

SECRETS OF RELIGION

Unknown Author

"WE MUST STUDY THE PAST TO UNDERSTAND THE PRESENT."—
Confucius.

SECRETS OF RELIGION

(STUDIES OF THE PAST)

BY

VINDEX VERI.

MANCHESTER:

"THE TWO WORLDS" PUBLISHING CO., LTD., 18, CORPORATION
STREET.

1901.

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PREFACE.

THIS little book, first issued in the columns of the *Two Worlds*, is an attempt to place in a condensed form, before those of the general public whose scanty leisure precludes the possibility of wide reading, a collection of little-known facts concerning the foundations of religious systems, more especially the Christian school of thought. The past century has seen the production of numerous valuable works by industrious students in various fields, but few people have the opportunity of perusing them. Those who desire to push their enquiries further are specially recommended to read Higgins' *Anacalypsis*, Dupuis' *Origine de Tous les Cultes*, the Rev. Robert Taylor's *Diegesis*, and Oxley's *Egypt and the Wonders of the Land of the Pharoahs*, amongst the many books herein referred to. For the most part the Reader is left to draw his own conclusions; but the main object of this work will not have been attained unless he can clearly see (1) that it is a libel upon so-called idolaters to consider them as mere worshippers of wood and stone, and (2) that the sacred books of all religionists are to be regarded not as literally true histories, but rather as symbolic or parabolic delineations of philosophical teachings whose full import has, in the past, been communicated only to the initiated.

VINDEX VERI.

November, 1901.

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(STUDIES OF THE PAST.)

CHAPTER I.

DAWN OF INTELLIGENCE: SACRED NUMBERS: THE MONTH AND WEEK.

'IN THE beginning'—what? Some there are who find perfect satisfaction in the simple (?) account given in Genesis i., and accept without question the theory that man, when first he trod this earth, was a perfect, sinless being, one who walked and talked familiarly with God in an earthly paradise. The advancement of thought and the progress of scientific discovery have made it impossible for others to entertain these ideas, while the investigations of the linguist and philologist have demonstrated clearly the frailty of the foundation for such teaching as found in Genesis. With man's remote origin this work does not deal; it accepts the fact of his being endowed with the faculties of perception, reason, and reflection, and postulates, in accordance with the law of evolution, that in his primitive condition as a thinking animal these faculties were very infantile in their action and expression. It may be urged that it is not possible to arrive at a proper understanding of the signs of the mental progression of prehistoric man, save by divine revelation. The reply to this objection would be: First, we have no such revelation (as the term is used); of the aforementioned chapter, which is generally understood by the term

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'divine revelation,' it may safely be said that we do not know who first wrote it, nor when it was first fabricated, nor what proofs can possibly be adduced of its supernatural source; but we do know that its literal appearance hides an inner meaning vastly different from the general interpretation of the account. And, secondly, we have a revelation (and if it be not worthy of the epithet 'divine,' then what is?), the revelation that is consequent upon the assiduous exercise of an unbiassed mind in the diligent search after truth. As the geologist finds in the fossils of the earth's crust infallible proofs of a fauna and flora of ages past, so within the present-day knowledge of mankind are evidences of the primitive mental development of the human species. And, further, as the study of fossils is aided by a knowledge of the plant and animal life of to-day, so the study of prehistoric man is assisted by observation of the little-developed humanity apparent in the uncivilised tribes of the earth.

It is a moot point whether the earliest efforts of human mentality were directed towards calculation or the formation of language. It is only reasonable to suppose that both processes grew together, but that simple modes of calculation would precede decided linguistic results. Man found early the necessity of expressing number, and doubtless made use of his fingers to accomplish that object, permanently recording his calculations by simple marks: hence 'one,' 'two,' 'three,' 'four,' would be represented by I., II., III., III.; 'five,' a complete 'hand,' by V.; 'six,' 'seven,' 'eight,' 'nine,' by VI., VII., VIII., VIII.; and 'ten,' two hands, by two signs of five, which, placed apex to apex, give X. As evidence of the probability of this, we have the word 'digit,' applicable to fingers as well as to figures. The Latin language, from which the word comes, is but a more modern form of Etruscan, the oldest language known. Larger numbers were treated on a basis of 'ten,' and thus the decimal system was evolved. Many

modern mathematicians agree in condemning the decimal system as far less convenient than a duodecimal system would be. But those who established the

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former knew nothing about mathematics; they used the most immediate means and the simplest method at their command. In some cases 'five' was the period of the system, as with the aboriginal Caribbeans and Javans of to-day, but ten was more universal, and remains with us throughout the civilised world. To reckon larger numbers than ten, small stones would obviously be of service. The evidence of their use is still with us in the word 'calculate,' from the Latin 'calculus,' a stone. The Brahmins of India, notwithstanding their skill in modern arithmetical processes, still calculate eclipses and other astronomical phenomena by means of little shells used as calculi, which are called 'cauris.' The resemblance to the 'cowries' of African tribes is undeniable.

'Five' and 'ten' thus became sacred numbers. The latter especially occupied an unique position in this capacity. Its symbol, X, in all ages has been sacred; it was not only the monogram of Christ, but also of Buddha and of Jupiter Ammon; the two principal pagodas of India, viz., those at Benares and Mathura are built in this form. The Rabbins say that when Aaron was made High Priest he was marked on the forehead by Moses with a figure like the Greek X. Proselytes to the religion of Mithra and initiates to the mysteries of Eleusis were marked in the same way; while, according to Justin Martyr, Plato asserted that the next power to the supreme God was decussated or figured in the shape of a cross on the universe. In these various representations, X by no means

always signified 'ten,' but as 'ten' was a sacred number, so its character, X, was a sacred symbol. In the earliest languages each letter of the alphabet had a numerical equivalent: thus the Hebrew 'Yod,' the Arabic 'Ya,' and the Greek 'Iota' each meant 'ten'; it is significant to note that each was also the name of God.

Equipped with a power of 'calculating,' i.e., reckoning by means of 'calculi,' primitive man would readily apply it to the tabulation of those recurring natural phenomena which most forcibly attracted his attention. For a very long time he must

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have regarded with wonder and veneration the glorious orb of day, whose rays bathed him in light and thrilled him with life; but while the regular succession of day and night would furnish him with an unit of time, he would not perceive the variations of the sun's position and power throughout the year so readily as the comparatively rapidly recurring changes in the appearance of the lesser light which ruled the night. Like the untutored savage of this century, the 'moon,' or month, so easily marked out by simple observation of the phases of the moon, would constitute the largest division of time. Setting aside one little stone for each night, he would find at the end of a lunar period a collection of twenty-eight. This he could divide and sub-divide, but, unable to compute fractional quantities, his division would carry him no further. *Seven days*, one-fourth of a lunar month, would thus become the intervening period between the day and

the month, and, naturally, whenever it first occurred to mankind to set apart a day of rest, one day in seven would be selected. *Seven*, henceforth, was a sacred number; the *seventh day* became a holy day.

This suggested origin of the week, and of the holy day, will appear perfectly rational to those who are not case-bound in creeds and dogmatic churchianic teachings based on the absurd notion of the Supreme Being needing a rest; but it must not be attributed to accident or chance. One day's rest out of every seven is so peculiarly and perfectly suitable to the needs of man and his beasts of burden as to compel the thoughtful mind to acknowledge the divinity of its origin, albeit the accomplishment was by natural development, instead of a so-called revelation.

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CHAPTER II.

CYCLES: MESSIAHS: UNLUCKY THIRTEEN.

FROM the earliest dawn of human intelligence, nothing within the whole range of observation has proved so attractive to man as the study of the appearance and movements of the heavenly bodies. In strong contrast to the sun and moon, by the fixity of their relative positions, were the countless stars. These were gradually divided into groups and received names—groups and names that have been handed down from generation to generation to the present day. Amid the constellations it was noticed that the moon traced a regular, definite course. The belt of constellations through which she passed was accurately noted, and formed a lunar zodiac which indefinitely antedates the knowledge of the solar zodiac. Variations in the sun's position led to the calculation of the time of his journey. At first it would seem that thirteen lunar months was considered to form the solar year. Later, as the science of geometry developed, and the sun's annual course was deemed circular, geometrical calculation was called upon to assist astronomical observation. The primitive scientist drew a circle for the sun's course, which by means of his calculi he reckoned to occupy 360 days. (According to Plutarch, in the time of Numa, the year consisted of 360 days.) Let us imagine the early mathematician, with a circle traced on the ground, and 360 calculi placed upon its circumference. These he could divide into halves and quarters, but further halving would bring him to an immediate stoppage. The 90, however, could be divided into three equal parts of 30 each, these again into three equal parts of 10 each, while the

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ten could be halved, giving a period of 5 calculi, corresponding to 5 days. The sacred numbers, five and ten, were thus at the base of the system—a most gratifying feature. The twelve great divisions of thirty calculi each gave him twelve months of thirty days each. The starry belt through which the sun appeared to journey was therefore divided into twelve parts, each with a distinguishing constellation, each occupying a month of thirty days.

Thus we have the Solar Zodiac, the Mazzaroth of Job, discovered in all lands amongst the most ancient evidences of learning. Long after 365 days were acknowledged to be the real length of a year, 360 days only were recognised, the remaining five being counted 'out,' as the dies non of the Romans. Twelve months having superseded thirteen months as the constitution of a year, thirteen was ever afterwards an unlucky number, while twelve became a sacred number. Bibliophiles, pause to consider the recurrence of 'twelve' in the sacred writings, from the twelve sons of Jacob to the twelve Apostles and the 144 (12 x 12) thousand of the mysterious Apocalypse. Most anciently the Egyptians called the year 'NILOS,' and later 'NEILOS.' Applying the numerical equivalents to these words* we have N=50, I=10, L=30, O=70, S=200, total 360; and with E=5, NEILOS=365.

