *Mystes* “or veiled”) “they who see things only as they appear” remained very soon, alone, sole masters of the situation.

It is the former, the “set apart”, who have preserved the true secrets; it is the Mystae, those who knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half pagan, half converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the Eoptae and the Mystae are entitled to the name of Masons: for both carrying out their pledges to, and the injunction of their long departed Hierophants and “Kings” rebuilt, the Eoptae, their “lower”, and the Mystae, their “upper temples. For such were the irrespective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra* (Act 2) of the foundations of Athens — the site of the Eleusinian Mysteries — as being the “sacred edifice of the gods”, i.e., built by the gods. Initiation was spoken of as “walking into the temple”, and “cleaning”, or rebuilding the temple referred to the body of an initiate on his last and supreme trial. (Vide St. John’s Gospel, 2:19). The esoteric doctrine, also, was sometimes called by the name of “temple” and popular exoteric religion, by that of “city”. To build a temple meant to found an esoteric school; to “build a city temple” signified to establish a public cult. Therefore, the true surviving “Masons” of the lower Temple, or the crypt, the sacred place of initiation, are the only custodians of the true Masonic secrets now lost to the world. We yield willingly

to the modern Fraternity of Masons the title of "Builders of the higher Temple", as the à priori superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX

The misunderstood allegory known as the Descent into Hades, has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending into the infernal regions; the journey thither of Orpheus, who found his way by the power of his lyre (Ovid *Metam.*); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead" — was twisted out of recognition by the non-initiated adapters of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this descent into hell symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions, there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a temporary death and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypt, all descended into hell and ascended thence on the third day, for all were initiates and "Builders of the lower Temple". The words addressed by Hermes to Prometheus, chained on

the arid rocks of the Caucasus — i. e., bound by ignorance to his physical body and devoured therefore by the vultures of passion — apply to every neophyte, to every Chrestos on trial. "To such labours look thou for no termination until the (or a) god 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.) They mean simply that until Prometheus (or man) could find the "God", or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals.[The dark region in the crypt, into which the candidate under initiation was supposed to throw away for ever his worst passions and lusts. Hence the allegories by Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man born anew. He had left in the dark stream the old sinful man for ever, and issued on the third day, from Tartarus, as an individuality, the personality being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.] Aeschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' descent into Hell. (*Frogs.*) There we find the chorus of the "blessed ones" (the initiated), the

Elysian Fields, the arrival of Bacchus (the god Hierophant) with Herakles, the reception with lighted torches, emblems of new LIFE and RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge — eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

Wake, burning torches ... for thou comest
Shaking them in thy hand, lacche,
Phosphoric star of the nightly rite.

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a full Initiate. To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's Aeneid. What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Aeneas his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there "Descend into Hades", i. e., get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their

Mysteries. Bellarmin (De Eccl. Triumph. lib. 2, cap. 14) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes". Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (de Leg. lib. 2, cap. 15) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian Agape and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:

When you begin with so much pomp and show, Why is the end so little and so low?

X

Primitive Christianity — being derived from the primitive Masonry — had its grip. pass-words, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by

various names and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons.

They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of *The Eclectic Philosophy*:

Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors withdrew to Persia, [And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries.] where they made many disciples.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the Curates, the Dactyli, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius, [The murderer of the Thessalonians, who were butchered by this

pious son of the Church.] the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the higher, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church.

The triple Sanctus of the Roman Catholic Mass is the triple S.S.S. of these early Masons, and is the modern prefix to their documents or "any written balustrade — the initial of Saludem, or Health" as cunningly put by a Mason. "This triple masonic salutation is the most ancient among their greetings." (Ragon.)

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres — wine and bread, or corn. [Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day", writes this historian, "it being woven from vine-branches and trailings of ivy". (X 29. 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he

was born on the Indian Mount Meru (from thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand, Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus or means the god Dis from Mount Nys in India.

Bacchus crowned with ivy, or Kissos, is Krshna, one of whose names was Kissen. Dionysus was pre- eminently the god who was expected to liberate the souls of men from their prisons of flesh — Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus, and there is a tradition which not only makes Orpheus come from India (he being called dark, of tawny complexion) but identifies him with Arjuna, the chela and adoptive son of Krshna. (Vide Five Years of Theosophy: "Was writing known before Pānini?")] Now Ceres or Demeter was the female productive principle of the Earth; the spouse of Father Aether, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final revelation of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: i.e. the divine wisdom of the Higher-Self was to enter into and take possession of his inner Self or Soul through what was to