Having settled to his satisfaction the moon's cycle of 28 days, and then the sun's cycle of 360 days, which latter obviously did not contain an exact number of the former, man next attempted to calculate the lunisolar period, i.e., the time it would take for the sun and moon to pass from a certain position relative to both

themselves and the other heavenly bodies, through a cycle of changes, to precisely the same position again. With his elementary knowledge of mathematics and crude methods of observation this was a difficult problem to solve, and little wonder is it that so much diversity of opinion existed at different times. It is not too much to say, however, that upon this base, the lunisolar cycle or *neros*, rests all that part

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of religious or mystical teaching which deals with messiahs or saviours. This cycle was what the Romans called *sæculum*, at the end of which the *Ludi Sæculares* were celebrated. Only the keepers of the sibylline books were supposed to know when a fresh cycle commenced; the knowledge was sacred, secret, or occult in the highest degree. The first period decided upon as the length of a *neros* seems to have been 666 years. Whether this was found to be an error, or whether the number proved too intractable for further calculations, we know not, but it was rejected at an early date, for whereas monumental records of other cycles are still extant in the remains of ancient druidical temples, there are none of 666. It appears, however, in the Apocalypse as the Mark of the Beast, i.e., the dead or discarded cycle. 650 years was then adopted as the *neros*, to give place later to the 608 years' period. This last held the field for a long time, and, as will appear in what follows, made an indelible mark upon the religious systems of the world. The last and most perfect *neros* was of 600 years, a period accepted by the Jews long before other religionists of

Europe. At the beginning of each neros a person of great merit was supposed to come, endowed with a portion of the Divine Spirit, the Eros, which was the protogenos or first-begotten of the Supreme Being. This was the divine reincarnation of the Indian mythologists, the messiah of the Jews. The Supreme First Cause was generally believed to overshadow, or in some other mysterious manner to impregnate the mother of the favoured being, so that his conception was invariably a miraculous one. Whether such a divine or divinely inspired being did actually appear at each neros cannot be settled to the satisfaction of everybody. The Hindu points to Buddha, Chrisna, Vishnu, Indra, Wittoba, etc., etc., as veritable incarnations of the Deity, each with a history of his own. The Jew and Christian repudiate the validity of the claim, and ruthlessly brand the so-called history as fabulous, purely mythological; but they doubt not that the biblical stories of Adam, Enoch, Noah, Moses, Joshua, Elias, Cyrus, and Christ are literally true histories—stories which the

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good Buddhist regards with contempt. Both again refuse to regard Bacchus, Mercury, Jupiter, Juno, Osiris, Isis, etc., etc., as ever having existed save in the fervid imagination of their European and Egyptian votaries. Leaving the theologists to the contest, we shall find much that is not only of interest, but that will tend to show the connection between the messiah and the neros, by studying the numerical equivalents* of words pertaining thereto.

Freemasons have a symbol called the triple tau, to which they attach a certain significance. It is a very ancient symbol. Evidently it is a combination of the

Greek X (chi) and H (eta). X=600, H=8; total, 608.

The simple X (chi), the monogram of Christ, =600, the latest neros.

The monogram of Christ and also of Jupiter Ammon, still to be seen in Christian churches as a sacred symbol, is a compound of the old Samaritan Tau, written +, =400, and Resh, written P=200; total, 600.

Hercules is derived from 'Heri,' the saviour, and 'Clo' or 'Klo,' a Chaldaic word meaning a cycle. K (Caph)=500, L (Lamed)=30, O (Oin)=70; total, 600.

Much more might be given on this subject, but it will doubtless suffice to add one curious fact. In the Hebrew some letters have two forms each, one of which is only for use at the end of a word. Such is the letter 'Mem' (M). In the prophecy of a saviour, in Isaiah ix., occurs the word 'Imrbe,' where the 'mem final' is written within the body of the word. There is no other case in the whole of Scripture where 'mem final' occurs otherwise than at the end of a word. The 'mem final' signifies 600, and its special use in this particular reference to a saviour speaks volumes.

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CHAPTER III.

BASIC MYSTERIES: YULE-TIDE: THE LAMB.

AMIDST the various subjects of man's observation and reflection, two stand out prominently as most attractive and most mysterious, unsolved by the earliest philosophers, unsolved by modern scientists. First, the sun. What is it? Whence does it derive its glory and power? Why do its light and heat never fail? Why is the sustenance of life upon this globe dependent upon its beams? Second, the power of reproduction. From the multiplication of the minutest and simplest form of life to that of the most complex, from the growth of a cell to that of a complete animal or vegetable, no scientist, though capable of describing the process, can explain the power by which the result is produced. These two mysteries lie at the base of all ancient and modern religious systems.

It is absolutely necessary in order to understand the intricacies of mythology and religion, that we have at least an elementary knowledge of so much astronomy as deals with the relative positions of the earth, the sun, the moon, and the stars, especially with the sun's apparent course in the heavens, called the ecliptic. In the course of a year the sun appears to pass in succession through the following twelve constellations: In January, Aquarius, the man with the water jar, from which pours a stream of water across the sky; in February, Pisces, two fishes attached by a broad riband; in March, Aries, the ram or lamb; in April, Taurus, the bull; in May, Gemini, the twins, Castor and Pollux; in June, Cancer, the crab; in July, Leo, the Lion; in August, Virgo, the heavenly virgin, with a spray of corn in her hand; in September, Libra, the scales or balance; in October, Scorpio, the scorpion; in November,

Sagittarius, the archer, half man and half horse, with bended bow and arrow ready for flight; in December, Capricornus, the goat with tail like a fish. On December 21st the vertical rays of the noonday sun trace in the course of the earth's rotation a line parallel to and $23\frac{1}{2}$ degrees south of the equator, called the Tropic of Capricorn. This is midwinter for the northern hemisphere (the seasons of the southern half of the globe will not be noticed as civilisation advanced and religious philosophy developed more rapidly north of the equator). On June 21st, midsummer day, his vertical rays fall twenty-three and a half degrees north of the equator, forming the Tropic of Cancer. Each position is termed a 'solstice,' meaning a 'standing still of the sun,' because he appears to 'stand still' about three or four days before commencing the return journey north or south. Passing from Capricorn to Cancer and from Cancer back to Capricorn in the course of a year, it happens of necessity that twice, on March 21st and September 21st, he stands vertically over the equator. At these periods we have equal days and nights, hence the name 'equinox' is applied to each. Between the equinoxes, from September to March, the sun first diminishes daily in splendour and power until the 21st day of December is reached, when he is at the most southerly point of the ecliptic, the Tropic of Capricorn. There he seems to stay a few days (the 'solstice,' or 'standing still'), but on the 25th of December his course northward is quite apparent, and joy-bells ring to welcome the birth of a saviour. No ecclesiastical historian pretends that Jesus Christ was born on December 25th; then why should his birthday, like those of other saviours of so-called pagan mythology, be celebrated upon that date? The Rev. Dr. Barrett says: "The woman of the Revelation, clothed with the Sun, and having on her head a crown of twelve stars, brings forth a child which is called 'Oull' or 'Christ.'" All Celtic nations worshipped the sun and held a festival at the winter

solstice, which they called 'Yuule,' from 'Heoul' (Greek, 'Helios'), the sun. From this come the English 'Yule' and the French 'Noel.'

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Day by day the track of the sun runs farther and farther north, until on the 21st of March he reaches and then 'crosses' or 'passes over' the equator. This is the commencement of the warmer portion of the year, when the sun attains his greatest glory, and the earth thrills with renewed life. Hence at this time the Jews celebrate their 'pass-over' and the Christians the 'Crucifixion,' or 'Cross-faction,' or 'Crossing-over.' For a little over a day the sun seems just over the equator, but when he is fairly clear of it, when he has quite 'risen again' over the northern hemisphere, Easter-day is celebrated, and Christian nations rejoice that the Lord is 'risen.' There is absolutely no shadow of doubt that this is the basis of the anniversaries referred to. From the night of Good Friday to Easter morning ('early,' as the gospel account gives it) is not three days, but just over one. The anniversary of the crucifixion is coincident with the passover of the Jews. Sir Wm. Drummond, in his *Œdipus Judaicus*, quotes the Rabbi Bechai, who says, in comment upon the command given in Exodus xii.: "*Scriptum est: Maimonides, in ratione hujus præcepti, quod propter cā, quod sidus Aries in mense Nisan maximè valeret, et hoc sidus fructus germinare faceret, ideo jussit Deus mactare arietem,*" which may be freely translated thus: "Maimonides wrote, in explanation of this command, that because the sun entered the constellation of Aries in the month Nisan, and caused fruits to grow, therefore God ordered a ram to be slain." The authority of Moses Maimonides is beyond dispute. A glance at the preceding paragraph will show that Aries, the ram (or

lamb), is the constellation of March. The Jews order the sacrifice of a lamb without blemish or spot; the Christians adore the Lamb, slain from the foundation of the world; the Brahmins sacrifice a lamb, chanting in a loud voice, 'When will it be that the Saviour will be born? When will it be that the Redeemer will appear?' and though they eat not flesh on any occasion, at this time they taste (but not eat) the flesh of the animal, and the person offering the sacrifice makes a verbal confession of his sins and receives absolution, just as the Romanist, however

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neglectful of his duty throughout the year, must confess, be absolved, and attend mass at Easter. Compare the Brahmin's cry with Revelation vi. 10, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'

The sacrificial lamb of the Hebrews is called 'pesach,' which means transit. They are said to have marked their doorposts with blood, the sign of life. Hindoo devotees, at the afore-mentioned festival, throw red powder on one another, which they say is in imitation of the pollen of plants, the sign of renewal of life. This Hindoo festival is called 'Huli' or 'Yulé,' obviously allied to the Greek 'Helios' and the Celtic 'Yuule' already referred to. It is the origin of our word 'Holy,' which literally means 'connected with, or having reference to the SUN.'

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CHAPTER IV.

PRECESSION OF THE EQUINOXES: THE UNIVERSAL DELUGE.

How long ago man accurately mapped out the solar zodiac into twelve signs, each corresponding with a twelfth of the year, still called a month, will probably never be known to embodied human beings. It was doubtless at least 6,000 years ago that he was acquainted not only with the solar zodiac, but also with a remarkable astronomical phenomenon termed the 'Precession of the Equinoxes'. A correct idea of this process is indispensable to a proper appreciation of ancient religious systems; it forms one of the chief keys to the riddles of sacred (i.e. secret) writings. A glance at a good astronomical almanac will show that the sun is not in Aries during the whole of March, but that for part of that month he is still in Pisces. In the course of time he will enter Pisces exactly on the first of March, and in the still more distant future he will enter Aquarius on the first of March. Conversely, many years ago he entered Aries exactly at the date named, and still farther back in the past he entered Taurus at that time. When Taurus marked the vernal equinox, the bull was a sacred animal—was the symbol of the sun at the time of his 'passing over' the equator. Hence the most ancient sculptured representations of gods are bull-headed, as Osiris, Bacchus, Baal, Mithra, Adonis, Apis, Buddha. When Aries succeeded Taurus in this position the ram's head superseded that of the bull, as with Hercules and Christna. The transition stage is marked by some, as Astarte and Ammon, who at first were bull-headed, and at a later date ram-headed. Pisces has made

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a marked impression also, as will be shown in due course.* The rate of precession was the subject of debate amongst ancient astronomers for thousands of years. The most ancient calculation seems to have given 1,800 years as the time for the complete change from one sign to the next. This was found to be wrong, and 2,160 years was adopted as the time of precession for one sign. The latter period held its own against divers opinions, and its nearness to mathematical accuracy is shown by the fact that modern scientists, with the aid of their more perfect instruments, have calculated the rate to be $2,149\frac{17}{5}$ years to one sign. The repeated readjustments of time calculations have resulted in such mystic accounts as the translation of Enoch, Joshua commanding the sun and moon to stand still for about a day, and Isaiah making the shadow go back ten degrees on the dial of Ahaz, not one of which was ever understood by the initiated to have the meaning which lies on the surface.

It is natural to ask if no special record has been kept of the time when Aries first opened the vernal equinox, and Taurus impinged upon the month of April. In making the enquiry it must ever be borne in mind that ancient history is sadly intermingled with astrological mythology, and that the proportion of the latter increases the farther back in time the research is prosecuted. It may safely be added that sacred writings are all astrological mythology rather than literal history. Further, those who have made a study of ancient chronology never agree. Dr. Hales has given a list of over a hundred systems, each proved (?) by its author to be the only true and perfect system, and varying in their extremes by no less than 3,000 years. It is here suggested that *the story of the Great Deluge, wherever it is met, is the mark of the precession from Taurus to Aries.* It

is well known that various nations have ancient records of an universal inundation, and this fact has led to the production of numerous writings purporting to offer proofs, of a scientific as well as a historic character, that such a catastrophe actually took place. Like the chronologists,

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the supporters of this opinion fail to agree, or to satisfy unbiassed readers, so no apology is needed for another theory. The details of Noah's experience are the same in Sanscrit as in Hebrew, and conceal the teaching of a cosmic process which will be described later.† But the time when the event is supposed to have taken place is undoubtedly the precession from Taurus to Aries. When the former coincided with the vernal equinox, January was ruled by Pisces, but when Aries came to occupy March, the year was opened by Aquarius. Look at a good astronomical chart, and you will see Aquarius pouring out of his jar a flood of water sufficiently copious for Cetus, the whale, to swim in. This is the only universal flood: it was not upon earth, but in the starry heavens, where it still remains, and it was when this first ushered in the year that the great flood came, visible in the heavens from all parts of the globe, and therefore described as covering the whole earth.

The importance of the varied positions of the heavenly bodies and their influence upon human life on this terrestrial home of ours cannot be estimated from the teachings of modern astronomy. The scientist of to-day attributes the naming of the constellations to the fantastic imagination of ancient peoples, and

himself sees no rhyme or reason in such. The astrologer maintains that sun, moon, and planets exert a well-defined influence upon every man's life, but even he differs widely from those of old time. The great Jewish Rabbi, Moses Maimonides, of whom it is said, 'A Mose usque ad Mosem, non extitit qualis Moses,' (from Moses to Moses no one has appeared equal to Moses), in a work called the 'Yad-Hachazakah or Mishne Torah,' expounds clearly the ancient tenets. He speaks of this world as being the centre of nine concentric orbs, of which the first seven, commencing with that nearest to us, each bears one of the following—Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. The eighth orb bears "all the other stars that are seen in the firmament." The ninth is the orb "which

† See Chapter VIII.

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revolves daily from the East to the West, and which also encompasses and surrounds the whole." He goes on to say, "As to the ninth orb which encompasses the whole, the sages of old have divided it into twelve parts, and to each part they have given a name, after the name of the figure perceived in it, reflected by the stars which are directly beneath it, and these are the signs of the Zodiac, the names of which are the Ram, Bull, Twins, Crab, Lion, Virgin, Scales, Scorpion, Archer, Kid, Pail, and Fishes. All the planets and orbs are beings possessed of soul, mind, and understanding. Moreover they are alive, they exist, and know Him who spake the word and the Universe existed," (*italics not in the original*). Surely nothing more is needed to prove that ancient

philosophers thought and taught that the constellations are but the reflections of heavenly intelligences, who, though invisible to mortal eyes, have their own special position and work in the cosmos. Surely, also, this shows the reason why religious systems have always been founded upon an astronomical or astrological basis.

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CHAPTER V.

LINGA: YONI: ARGHA.

LINGA-YONI. (Ancient India.)

ANKH. (Ancient Egypt.)

"THERE is no new thing under the sun," said the Preacher; and while a survey of the scientific works of this century might lead us to accept his dictum with reserve, it must be admitted that the characteristics of man, his attitude towards his fellows, and his indifference to the acquisition of wisdom and knowledge other than what serve to gratify his personal desires and worldly ambition are the same as ever. Among men of old, only the few sought knowledge, only the few acquired wisdom, and they, perhaps afraid of disastrous consequences should they cast their pearls before swine, perhaps desirous of keeping from the masses that learning which gave power over the ignorant, carefully concealed the basic principles of their philosophy and the foundations of their religious systems from all but the favoured ones—favoured by birth, or exalted social position, or special intelligence and strong mental power. The common herd were kept in the darkness of ignorance and fed with the husks of religious

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forms and ceremonies, stately pageants, riotous festivals, awe-inspiring sacrificial displays. The rapid spread of education to-day is fast increasing the number of people who think for themselves, but they still form a very small proportion, and we still have in every nation and country hierarchies who do not consider it meet to take the children's bread, the bread of knowledge, and give it to the dogs, those outside their own narrow pale. The latter may have a few crumbs to quarrel over, and this they never fail to do, so that we have schism upon schism, disputes about candles, vestments, incense, music, forms of prayer, statements of belief, doctrines, dogmas, and the endless paraphernalia that go to build up churchianic systems, while none of the disputants know anything of the seeds of truth which lie within these symbols. So in the past, the canaille were regaled with what suited their animal propensities, but contributed nothing to the upliftment and enlightenment of mankind, of which we may fairly regard the Bacchic orgies of Greece and the Phallic festivals of Egypt as samples of the depths of degradation ignorant worship is capable of descending to. Yet even these, shocking though they be to our modern sensibilities, were but the coarse externalism of a pure and beautiful philosophy, the second, great fundamental principle of the religions of the past.

Can we wonder that primitive man, as he viewed the marvellous reproductive power in nature, the herb yielding seed, the fruit tree yielding fruit 'after his kind,' the countless birds, beasts, and fishes bringing forth abundantly, each 'after his kind,' bowed in humble reverence to that hidden power—the Great Incomprehensible Life Power? Solomon is said to have confessed it as being beyond his wisdom (Prov. xxx. 19). Anatomist and naturalist alike have failed to solve the problem; they cannot remove the veil of the great Isis. The earliest philosophers recognised and taught that there were two Grand Principles of Life

to which all earthly things, animate and inanimate, owed their existence, and to which the male and female sexes corresponded. They also recognised and taught

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that there was one Grand Life Power upon which the Grand Dual Principles depended, but, whereas the former was never represented by form or symbol, the latter were constantly so represented. And how? Look fairly and reasonably at the subject, remembering the limits of human knowledge, and say, was it likely that any other mode of symbolic expression would appear so apt as that which was actually used, viz., by representations of the external organs of generation, male and female? These varied in different nations, but are found everywhere. In Greece they were representations of the organs, faithful to grossness in their accuracy. In Egypt the phallus is painfully in evidence amongst the sculptures yet in existence. In all nations the male organ is represented in innumerable instances by upright pillars, sometimes rough hewn, as Jacob's pillar at Bethel (Gen. xxviii. 18), sometimes in noble obelisks, sometimes in small pillars, near places of worship, bearing sun-dials at the top; the remains of the practice are evident in the predilection for spires to churches. In India symbols were used called the linga (male) and yoni (female), and were so free from gross realism in their form that the uninstructed might well fail to detect their meaning, while the most delicate would not be shocked by their form. The yoni consisted of an imperfect circle, whose broken ends turned outwards, making a sort of entrance to the space enclosed by the circle, which latter symbolised the uterus, and was known as the argha; at the centre of the

argha stood a small simple pillar, the linga. The linga and yoni were simple, chaste symbols, expressive of the Great Dual Principles of Life, to which, let it be repeated, the male and female sexes correspond. (N.B.—A correspondence is not a likeness; there is no resemblance between the physical on the one hand and the spiritual or the angelic on the other, or between the spiritual and the angelic; but everything in the latter degrees has a correspondence in the external.) When in conjunction with the argha they corresponded with the union of the Great Dual Principles of Life for the generation of the cosmic energy and the manifestation of the Life that throbs

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throughout the universe. The sacred ankh (crux ansata) of Egypt was also a symbol of the union of linga and yoni; it is not too much to say that this form is constantly present in the whole range of the sacred drawings and sculpture of Ancient Egypt. The three most celebrated emblems carried in the Greek mysteries were the phallus, the egg, and the serpent; the phallus, like the linga, emblem of the male or active generative power; the egg, like the yoni, emblem of the female or passive generative power; and the serpent, emblem of renewal of life.

It may be contended that the above explanation of these symbols is too advanced to be seriously attributed to the humanity of thousands of years ago, and that in reality they were the outcome of a degradation of mentality and a gross immorality of ancient peoples. The reply to this is simple. The mighty architectural remains of India, Egypt, Greece, and other lands, and the

marvellous druidical structures whose remnants are found scattered far and wide, afford ample evidence of great learning as well as mechanical skill amongst at least a small proportion of mankind ages ago; while it is easy to show, as shall be done in the next chapter, that learning was ever confined to the few, and by them preserved, kept secret (or as it is now called, sacred) from the masses. Professors of religions formed themselves into orders of a monastic character, and jealously guarded their literary treasures; nor did they hesitate to misrepresent (to put it mildly) the doctrines and practices of rival communities, and, as time went on, to interpolate and make alterations within their own works to suit the prevailing dogmas of the day. The iconoclast has already shattered many of their idols: the antiquarian, the archaeologist, and the philologist are every year making new discoveries, which enable us to see light amidst what was heretofore considered the darkness of the past.

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CHAPTER VI.

SECRESY : FALSEHOOD : FORGERY.

IT has already been stated that in early times learning was confined to the few, and that professors of religious systems formed themselves into monastic brotherhoods, of whom it may be added that the rank and file of the brothers knew little or nothing more of the genuine doctrines than did outsiders. It will now be shown that *secrecy* was carefully inculcated and strictly maintained, that *falsehood* was freely used, that *forgery* was common.

Moses Maimonides says, in the *Mishne Torah* already alluded to, "The sages of old have directed that no one shall expound these subjects except to a single person, who must also be wise and intelligent by his own knowledge; and, after that, we may only give him the outlines, and convey to him mere hints on the subject; and he, being intelligent by his own knowledge, may become acquainted with the end and depth of the matter." Again, "Now these things are exceedingly profound, and not every intellect is capable of sustaining them." And again, "So the sages say: the things which are the mystery of the universe, let them be 'Filushecha,' as a garment to thee; meaning, 'Let them be kept to thyself alone, and do not discuss them before many people.'" In another work, the 'More Nevochim,' he writes: "All things said in the Book of Genesis are not to be received and understood according to the letter, as the common herd of mankind thinks, . . . for their minds would either beget wicked thoughts, imaginings, and opinions concerning the nature of God, or would surely overturn the foundations of the law, and sometimes introduce heresy."

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And again: "Taken to the letter, this work (Genesis) gives the most absurd and extravagant ideas of the Divinity. Whoever shall find the true sense of it ought to take care not to divulge it. This is a maxim which all our sages repeat to us, and above all, respecting the meaning of the work of the six days. If a person should discover the meaning of it, either by himself or with the aid of another, then he ought to be silent; or, if he speak of it, he ought to speak of it but obscurely, and in an enigmatical manner as I do myself, leaving the rest to be guessed by those who can understand me."

Dr. Mosheim, in his 'Ecclesiastical History,' vol. I., says of the fathers of the second century: "They all attributed a double sense to the word of Scripture, the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, etc."

Bishop Burnet, in his work, 'De Statu Mortuorum,' written in Latin to confine the reading of it to the clergy and keep it from the laity because, as he says, "too much light is hurtful for weak eyes," recommends (page 304) that his clergy should seriously preach and maintain the reality and eternity of hell torment, even though they should believe nothing of the sort themselves.