be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the "Father", has now passed, part and parcel — minus knowledge — into the "Father" priest, who today administers the same communion. Jesus calls himself a vine and his "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (Vide infra, note) of bread and wine, and his identification with the logoi of the ancients. "Whose eateth my flesh and drinketh my blood hath eternal life". "This is a hard saying", he adds. "The words (rhēmata, or arcane utterances) that I speak unto you, they are Spirit and they are Life". They are; because "it is the Spirit that quickeneth". Furthermore these rhēmata of Jesus are indeed the arcane utterances of an Initiate.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as transubstantiation, there is an abyss of ecclesiastical sophistry. With what force the exclamation — "Woe unto you lawyers. For ye have taken away the key of knowledge", (and will not permit even now gnosis to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that gnosis, "ye entered not in yourselves, and them that were (and are) entering ye prevented", and still prevent. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the "Builders of the upper Temple" during the Mysteries,

they who ought to know better, will pooh-pooh and scorn any one among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:

All the ancient narratives attest that the initiations in the days of old had an imposing ceremonial, and became memorable for ever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are some modern Masons, of half-learning, who hasten to treat as charlatans all those who successfully remind of, and explain to them, these ancient ceremonies! (Cours. Philos. p. 87 note [2].)

XII

Vanitas vanitatum! Nothing is new under the sun. The "Litanies of the Virgin Mary" prove it in the sincerest way. Pope Gregory I, introduces the worship of the Virgin Mary and the Chalcedonian Council proclaim her the mother of God. But the author of the Litanies had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany, but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana,

Lucifera, Lucina, Luna, Tellus, Latona triformis, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, celestial Venus and Urania, Alma Venus, etc., etc., etc.

Besides the primitive signification of trinity (the esoteric, or that Father, Mother, Son) does not this Western Trimurti (three faces) mean in the Masonic pantheon: "Sun, Moon, and the Venerable"? a slight alteration, forsooth, from the Germanic and Northern Fire, Sun and Moon.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon describe his profession of faith thus:

For me the Son is the same as Horus, son of Osiris and Isis; he is the SUN who, every year redeems the world from sterility and the universal death of the races.

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, ex voto, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the Litanies, are used to glorify the Virgin. He finds in the Litanies of Jesus, all the attributes of Osiris — the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the Sun. The hoi polloi among the Egyptians, claimed that the child, symbol of the great central star, Horus, was the Son of Osireth and Oseth, whose souls had ensouled, after their death, the Sun and the Moon. Isis became, with the Phoenicians, Astarte, the name under which they adored the Moon, personified as a woman adorned with horns, which symbolised the crescent. Astarte was represented at the autumnal equinox after her husband's (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as Isis does that of her consort, brother and son (Osiris-Horus). Astarte holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat filius* (See, *Stabat Mater Dolorosa*). Is not she the heiress of Isis and Astarte? asks the author.

Truly, and you have but to repeat the Litany to the Virgin of the Roman Catholic Church, to find yourself repeating ancient incantations to Adonaïa (Venus), the mother of Adonis, the Solar god of so many nations; to Mylitta (the Assyrian Venus), goddess of Nature; to Alilat, whom the Arabs symbolized by the two lunar horns; to Selene, wife and sister of Helios, the Sun god of the Greeks; or, to the Magna Mater, ... honestissima, purissima, castissima, the Universal Mother of all Beings — because

SHE IS MOTHER NATURE.

Verily is Maria (Mary) the Isis Myrionymos, the Goddess Mother of the ten thousand names! As the Sun was Phoebus, in the heaven, so he became Apollo, on earth, and Pluto in the still lower regions (after sunset); so the moon was Phoebe in heaven, and Diana on earth (Gaia, Latona, Ceres); becoming Hecate and Proserpine in Hades. Where is the wonder then, if Mary is called *regina virginum*, "Queen of Virgins", and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles at the same hours in honour of Phoebe and Hecate? The verse of the "Litany to the Virgin", *stella matutina*, [The "Morning Star", or Lucifer, the name which Jesus calls himself in Rev. 22:16, and which becomes, nevertheless, the name of the Devil, as soon as a theosophical journal assumes it!] we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God", *mater dei*.

In our next, we shall have something to say about this famous Litany of the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the annals of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:

(a) "The word 'mass,' comes from the Latin *Messis* — 'harvest,' whence the noun *Messias*, 'he who ripens the harvest,' Christ, the Sun".

(b) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in *loga*, (*loka*, in Sanskrit) a locality and a world; and in the Greek *logos*, the Word, a discourse; signifying in its full meaning "a place where certain things are discussed".