Archbishop Wake, in his 'Life of the Apostle Barnabas,' page 73, says of the Jews and of the primitive Christians, "It was their very character to turn the whole scripture into allegory."

To return to ancient authors, Origen distinctly admits, in his arguments against Celsus, that there are state secrets (*arcana imperii*) in the Christian religion which are not fit to be entrusted to the vulgar.

St. Augustine says: "Many things are true which it is not useful for the vulgar to know; and there are certain things which, however false they are, it is expedient that the people should deem otherwise." (*Civ. Dei.*, Lib. iv. Cap. xxxi.).

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Again, *Dr. Mosheim*, vol. I., page 189:—In the fourth century, "It was an almost universally adopted maxim, that it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted."—On page 197, he admits that the Platonists and Pythagoreans held it as a maxim, that it was not only lawful but praiseworthy to deceive, and even to use the expedient of a lie in order to advance the cause of truth and piety. The Jews who lived in Egypt had learned and received this maxim from them before the coming of Christ, as appears incontestably from a multitude of ancient records, and the Christians were infected from both these sources with the same pernicious error. Further, in vol. ii., page 11, writing of the fifth century, "The simplicity and ignorance of the generality in those times furnished the most favourable occasion for the exercise of fraud; and the impudence of impostors, in contriving false miracles, was artfully proportioned to the credulity of the vulgar; while the sagacious and wise, who perceived these cheats, were overawed into silence by the dangers that threatened their lives and fortunes if they should expose the artifice."

Dr. Lardner (vol. iv., page 24) quotes thus: “And in the last place (says the great Casaubon) it mightily affects me to see how many there were in the earliest times of the Church, who considered it as a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily allowed by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end. From which source, beyond question, sprang nearly innumerable books, which that and the following age saw published by those who were far from being bad men (for we are not speaking of the books of heretics) under the name of the Lord Jesus Christ, and of the apostles and other saints.”

In *Bishop Marsh's* translation of Michaelis' 'Introduction to the New Testament,' vol ii., p. 496, it is said that “in our common editions of the Greek Testament are many readings which exist not in a single manuscript, but are founded on

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mere conjecture.” And again, p. 368, “It is a certain fact that several readings in our common printed text are nothing more than alterations made by Origen, whose authority was so great in the Christian Church that emendations which he proposed, though, as he himself acknowledges, they were supported by the evidence of no manuscripts, were very generally received.” (N.B.—The same authority says, “No manuscript of the New Testament now extant is prior to the sixth century.” Edwin Johnson, in his 'Rise of Christendom,' maintains that the

New Testament was not begun until the twelfth century. Origen is said to have lived in the third century. What are we to make of all this?)

Bishop Faustus, the Manichean, boldly stated that “It is certain that the New Testament was not written by Christ himself, nor by his Apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles or of such as were supposed to have been their companions, asserting that what they had written themselves was written *according to* those persons to whom they ascribed it.” (Quoted by Lardner, vol. ii., p. 221.)

Grotius writes: “He that reads ecclesiastical history reads nothing but roguery and folly of bishops and churchmen.” (*Grotii Epist.* 22.)

St. Chrysostom declares that miracles are only proper to excite sluggish and vulgar minds, that men of sense have no occasion for them, and that they frequently carry some untoward suspicions along with them. (Quoted in *Middleton's Prefatory Discourse to his letter from Rome*, p. 104.)

“Neither ought we to wonder that even those of the honest, innocent, primitive times made use of these deceits, seeing for a good end they made no scruple to forge whole books,” says *Daille* on the ‘Use of the Fathers,’ book i., ch. 38.

In *Cleland's 'Life of Lanfranc,'* he says:—“Lanfranc, a Benedictine monk, Archbishop of Canterbury, having found the

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scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the Fathers, agreeably to the orthodox faith." And again, "Impartiality exacts from me the confession that the orthodox have in some places altered the gospels."

Higgins, in his *Anacalypsis*, vol. i., says, "The forgeries of the early Christians are so numerous as to be almost incredible," and further gives the following example of more modern corruption :—"In the last century (18th) the University of Oxford employed the learned Dr. Grabe to publish a version of the famous Alexandrian manuscript, and the following is a description of this work given by the *Encyclopædia Britannica* (in voce Bible) :—"In this (version) the Alexandrian manuscript is not printed such as it is, but such as it was thought it should be, i.e., it was altered wherever there appeared any fault of the copyists, or any word inserted from any particular dialect.' Thus every new version has been mended. The Jews mend the Samaritan; Origen mends the Jews; Jerom mends Origen; Mohamed mends Jerom; Luther mends Mohamed; Calvin mends Luther; and Dr. Grabe mends them all."

The foregoing extracts are intended to demonstrate :—

1st. That sacred writings are secret, i.e., they contain an inner meaning concealed from vulgar minds by an allegorica garb; and,

2nd. That absolutely no reliance can be placed upon such writings as literal histories.

These points established, we are free to investigate by other means what lies hid within the mysteries of religion.

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CHAPTER VII.

ONE BASIC PRINCIPLE IN ALL RELIGIONS: IDOLATRY.

AMMONIUS SACCUS, the Eclectic philosopher, said that one universal and very refined system of religion originally pervaded the whole world. This may be received with decided reserve as a statement of fact, but it is of undoubted interest as an opinion. An attempt has been made in preceding chapters to show in what direction and towards what objects the worship and adoration of mankind would naturally tend; and, as in the last it has been demonstrated that concealment of the inner truths of their respective systems was practised by the professors of various religions, our attention may now be profitably given to the consideration of those basic principles so far as can be discovered from ancient writings.

In the Guyatri of India we have, "Let us adore the supremacy of that divine Sun, the Godhead who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat." The use of the word 'Sun' in this connection is evidence of what is manifest throughout all ancient religious systems, viz., that the Sun itself was not an object of worship, but was a symbol of the Divine Source of Life and Intelligence.

In the Bhagavat Gita of the same country, the Deity is represented as saying, "They who serve even other gods with a firm belief, in doing so involuntarily worship me. I am he who partaketh of all worship, and I am their reward;" and the Brahmins of to-day teach that "the Deity is present with the Mahometan in his mosque counting his beads, and equally in

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the temple at the adoration of the idols; the intimate again, Mussulman and the friend of the Hindoo; the companion of the Christian and the confidant of the Jew." Here is a fine catholicity of sentiment for which we may look in vain among the other sects named, but it is manifested in the declaration which Apuleius attributes to the Egyptian Isis—"I am Nature, the parent of all things, the sovereign of the elements, the primary progeny of time, the most exalted of the Deities, the first of the heavenly Gods and Goddesses; whose single deity the whole world worships in many forms, with various rites and various names. The Egyptians worship me with proper ceremonies, and call me by my true name, Queen Isis." This is not the arrogant boast of a personality, but a formula denoting that Isis was the name of a Life Principle recognised in all countries, albeit under different titles.

Higgins, after 20 years' continuous, careful, and exhaustive research, declares in his *Anacalypsis*: "The mythos of the Hindoos, the mythos of the Jews, and the mythos of the Greeks are all, at the bottom, the same; and what are called their early histories are not the histories of man, but are contrivances under the appearance of histories to perpetuate doctrines or perhaps the history of certain

religious opinions in a manner understood by those only who had a key to the enigma" (which key has already been indicated). . . . "The histories of Brahma, of Genesis, and of Troy cannot properly be called frauds, because they were not originally held out as histories, but as covers for a secret system. But in later times they were mistaken for history, and lamentable have been the effects of the mistake." It is safe to accept the conclusion, not only because of the acumen of the writer, but because many other authorities, notably Dupuis, have arrived at the same.

other glimpse of the ancient doctrine of One Universal principle and the symbolism of the same is obtained from assertions respecting Numa. In his *Life of Canillus* a ordered fire to be worshipped as the principle fire is the most active thing in nature, and

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Generation is motion, or at least with motion; all other parts matter without warmth lie sluggish and dead, and crave the influence of heat as their life; and when that comes upon them they immediately acquire some active or passive qualities. And therefore Numa consecrated fire and kept it ever burning, in resemblance of that eternal power that actuates all things." Again, in the *Life of Numa*, he says, "Numa built the temple of Vesta, which was intended as a repository of the holy fire, in an orbicular form, not with a design to represent the figure of the earth as if that were Vesta, but the frame of the universe, in the centre of which the Pythagoreans place the element of fire, and give it the name of Vesta and Unity; but they do not hold that the earth is immovable, or that it is

situated in the middle of the world (i.e., the solar universe), but that it has a circular motion about the central fire." It is also said of Numa that he forbade the Romans to make any image of God like unto man or animal, but to worship him with the mind alone. All this is strongly at variance with the teaching of those who would have us believe that the ancients were ignorant worshippers of idols of wood and stone. Almost everywhere within the reach of history the most ancient nations had no images and gave no names to their gods, and even after the introduction of images and the multiplication of deities they never failed to recognise the One, Great, Incomprehensible Source of Life. In his introduction to the papyrus of Ani, the famous Egyptologist, Renouf, says, "In the Egyptian, as in almost all known religions, a Power behind all the powers of nature was recognised, and is frequently mentioned in the texts. But to this Power no temple was ever raised, He was never graven in stone, His shrine was never found with painted figures, He had neither ministrants nor offerings, the Book of the Dead knows him not."

The title 'Idolatry' is a misnomer; a more correct expression would be 'Symbolic Worship.' The introduction and elaboration of symbolic representations was an artifice of the priesthoods to gain the attention of their ignorant followers. Higgins states that "in the earliest periods there were no idols

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attached to the temples of Greece, but in lieu thereof a plain, upright obelisk or stone pillar (linga), which was daily anointed with oil. The God or Gods had then no names. By degrees they got idols, and gave them names which are

universally acknowledged to have come from the East or Egypt. We examine these temples and Gods now, and we find the earliest ceremonies in a language unknown to the Greeks—the names of the Gods unintelligible. But we find these ceremonies and these names intelligible in the Sanscrit, and the same ceremonies and Gods now in existence in India, the histories of which all agree in saying that they were sent in remote times to the West” (Anacalypsis, vol. i). Turning to India, we can trace the development of symbolism by extant monuments of Buddha. In the very earliest he is represented by the nude figure of a black man, seated cross-legged, and without ornament of any kind; in the next stage, he is slightly ornamented or clothed, and accompanied by the Naga or Cobra; next, he is accompanied by vast numbers of figures of men, women, children, and animals; next, with the many-headed cobra, but no other monster; after this comes Cristina, with an endless variety of symbols.

Thus a pure, simple philosophy has ever become encrusted with a plethora of symbols, which, together with allegorical teachings, has hidden the underlying truths, and at the same time necessitated the maintenance of extensive priestly castes. Nor has Christianity escaped the process, as witness the ornate symbolism of the churches of the East and West, the Greek and the Roman, and their multitudinous religious orders.

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CHAPTER VIII.

NOAH'S ARK: DESTRUCTION OF THE WORLD: THE TRINITY.

TURN now to the East, to India, and reflect upon the basic principles of its ancient religion. Of the One, Supreme Life Power, the Great Brahm (not Brahma), no image was ever made. The dual manifestation of the One Life Power, the Brahme-Maia, was represented from the earliest times by the Linga-Yoni emblem. The world was supposed to be destroyed and renewed at the end of certain periods, and this process was supposed to be of immense, if not eternal duration; for God, being perfectly wise, would form or create nothing bad, and, as He was not changeable, He would not really finally destroy that which He had made, which was necessarily good; consequently, change must only be periodical, and a periodical renovation of everything would take place. At the end of each period the world was supposed to be destroyed. At this time Brahme-Maia was believed to be in a state of repose or inaction in the profundity of the great abyss or firmament, i.e., the dual Life Principle (to which the male and female of the earth correspond) was said to float or brood on the surface of the firmament or abyss, preserving within itself the germ of all animated nature. This was represented by the Linga and Yoni in conjunction with the Argha, as already described. After this has continued for a certain time, the female generative power begins to act, by feeling the passion of love; this was described as the sending forth of a dove, which in all ages has been the symbol of the female generative power; and this was the beginning of a new age. Is it necessary to point out the evident connection between this and the account of the Noachian deluge? In the

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former we have a philosophical theory in its simplicity; in the latter the fabric of fable built up for the vulgar mind, but plainly founded on what was held to be a truth by the few more intellectual religious teachers. In neither the Vulgate, the LXX nor the Hebrew is the 'Ark' of Noah called by a name which means 'boat' or 'ship.' In the first, it is 'Area,' a box; in the second, 'Kibotos,' a wooden box, a chest, a coffer; in the third, it is 'the,' a word which means the female generative power. From the survivors in Noah's Ark the world was said to be entirely re-peopled; the Argha contained within itself the *germ of all animated nature*, the source of all animal and vegetable life. (The period of the Noachian deluge has already been dealt with. See chap. iv.)

The doctrine of renewal of worlds was not confined to India. *Plato* taught the alternate destruction of the world by fire and water. *Gale* shows that the Jews maintained that the world would be destroyed at the end of 6,000 years (ten neroses of 600 each). *Dr. Pritchard* has shown that the doctrine of the renewal of worlds was common to several of the early sects of philosophers in Greece; that traces of it are found in the remains of Orpheus; that it was a favourite doctrine of the Stoics. *Seneca* teaches that all created beings are to be destroyed, or resolved into the uncreated essence of the divinity. He compares the self-confidence of the philosopher to the insulated happiness of Jupiter, who, after the world has melted away and the gods are resolved into one essence, when the operations of nature cease, withdraws himself for a while into his own thoughts and reposes in the contemplation of his own perfections. *Plutarch* makes the Stoic Cleanthes declare that sun, moon, and stars will perish, and that the celestial ether, which the Stoics considered to be the substance of the Deity, will convert all things to its own nature—assimilate them. *Chrysippus* and *Zeno* taught this doctrine, as did both Jewish and

Christian authorities. Thus *Ireneus* declares that the world shall be destroyed by fire, and that the earth shall be made new after its conflagration. *St. Augustine* says that the fifth age is finished, that we are in the

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sixth, and that the dissolution of all things will take place in the seventh. In the apocryphal Book of Barnabas, chap. xiii. 4, it says, "In 6,000 years the Lord will bring all things to an end." Smile not at these teachings; is the world much wiser to-day? Here and there an adept in spiritual philosophy may be found who can expound the real meaning of the doctrine, or, rather, point out the basis of truth on which the erroneous theory is founded, and from which it has grown; but the world is still groping in the mists of literality, looking for a millenium—a new heaven and new earth—quite oblivious of the import of the terms; and there is never wanting a candidate for the messiahship, or a prophet (?) to calculate the exact date of the coming cataclysm.

The doctrine of the One Life Power manifested by a duality of expression is undoubtedly very, very ancient. Disputes about the supremacy of the male or the female expression of life led to numerous wars and dissensions, which will be dealt with later.* It may, however, be observed at this juncture that one of the most popular doctrines in almost all religions was that of the Trinity, the Trimurti of India—a doctrine that became degraded by the introduction of personality where such was never intended; for, says Renouf, "It is absolutely necessary to bear in mind that different divine names do not necessarily imply different personalities. A name expresses but one attribute of a person or thing,

and one person having several attributes may have several names. It is not implied in this chapter that the Sun is the Nile or the Inundation, but that the same invisible force which is manifested in the solar phenomena is that which produces the inundation." (Note to chapter lxiv., Book of the Dead.) Thus, of Ra this book says: "His names compose the cycle of the gods" (chap. xvii.); and again, "I am Yesterday, To-day, and To-morrow, for I am born again and again; mine is the unseen force which createth the gods and giveth food to those in the Tuat at the West of Heaven; I am the Eastern Rudder, the Lord of Two Faces, who seeth by his

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own light; the Lord of Resurrection, who cometh forth from the dusk and whose birth is from the House of Death." (chap. lxiv.) The Indian Trimurti consists of the Creator, Brahma, the Preserver, Christna or Vishnu, and the Destroyer or Regenerator, Siva—each expressive of a special manifestation of the One Life Power. That Power, operative in the production of the universe and all within it, is the Creator; the same Power, evident in the intellectual faculties and moral qualities which distinguish man from the animal kingdom, is the Preserver, the God-in-Man; while again the same Power, perpetuating the species and working constant change by reproduction and decay, bringing life out of death, is at once the Destroyer and the Regenerator. The Persians acknowledged the Trimurti under the names of Oromasdes, Mithra, and Arimanins. The ignorant monks of the dark ages, not understanding the sublime teaching, introduced Father, Son,

and Holy Ghost; the last being the Regenerator, a fourth, the Destroyer, was added in the person of the Devil. Egypt had for its Trinity a different basis, Osiris the Father, Isis the Mother, and Horus the Son: this has its counterpart in the adoration of God the Father, Mary the Mother, and Jesus the Son, a Trinity recognised actually, if not nominally, by the Romish church of to-day. Those who stumble at the doctrine of the Trinity as taught by modern ecclesiastics may here see its development (or descent) from a refined teaching of the attributes or manifestations of the Supreme Life Power to an absurd theory of an impossible triune personality.

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CHAPTER IX.

EMANATIONS: THE ELOHIM: DIVINE INCARNATIONS.

An inquiry into the foundations of belief would be incomplete without reference to the doctrine of *Emanation*, of which it may truly be said that it appears in one form or another in every system of religious philosophy. Blackie's Popular Encyclopædia gives under this head, "This doctrine came from the East. Traces of it are found in the old Persian or Bactro-Median doctrine of Zoroaster. It had a powerful influence on the ancient Egyptian philosophy, as also on that of the Greeks, as may be seen in Pythagoras. The system was subsequently developed by Plotinus of Alexandria, and various modifications of it are maintained by the Gnostics, the Manicheans, and the Pantheists. In theology, the doctrine of emanation is the doctrine of the Trinity, which regards the Son and Holy Ghost, etc., as effluxes from the Deity himself." (cf. 'Trinity' in preceding chapter). The word means an 'efflux,' from the Latin *emanare*, to issue, to flow out, to emanate. In Dr. Rees' Encyclopædia the doctrine is thus described in the article on *Cabala*:—"All things are derived by emanation from one principle; and this principle is God. From Him a substantial power immediately proceeds, which is the image of God, and the source of all subsequent emanations. This second principle sends forth, by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds or orders of being, all united to the eternal power from which they proceed.

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Matter is nothing more than the most remote effect of the emanative energy of the Deity. The material world receives its form from the immediate agency of powers far beneath the First Source of being. Evil is the necessary effect of the imperfection of matter. Human souls are distant emanations from Deity, and, after they are liberated from their material vehicles, will return, through various stages of purification, to the fountain whence they first proceeded." Here is the sublimity of inspiration, which those who understand the Law of Influx, as expounded by the illustrious Swedenborg, will readily attribute to the ancient philosophers through whom the doctrine was given to the world. Modern phraseology may be clearer, but those sages of bygone days received and perceived the truth, which they expressed according to their powers and idiosyncrasies. The first emanation, Protogenos, was Minerva, Divine Wisdom, coming forth from the head of Jupiter; it was the 'Rasit' of Genesis, the Wisdom by which the world was made; it was the 'Logos,' the word of John i. 1-3. Maimonides writes, "There is a variety in the names of angels depending upon their degrees: and thence they are called—(1) Haiioth Hakkodesh, the holy living creatures, which are the highest of all; (2) Ophanim, the wheels; (3) Erellim, the ambassadors; (4) Seraphim, those that are of burning fire; (5) Malachim, the messengers; (6) Elohim, gods, or those that possess great power; (7) Benay-elohim, the Sons of God; (8) Cherubim, those who have the appearance of little children; and (9) Ishim, men, the angels which spoke with the prophets and were seen by them in prophetic vision. . . The degree of God, blessed be He! is the degree of that Intelligence called Haiioth," (Mishne Torah,

chap. ii.). In accordance with this doctrine, the Preacher exclaims, "the spirit shall return unto God who gave it" (Ecc. xii. 7); while the ancient Egyptians not only speak of rehit, the present generation, and pāit, past generations, but also of hammemit, coming generations, not those who will be called into existence at some future period, but those who exist now in another state and are coming into earthly embodiment

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sooner or later. Of these hammemit Renouf says that they are the "recent offspring of Shu . . . known from other quarters to be human beings. Before their appearance upon earth they circle round the sun, and the glorified dead hold converse with them (Book of the Dead, chap. cxxiv.). The Egyptians, like many other ancient nations, held the doctrine of the pre-existence of souls. They held it, not like philosophers and poets, but as an article of their popular faith and creed." That the spiritual ego is an emanation from Deity, is immortal, and therefore must have existed before this life, was taught by the ancient Buddhists, by Pythagoras, Plato, Aristotle, Zeno, and by the early Christians. The terms 'soul' and 'spirit' applied to the ego seem to have been used interchangeably, and the etymology of the words gave rise to much confusion of thought. The Latin and Greek equivalents of soul are respectively 'anima' and 'psyche.' 'Anima' is from the Greek 'Anemos,' wind, and is very often used by Plautus, Virgil, and others with that meaning. 'Psyche,' referring to the soul, means 'breathed from above or breathed from heaven'. 'Spirit,' from 'spiro,' to breathe, conveys a similar idea. Hence Varro is led to define the soul as "air, received through the mouth, cooled in the lungs, warmed in heart and diffused

through the body," while Poteta likens it to a 'light wind.' Hesychius gives, 'Psyche—a breath; a winged creature,' and in Grecian sculptures the soul of a deceased person is often depicted as a butterfly hovering near the body. The Egyptian Ba which corresponds to the anima and psyche was always represented as a bird, often with human head. By whatever name it might have been called in different ages and by different peoples, there can be no doubt that the ego has been regarded for ages as the spiritual part of man, which was an emanation from Deity, whither it would ultimately return.