(c) These assemblies of the *logos* of the primitive initiated masons came to be called *synaxis*, "gatherings" of the Brethren for the purpose of praying and celebrating the *coena* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiae* — or sacred and pure hosties — in contrast to the impure sacrifices (as of prisoners of war, *hostes*, whence the word *hostage*), as the offerings consisted of the harvest fruits, the first fruits of *messis*, thence the word "mass". Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum*, offering) one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda*, see King's Gnostics,

Now the word *synaxis* was also called by the Greeks *agrymos*, (a collection of men, assembly). It referred to initiation into the Mysteries. Both words — *synaxis* and *agrymos* [Hesychius gives the name (*agrymos*) to the first day of the initiation into the mystery of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adapted, and the celebration of their mysteries — *Synaxis*, a word compounded from sun "with", and ago "I lead", whence, the Greek *synaxis* or an assembly] — became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term *messias* (*Messiah*) is derived from the Latin word *missus* (messenger, the sent). But if so, then again it may be applied as well to the Sun, the annual messenger, sent to bring light and new life to the earth and its products. The Hebrew word for *Messiah*, *mashiah* (anointed, from *mashah*, to anoint) will hardly apply to, or bear out the identity in the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere*, *missum*, "to send", or "dismiss". Because the communion service

— its heart and soul — is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, and such wafer of flour is a direct development of the harvest

or cereal offerings. Again, the primitive masses were coenas (late dinners or suppers), which, from the simple meals of Romans, who "washed, were anointed, and wore a cenatory garment" at dinner became consecrated meals in memory of the last Supper of Christ.

The converted Jews in the days of the Apostles met at their synaxes, to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called Sun (Sunday, dies magnus), on which days there were psalms chanted — "collation of

baptism with pure water and the agape of the holy Coena with bread and wine". What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew Messiah "he who causes to go down into the pit" (or Hades), or its Greek transliteration Messias. As shown by Nork, Jesus "was never anointed either as high priest or king", therefore his name of Messias cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or "rubbed with oil" a Homeric term, is chris, and chrio, both to anoint the body with oil. (See LUCIFER for Nov.1887, "The Esoteric Character of the Gospels.")

Another high Mason, the author of "The Source of Measures", summarizes this imbroglio of the ages in a few lines by saying:

The fact is, there were two Messiahs: One, as causing himself to go down into the pit, for the salvation of the world; [From times immemorial every initiate before entering on his supremetrial of initiation, in antiquity as at the present time, pronounced these sacramental words . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole of mankind, if called upon, and to die in the defence of truth "] this was the Sun shorn of his golden rays and crowned with blackened ones (symbolizing this loss) as the thorns. The other, was the triumphant Messiah, mounted up to this summit of the arch of Heaven, personated as the Lion of the tribe of Judah. In both instances he had the cross..... "

At the Ambarvales, the festivals in honour of Ceres, the Arval (the assistant of the High Priest) clad in pure white, placing on the hostia (sacrificial heap) a cake of corn, water and wine, tasted the wine of libation and gave to all others to taste. The oblation (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature — the cake of corn (vegetable kingdom), the sacrificial vase or chalice (mineral), and the pall (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the

wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, "I will wash my hands among the INNOCENT and encompass thy altar, O Lord." He does so, because the ancient and pagan priest did the same, saying, "I wash (with lustral water) my hands among the INNOCENT (the fully initiated Brethren) and encompass thy altar, O great Goddess" (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin.....

The consecrated vestment worn by the Pope, the pall, "has the form of a scarf made of white wool, embroidered with purple crosses". In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine services his "O redemptor mundi" to Apollo 'the Sun, his "Mater Salvatoris", to Ceres, —the earth, his "Virgo paritura" to the Virgin Goddess

etc., and pronounced seven ternary commemorations. (Hearken, O Masons!). The ternary number, so revered in antiquity, is as revered now, and is pronounced five times during the mass. We have three introibo, three Kyrie eleison, three mea culpa, three agnus dei, three Dominus Vobiscum. A true masonic series! Let us add to this the three et cum spiritu tuo, and the Christian mass yields to us the same seven triple commemorations.

PAGANISM, MASONRY, and THEOLOGY — such is the historical trinity now ruling the world sub rosa. Shall we close with a Masonic greeting and say:

Illustrious officers of Hiram Abif, Initiates, and "Widow's sons". The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. Fratres, sobrii estote et vigilate!

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"Africa, as a continent, it is said, appeared before Europe did; nevertheless it appeared later than Lemuria and even the earliest Atlantis. That the whole region of what is now Egypt and the deserts was once upon a time covered with the sea, was known firstly through Herodotus, Strabo, Pliny, and all the Greeks; and, secondly, through geology. Abyssinia was once upon a time an island; and the Delta was the first country occupied by the pioneer emigrants who came with their gods from the North-east."

Blavatsky, H.P., "The Secret Doctrine," Theosophical Publishing Co., Ltd., London Vol. 2 (1888) pg:368.

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