It is not difficult to see how easily the doctrine of emanation, together with the theory of the *neros*, would lead to a belief in the incarnation of Deity, i.e., the embodiment in a physical form of the first emanation, the *Protogenos*, the *Logos*,

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the Only-begotten Son. From the commencement of the Christian era to the present time there has never been lacking a personality who claimed that characteristic, or whose disciples claimed it for him. It has, however, generally been that, like the saints of the Romish Church, whose names are not included in the calendar until after their decease, messiahs have not been acknowledged as such during their lifetime; while there is no doubt that the so-called avatars of earlier times were not personalities,—each *neros* was distinguished by a name and spoken of as a man, the presiding genius of the period. "The Sun, or rather that higher principle of which the Sun was the emblem or *Shekinah*, was considered to be incarnated every 600 years. Whilst the sun was in Taurus, the

different incarnations, under whatever names they might go, were all considered but as incarnations of Buddha or Taurus. When he got into Aries they were, in like manner, considered but as incarnations of Cristina or Aries. And even Buddha and Cristina were originally considered the same, and had a thousand names in common constantly repeated in their litanies." (Higgins' *Anacalypsis*, vol. 1). Apparently not perceiving the nerose, the Rev. Mr. Faber, writing in the *Classical Journal*, vol. 19, p. 72, says, "It was contended that every extraordinary personage, whose office was to reclaim or to punish mankind, was an avatar or descent of the Godhead. . . . Adam, Enoch and Noah might, in outward appearance, be different men, but they were really the self-same divine person who had been promised as the seed of the woman, successively animating various human bodies." Here is a statement bearing upon Christianity which perfectly resembles the preceding reference to the Hindoo religion, but only presents a fragment of the truth; the writer fails to recognise that the names were not of men but of periods, epochs, neroses. When will it be that mankind will cease to look for the avatar, and each recognise him—herself as an emanation of the One Grand Life Power, perceiving the God, not in distant realms away, but within the self—all being angels, gods, in embryo?

CHAPTER X.

LETTERS: BIBLICAL TRANSLATION.

BEFORE proceeding further with the origin of beliefs, it will be well to consider the origin of written language and its connection with numbers. It may be taken as axiomatic that the definite arrangement of varied sounds into a spoken language must have long preceded the representation of those sounds by letters and words. How they were first represented is a matter of opinion. Runic writing, the letters of which were formed by right lines, was probably the earliest form of writing; but it is equally probable that an earlier mode of representing fixed sounds was by the utilisation of leaves of plants (hence, leaves of books). Virgil's description of the sibylline prophetess in the *Æneid*, Book III., seems to suggest this. Lord Justice Bowen's fine translation of the part referred to runs thus:

All of the verses the maiden engraves on the leaflets light, Ranging in order;
she hides in the cavern, buried from sight. Motionless yonder they lie and
untroubled till when the gate Rolls on its hinges and soft winds blow, and the
opening door Tosses the delicate leaves of the scattered verses of fate, Never
she cares to recapture the fluttering leaflets more, Never again to replace them,
or piece them line upon line. Pilgrims depart uncounselled, and bear no love to
the shrine.

It is necessary to observe that in the above the word 'engraves' does not accurately express the idea of the original:

... foliisque notas et nomina mandat Quæcumque in foliis descripsit carmina virgo.

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Were the sentences written upon the leaves, the prophecy might easily be read from them even had they been scattered; but if each leaf meant a single letter, it is obvious that to destroy their order would be to obliterate the words irremediably. The letters of the ancient Irish alphabets, one of which is given in the table following were also the names of plants, so that they might easily in the early stages of writing have been represented by the leaves of those plants, either the actual leaves or drawings of them. The letters of the Hebrew language have each a meaning apart from their literal function; thus, aleph, an ox; beth, a house; gimel, a camel, etc. But the ancient rabbis had a tradition that the names of the Hebrew letters had the meaning of the names of different trees, which seems to support the theory here stated. It is, however, of more importance to note the remarkable similarity between the alphabets of different languages; and further, that each letter had a numerical equivalent, both of which features are apparent in the following table of alphabets. The characters of the letters are omitted; the names only are given. Column 1 is an ancient Irish alphabet with the meanings of the letter names in column 2. Column 4 is what Bishop Burgess gives as the original Arabic alphabet; the bracketed syllables form no part of the alphabet but are the names of the numerals, and may be compared with Hebrew and Greek letters. Column 3 gives the English equivalents of 1 and 4. Column 5 gives the numerical equivalents of all. Column 6 is the Chaldaic or Hebrew, and column 8 the Greek. Their English equivalents are given in column 7; where

two English equivalents appear on the same line, that on the left corresponds with the Hebrew, and that on the right with the Greek. The digamma was formerly van, pronounced u, afterwards v. Episemon bau and Sanpi are of the greatest antiquity, and are rarely met with; the latter is generally used only as a numeral.

| 1 17 Letters | 2 | 3 | 4 17 Letters | 5 | 6 27 Letters | 7 | 8 27 Letters | | --- | --- | ---
| --- | --- | --- | --- | --- | | Ailm | Elm Tree | A | Alef | 1 | Aleph | A | Alpha | | Beth |
Birch | B | Ba | 2 | Beth | B | Beta | | Gort | Ivy | G | Gim | 3 | Gimel | G | Gamma
| | Duir | Oak | D | Dal | 4 | Daleth | D | Delta | | Eadffa | Aspen | E | Ha | 5 | He | E
| Epsilon | | Fearn | Alder | F (or V) | Wau | 6 | Vav | V : F | Digamma | | | | (Za) |
7 | Zain | Z | Zeta | | | | (Hha) | 8 | Cheth | Ch : E (guttural) | Eta | | | | (Ta) | 9 |
Teth | T : Th | Theta | | Jodha | Yew | I | Ya | 10 | Yod | I | Iota | | Coll | Hazel | C |
Caf | 20 | Caph | K | Kappa | | Luis | Quicken | L | Lam | 30 | Lamed | L | Lambda
| | Muin | Vine | M | Mim | 40 | Mem | M | Mu | | Nuin | Ash | N | Nim | 50 | Nun |
N | Nu | | | | (Sin) | 60 | Samech | S : K | Xi | | Oir | Spindle | O | Ain | 70 | Oin or
Ayin | O | Omicron | | Pieth Bog | Dwarf Elder | P | Fa | 80 | Pe | P | Pi | | | S |
Sad | 90 | Tsade | Ts : | Episemon bau | | | | (Kaf) | 100 | Koph | K | | Ruis | | R | |
100 | | R | Rho | | | R | Ra | 200 | Resh | R | | Sull | | S | | 200 | | S | Sigma | | | S |
Shin | 300 | Shin or Sin | Sh or S | | Teine | | T | | 300 | | T | Tau | | | T | Ta | 400 |
Tav or Tau | T | | Uath Heath (aspirate) | | U | | 400 | | U (Greek only) | Upsilon |
| | | | (Tha) | 500 | final Caph | Ph | Phi | | | | (Rha) | 600 | „ Mem | Ch | Chi | | | |
(Dhal) | 700 | „ Nun | Ps | Psi | | | | (Dad) | 800 | „ Pe | O | Omega | | | | (Da) |
900 | „ Tsade | | Sanpi | | | | (Ghain) | 1000 | | | |

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The affinity between the languages is apparent, and quite sufficient to convince the ordinary reader that all are derived from a common source. Those who care to pursue the subject further would do well to peruse Godfrey Higgins' *Celtic Druids*, which treats it at great length. In Chapter II. of this work he proves that the Sanscrit, or the language on which Sanscrit was founded, was the same as the old Latin or Etruscan; and he further maintains that Sanscrit and the Synagogue Hebrew are both children of a common sixteen-letter parent. However this may be, it is quite certain that the latter are sacred (secret) languages, used to preserve the holy writings from vulgar perusal, and that they were never spoken languages, although probably fabricated from such. In this connection it is interesting to note that there is no present tense in the Hebrew; the introduction of the present tense in our English translation is entirely the work of the translators. Further, there are many doubtful words, many corrupt and unintelligible passages, and occasional lacunae in the Hebrew text; our translators have marked the first by italics, have introduced pretended translations of the second, and have filled up the third at their own discretion. In the *Polychrome Bible*, now in process of publication, such an error of judgment has been avoided; doubtful words are well-marked, and the impossible passages left blank. Thus Judges v. 7, 8, read thus:—

'? Hamlets? (a) ceased in Israel, * * (b) ceased,

Till thou didst arise, O Deborah,

Till thou didst arise, a matron in Israel.

.....

..... (c)

No shield was seen, nor spear,

Among forty thousand in Israel.'

(a) is a doubtful word, (b) a lacuna, (c) an unintelligible passage. The authorised version of the same runs thus:—

"The inhabitants of the villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel.

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They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel."

To return to the subject of letters. After observing the similarity of alphabets, we are quite prepared to learn from the philologist that many words are common to several languages, pointing to their derivation or development from one common language: and further, that the variations of language are upon well-defined lines, decided by the idiosyncrasies of the various nations or tribes. Thus the *matar* of the Sanscrit becomes in Persian, *mader*; in Greek, *meter*; in Latin, *mater*; in German, *mutter*; in Irish, *mathair*; in English, *mother*.

It has already been shown that no reliance can be placed upon ancient history, owing to the admixture of mythology, and to the freedom with which writers

have distorted facts and introduced fiction to serve the purposes of the hour, but by a careful study of etymology, it is possible to obtain considerable knowledge of the origin of beliefs, and to see how they have changed from one general and simple system of philosophy into a variety of credal and ceremonial systems, differing as to their external presentations, but all founded upon the same basic principles, which have, however, been so covered up with churchianic superstructures as to have become almost beyond discovery, and utterly out of the sight of the ordinary devotee.

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CHAPTER XI.

SOLOMON'S TEMPLE: MOUNT ARARAT: EDEN: ZION.

A TEMPLE OR HOUSE OF SOLOMON.

SOLOMON'S TEMPLE! What a halo of mystery surrounds that wonderful House of God! How often have we heard of its magnificence, its curious mode of construction—"There was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7),—its wealth of brazen and golden furniture and utensils, its remarkable pillars, Boaz and Jachin, products of the masterly workmanship of Hiram, the widow's son of Tyre, its interesting site—"Mount Moriah, at Jerusalem" (2 Chron. iii. 1)! Where is it now? The remains of ancient temples, monuments, royal tombs, pyramids, etc., some dating back even so far as seven thousand years, are to be found in India, Assyria, Egypt, Greece, Italy, Mexico, and many other countries, but of Solomon's Temple, where is there a trace? It is the object of this chapter to dispel the mystery, and introduce the reader to the real Temple of Solomon.

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The word 'temple' is from the Latin, 'tempus, time, or a portion of time,' and the structures known as temples extend to the most remote antiquity. The earliest temples were open at the top, and formed by the setting up of rough-hewn stones, which, by their number and arrangement, represented the twelve signs of the Zodiac, lunar cycles, years, lunisolar periods, or combinations of them.

They were intended to do honour to these astronomical subjects, and to keep them in remembrance. Amongst the various remains still extant are to be found represented every cycle known except that of 666, the 'Mark of the Beast' (see Chap. ii.). The temple was thus a microcosmic representation of the starry vault of heaven, the real Templum. These collections of stones, familiarly known as Druidical circles, were not, however, the only means employed to indicate the plan of the universe. In Morier's 'Travels in Persia' is depicted a curious structure of cyclopean architecture, i.e., formed of large, rough-hewn stones, which could evidently be laid in position 'without sound of hammer, axe, or tool of iron.' It is a great antiquity, and attributed by the Persians to Solomon; they call it 'Madré Soleiman.' Seven flat towers, laid one upon another, forming steps at each side, are surmounted by a house of simple construction. (See illustration.) Each layer represents an orbit of one of the planets; the house stands for the sun, the source of life and light, the highest or most perfect emblem then known to man of the divine energy to which all things owe their being. This fabric may fairly be regarded as the simplest form of a 'Solomon's Temple.' On the north-west frontier of India is a range of mountains called Solyman or Suleiman, i.e., Solomon, amongst which is a snow-capped mount known as 'Tukte Soleiman,' or Solomon's Throne; the people of the district believe that the Ark rested upon it after the deluge. On the opposite side of the range from India is Afghanistan, whose natives claim descent from Saul, and bear an undeniable likeness to the Jews. Sir William Jones found their language very like the Chaldaic. Bernier, in his 'Travels,' describes a Tucht Soliman, of Cashmere, which the Mohammed-

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dans declared to have been built by Solomon in very ancient times. Temples of Solomon are yet to be found in Tartary on the frontiers of China, at Mewar, the great city of Oude, and at Telmessus, in Asia Minor. They are simply, like other temples, types of the universe as observed by the ancients, depicting specifically the sun surrounded by the seven planets (as known to the ancients), viz., Mercury, Venus, Earth, Moon, Mars, Jupiter, and Saturn.

Solomon's Temple was said to have been built on the sacred Mount Moriah. Most ancient countries had each a sacred mount, an Olympus, an Athos, etc., all corresponding with the Sacred Mount Meru of the Hindus. In Egypt in lieu of a mount was the sacred island of Phylæ or Meroe. Meroe and Moriah were evidently variants of Meru. The mystical Hindu Meru was a hill encircled by seven belts of land, all separated from one another by seven seas, and the whole surrounded by a greater sea called the Ocean; here we have again the Sun and the seven planets in the ocean of the firmament. Meru was also called the Mount of Saba or Sabha, the heavenly host or stars; from this comes the expression Lord of Sabaoth, i.e., Lord of the Starry Heavens. Another name was Il-avratta or Il-varatta; the prefix signifies 'holy,' while Avratta is 'Ararat,' the combination meaning Holy Ararat. On the top of Mount Meru was Brahmapore or Brahma-puri, the City of the Gods. There the Gods were said to assemble in consultation, 'on the side of the Mount of the North.' Whether this last phrase refers to the North Pole, as some think, or to the inaccessible heights of the mighty Himalaya at the North of India, it is certain that the sites of the real Meru and Brahma-puri were regarded as far beyond the reach of man. The Hindu religion further teaches that the Garden of Eden is Mount Meru, and that

out of it flowed four rivers, Brahmapouter, Ganges, Indus, and Oxus. According to the author of 'Nimrod,' Babylon was built with a square tower in the middle of it, surrounded by seven concentric squares of houses. Troy, Rome, and Constantinople were each built upon seven hills, evidently to resemble a Meru or a Tucht

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Soliman. *Zion* (Heb., *Ziun*) means a *stone mount*; it will be remembered that David chose *Zion* for his city (II. Samuel, v. 7).

Zion, *Moriah*, *Meru*, *Eden*, Solomon's Temple, whether represented by stone circles, stone mounds, temples, or the peculiar configuration of cities, are all one and the same; the names are interchangeable, and refer to the universe—the starry vault, the circling planets, all produced 'without sound of hammer, axe, or tool of iron' by the action of the One Inscrutable, All-pervading Life Power, emblematically represented by the most brilliant, most powerful, most constant object known to man, KING SOL.

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CHAPTER XII.

JEWS.

HAVING learned what and where is the real Temple of Solomon, let us turn our attention to the people who claim him specially as their great king of a past time, the Jews, Hebrews, or Israelites, all of them sons of Abraham. Here authentic historical records fail us. The Jewish Scriptures certainly represent the sect as a tribe, growing to national proportions whilst dwelling peacefully in Egypt, then making a remarkable tour to Canaan, called also Palestine or Syria, there developing into a mighty nation under the strong arm of David and the wise rule of Solomon, to dwindle afterwards and finally be scattered all over the earth. Yet although students and investigators have long been engaged in searching for corroborative testimony in other records, no such evidence is forthcoming. In the whole of the voluminous writings of Ancient Egypt, on stone or papyrus, in temples, pyramids, or holy books, no mention is made of either Moses or the Israelites. Certain Bible students have tried to 'fit in' the Biblical references with Egyptian records, but they get no further than supposition; whilst the unbiassed Egyptologist, dealing only with fact, is bound to admit the non-appearance of those early Jews. Herodotus, writing between 400 and 500 B.C., of the countries round the Mediterranean from Greece to Egypt and on to the Straits of Gibraltar, describes the appearance, character, habits, government, religion and history of each nation with an accuracy and impartiality that stamp him as a close observer and an honest historian. He visited Palestine and resided for some time in Tyre, but whether writing of Palestine, Babylon, or Egypt, he

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makes no mention of the Jews. *How was it he knew nothing of Solomon's mighty empire, or the Jewish captivity, or the marvellous exodus from Egypt?*

It is not until the *11th Century of the Christian era* that we emerge from misty legend and touch reliable history of the Jewish people, then possessed of philosophic schools or religious centres at Granada, Cordova, and other places in Spain, famous for the literary activity displayed by their teachers and the brilliant minds of their Rabbins, amongst whom the foremost place must be given to Moses Maimonides (1140*-1205 A.D.). Of course, these Spanish Jews must have had predecessors, but as historical records cannot supply the necessary information, we must seek by other means to discover their origin and ancient home. The following facts will aid considerably to accomplish this object.

In the Island of Ceylon is a mountain called Adam's Peak, on the summit of which is a mark said to be Adam's footprint. The Buddhist books give ADM as the name of the first man, or race of mankind, using it in both masculine and feminine genders. In the Sanscrit books ADIN and IVA are given as the names of the first man and woman.

On the left bank of the Ganges is the province of Oude, wherein is to be found a town called *Ayodhya*. This name is pronounced 'A-Judæa,' but, for some reason best known to themselves, English cartographers systematically spell many names of places in Hindustan in such a manner as to disguise their real pronunciation and significance. The province of Oude is more properly called,

like the town *Ayodhya*, i.e., A-Judia, the country of the sacred *Jud*, whose worshippers were *Joudis* or *Judæans*, hence *Jews*. There is still in India a tribe called the *Jajooahs*, who claim descent from the *Joudis*.

The Afghans, whose resemblance to the Jews has already been noticed, have a tradition that they are descended from the

* The date of the birth of Moses Maimonides is variously given from 1131 to 1140.

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Ioudi of Oude. In their country are mountains called *Solymi* (Solomon) and others *Ioudi*; also a dead sea called *Loukh*, on which stands *Zoor* or *Zoar* (see Gen. xix. 22). The Arabians call the Afghans *Solimanees*. Their laws, customs, and many of their religious traditions bear a close resemblance to those of the Jews. The natives of the neighbouring district of *Cashmere* also claim to have descended from the Jews, and boast the possession of temples built by Solomon, and statues of Noah and other Jewish patriarchs.

The history of Noah and his family are precisely the same in the Sanscrit as in the Jewish records.

In India, about lat. 27 N., long. 71 E., is a town whose name is variously spelled Jaysulmir, Jeessulmeer, and Jesulmer by different geographers. Transpose *Jesulmer* and you have *Jeruselm*, which is remarkably like *Jerusalem*. It is said to be very ancient, and is regarded by the Buddhists as peculiarly sacred. In one

of its temples is a very large library, and in the centre of it, hanging by a golden chain and protected by a golden case, is a most sacred, holy manuscript, which may not be read or even looked upon. It is believed that any person reading it would be instantly struck blind.

In the old books of the Hindus are accounts of terrible civil wars, that took place about the time of the change of the vernal equinox from Taurus to Aries, between the followers of the *Linga* and those of the *Yoni*, i.e., between those who ascribed pre-eminence to the male principle and those who gave precedence to the female principle. These wars resulted in emigrations, sometimes of one party, sometimes of the other. The followers of the *Yoni* worship were called Yavanas, Buddhists, or Jaines. Wherever they settled or their specific form of religion was adopted we find such names as Iona, Delphi, Columba, etc.; Isis, the Queen of Heaven, was venerated, or Venus was adored, or, later, Mary, the Mother of God, was honoured. The followers of the *Linga* were Joudi, Judi, Jews, with whom may be included the Afghans, Arabians and

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Mohammedans generally. The connection between the latter is evident from their language and religious traditions as well as a prominent characteristic which stamps them as followers of the *Linga*. Mohammedan and Jew alike regard woman as very inferior to man; their deity is always spoken of as a male, their scriptures consistently exalt the male and neglect the female; every day the pious Jew exclaims, "Blessed art thou, O Lord our God, King of the Universe,

who hast not made me a woman," while the Jewess humbly says, "Blessed art thou, O Lord our God, King of the Universe, who hast made me according to thy will" (see Hebrew liturgy).

It only remains to point out that there is a close similarity between Sanscrit, the sacred language of India, and the Hebrew of the Synagogue, which are the only two unspoken sacred languages. In his Anacalypsis, Higgins gives as the result of his enquiries that Sanscrit 'was invented in the Kingdom of Oude or Joudia or Youdia in North India, by a people speaking a language, the words of which were nearly Hebrew or Chaldee.'

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CHAPTER XIII.

CHRISTIANS.

THE Primitive Church! How often do we hear Protestants express a wish to return to the simplicity of ritual and purity of doctrine of the Primitive Church! How they love to dwell in thought on those small gatherings of the faithful in 'upper rooms,' partaking of bread and wine (or water, some say) not in the tiny doses of a modern 'Communion,' but as a veritable, homely meal, happy in the bonds of love and the atmosphere of peace, joining in prayer and praise, talking of their risen Lord and his anticipated return in glory, or listening with rapt attention to the words of some apostolic visitor! The question that arises naturally in the mind of the seeker after truth is, 'Whence are these notions of the Primitive Church derived?' Certainly not from the New Testament; some

enthusiasts see therein suggestions of such conditions, but the unprejudiced mind rejects them as unsatisfactory evidence. Tradition and the writings of the Fathers are said to supply what the canonical books omit. Now tradition is quite unreliable, and is only mentioned here to be dismissed. Of the Fathers it may be pointed out that while their claim to be trustworthy historians may not be considered sound (see chap. vi.), they are regarded by the Church as authorities, and therefore their statements may at least receive some little attention as demonstrating what was professed at the beginning of the Christian era; and if any corroboration can be found elsewhere, the Fathers' accounts may be received as fairly trustworthy in this particular. Clemens Alexandrinus, in his *Stromata*, says: "Those who lived according to the Logos were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus

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were among the Greeks, and as such resembled them." St Augustine says: ". . . . The thing itself, which is now called the Christian religion, really was known to the ancients." Eusebius, in his *History*, entitles the fourth chapter of the first book: "That the religion published by Jesus Christ is neither new nor strange." All such statements go to show that Christianity antedated the Christian era, but leave us to speculate upon the form it then assumed. Do they allude to such prescience as that ascribed to Abraham in St. John viii. 56, "Your father Abraham rejoiced to see my day; and he saw it and was glad"? Such might be the explanation offered by orthodox Christian teachers of to-day, but it is evident Eusebius had no such thought, for in the seventeenth chapter of the

second book of the same work he openly asserts that "Those ancient Therapeutæ were Christians, and their ancient writings were our Gospels and Epistles." Now we 'touch solid ground'; we can find plenty of information respecting the Therapeutæ. They are known as having existed during the century preceding the Christian era, though their origin is not clearly defined. Some identify them with the Essenes, while others maintain that the two orders were distinct. Philo, Pliny, Josephus, and Solinus wrote of them. Therapeut is Greek, while Essene is Egyptian, each of them signifying a healer or doctor; from the former is derived the modern word 'therapeutics.' Whether known by one name or the other they were deemed skilful in curing diseases by means which were regarded as magical if not miraculous. They were called Ascetics because of their severe discipline, self-mortification, long fastings, prayers, contemplation, and even emasculation; they were Monks, delighting in solitude, in entire segregation and abstraction from the world; Ecclesiastics, from their being 'called out,' elected, separated from the general fraternity of mankind; Eclectics, from their philosophy being a collection of all the diverging rays of truth which were scattered through the various systems of Pagan and Jewish piety into one bright focus. They consecrated their lives to seclusion, prayer, and meditation, and employed them-

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selves in searching out the mystic sense of their sacred writings, not thinking it right to interpret them literally. Philo, in his 'Treatise on the Contemplative Life,' says they were the sole depositaries of the mystic sense of these allegories (the scriptures), the explanation of which was contained in certain

commentaries and treatises which their ancient sages had left to them. They had a flourishing university or corporate body, established on the above principles, at Alexandria long before the Christian era, from which they had sent out missionaries and established colonies, auxiliary branches, and affiliated communities in various cities of Asia Minor, which were in a flourishing condition before the time attributed to Paul's teaching. Their establishments were communistic, all the possessions of initiates being thrown into the common fund, so that each individual was personally poor in this world's goods; celibacy was recommended though not enforced; women were not debarred from affiliation with the order; a well-conceived system of government prevailed, the junior officers being called deacons, while the most exalted were bishops; their religious exercises consisted of prayer, praise by the singing of psalms, canticles and hymns, and exhortations or sermons delivered by their chiefs.

Here let us pause to refer to the special scriptures of Christianity, the New Testament. Very many allusions are therein made to the principles and practices named above. Indeed, many of the instructions and injunctions given by Jesus to his followers are only comprehensible in the light of these conditions. Thus churches (or the church) are constantly mentioned throughout the Acts and Epistles; also in St. Matt. xviii., 17, in a curious manner; elders abound, as in Acts xiv., xv., xx.; deacons and bishops are spoken of in Philippians i., 1., I. Timothy iii., 1 and 2., and Titus i., 7; evidence of the use of psalms, hymns, and spiritual songs appears in Matt. xxvi., 30, Ephesians v. 19, and Colossians iii. 16. This last is of great import, for the laity were illiterate and ignorant; they were incapable of using psalms, hymns, and spiritual songs as is com-

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monly done to-day. We read in 1 Cor. vii. 5, 'Give yourselves to fasting and prayer,' and Acts xiv. 23, 'Prayed with fasting' (Ascetics); in St. Matt. v. 13, 'Ye are the salt of the earth,' and 14, 'Ye are the light of the world'; in St. John xvii. 16, 'They are not of the world,' and xv. 19, 'I have chosen you out of the world'; in St. Matt. vi. 6, to pray in secret (Monks and Ecclesiastics); in St. John xvi. 13, 'When he, the Spirit of truth, is come, he will guide you into all truth'; in St. Matt. vii. 6, 'Give not that which is holy to the dogs, neither cast ye your pearls before swine,' and xiii. 11, 13, 'It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables' (Eclectics); in Acts iv. 32 to end, a description of a commune; in St. Luke vi. 20, 'Blessed be ye poor'; 24, 'Woe unto you that are rich'; in St. Matt. vi. 19, 'Lay not up for yourselves treasures upon earth'; 34, 'Take no thought for the morrow'; x. 9, 'Provide neither gold, nor silver, nor brass in your purses' (Communism and Poverty).

The foregoing are samples of abundant texts that tend to justify the assertion of Eusebius that the ancient writings of the Therapeutæ were our gospels and epistles. Hence Christians existed before the Christian era, and not in the form of a simple, primitive church, but as monastic brotherhoods. Communities of a like character were scattered about Egypt, Greece, Asia Minor, Syria, Persia, India, and many other countries. They were known by various names, but it is curious that whatever their specific appellations may have been, writers often give them the alternative title of Brahmans or Brahmins. Such brotherhoods are to be found to-day in the East, especially in Tibet, religious fraternities who

celebrate a sacrifice with bread and wine, give extreme unction, mortify their bodies, observe fasts, vow chastity and poverty, confess their sins to priests, make use of holy water, crosses and chaplets, and honour relics of their saints. In the following chapters many other points of identity in the religious systems of the East and West will be adduced, which will help to elucidate the mystery of the Primitive Church.

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CHAPTER XIV.

JEHOVAH: JUPITER.

ABOVE, in Hebrew characters, is one of the names applied to their God by the Jews. It is the ineffable name which no true Israelite will lightly utter. When he meets it in reading the scriptures he substitutes the word 'Adonai,' another form of 'Adonis.' It is correctly placed within radiant lines for a reason which will appear before the close of the chapter. The letters (read from right to left in the usual Hebrew style), are Yod, He, Vau, He. Yod, I or J; He, H or E; Vau, V or U. Thus, the word may be rendered JHVH, or JEVE, or IEVE, or IEUE, etc., etc. The last-named, IEUE, may be regarded as the best interpretation; the second and third, JEVE, IEVE, bear a close resemblance to JOVE, and for a good reason; the first, JHVH, is the common translation, which, with the vowels added by the arbitrary Masoretic method, gives JeHoVaH. This word Jehovah is emphatically modern; anciently the word was pronounced JAHU, IAO, IAOU, or IEUO. JHVH is introduced in the Bible as a new name for the Deity; 'And God spake unto Moses, and said unto him, I am the Lord; And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God

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Almighty, but by my name JEHOVAH was I not known to them' (Exod. vi. 2, 3). The Hebrew for 'Lord' in this extract is JHVH, while for 'God Almighty' it is SDI (pronounced 'Shaddai'). The authority known as Moses introduced this

change, and it has been suggested that it was to mark the precession from Taurus to Aries (see chap. iv.), as was also the inauguration of the sacrifice of the lamb. Now Moses was said to have been 'learned in all the wisdom of the Egyptians' (Acts vii. 22), and it is significant that although the writer of Exodus asserts that 'God spake unto Moses,' and instructed him to use an apparently new name, this very name was in common use among the ancient Egyptians. They used the form IAOU, and "when they entered the temple of the Sun they carried a phylactery, on which the name IAOU was written" (Higgins' 'Anacalypsis'). This same author quotes the Abbé Bazan, who says that the words, 'I am that I am' were on the front of the temple of Isis at Sais, and that the name esteemed most sacred by the Egyptians was that which the Hebrews adopted, Y-HA-HO. Clement, of Alexandria, in his Stromata, declares that all those who entered into the temple of Serapis were obliged to wear on their persons, in a conspicuous position, the name of I-HA-HO, or I-HA-HOU, which signifies the God eternal.

Diodorus Siculus says that Moses pretended to receive his laws from the God called IAO. This shows that the Greeks regarded JHVH as but a variation of the familiar IAO. This form of the name is of extreme interest. Cedrenus says that the Chaldeans adored the light; that they called it the intellectual light, and that they described or symbolised it by the two letters alpha (A) and omega (O), or AO, indicating thereby the extreme terms of the diffusion of matter in the seven planetary bodies, of which the first or the moon answered to the vowel A, and the last or Saturn to the vowel O; ('I am Alpha and Omega, the beginning and the end, the first and the last,' Revelations xxii. 13); and that the letter I described the Sun; and that this altogether formed the word IAO, the universal light distributed in the

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planets; 'the life was the light of men' (John i. 4). In the second of his astronomico-theological discourses the Rev. Robert Taylor remarks, "When the first attempt was made to represent the Sun in pictorial hieroglyphics, a mere straight stroke, as a picture of the finger of the priest, pointing to the Sun, gave the letter I, or J, if part of the hand be seen with it," and he refers us to the remark of the "unguarded father, Tertullian, that 'many think that the SUN is our God, and refer us to the religion of the Persians.'" Macrobius reports an oracle of Apollo, which says, "I declare that the God IAO is the greatest of all gods."

According to Dr. Parkhurst, "The idolaters of several nations, Phoenicians, Greeks, Etruscans, Latins and Romans, gave the incommunicable name JHVH (or IEUE), with some dialectical variations to their false gods." It is certain that Apollo was called IE, and the Greeks used the word IEIE in their invocations to the gods, particularly Apollo. In the Bible it sometimes happens that instead of JHVH or IEUE, the name is written IEIE; this is but an emphatic form of IE. In the Syriac dialect IE becomes IO. IE, regarded as JII, is translated in the Bible JAH. Amongst the Hindus JADU is the ancestor of Cristina: DU means holy, so that JADU is the holy JA, i.e., the holy IE. Among the Hindu gods there is scarcely one who has not a name which contains in some form or another the element IE. It appears as Ia, Iy, Iu, Yu, Ya, etc.

JUPITER is a compound of JU or IEU and PATER. The latter is the Greek for 'father,' and the whole simply means 'Father IEU' or IE. It is perfectly obvious from classical writings that the term, although carrying a masculine appellation,

did not refer to a person, nor to anything distinctively masculine, but rather to the great Dual Principle of Life, symbolised in India by the Linga-Yoni emblem (see Chap. v.) and known to the Hindus by the name Brahme-Maia. Valerius Soranus calls this Power, "Almighty Jupiter, king of kings and of gods: father and mother of gods: God himself." Synesius

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says of him, "Thou art Father and thou art Mother; thou art both male and female." Proclus says, "Immortal Jupiter is man and maid."

It only remains to add that the structure of the word in the Hebrew has, according to Buxtorf, a special and peculiar significance. He points out that it is composed of but three letters, Yod, Vau, and He; that 'Yod,' occurring at the commencement, is a mark of the future; 'Vau,' in the middle, a mark of the present; and 'He,' at the termination, a mark of the past; hence the name applies to the "Being, existent through all eternity, the essence and existence of all things" (*ens, existens a seipso, ab æterno et in æternum, omnibusque aliis extra se essentiam et existentiam communicans.*—Maurice's *Indian Antiquities*).

From the foregoing it is evident that whatever the form of the name, Jehovah, Jah, Iao, Ieue, Io, Jove, Jupiter, etc., etc., in all lands, at all times, it always has reference to the Grand Dual Principle of Life, of which the chief symbol was that great source and sustaining power of life on this earth, the glorious SUN.

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CHAPTER XV.

JESUS CHRIST: AMEN: OM.

I H Σ

WHATEVER may be their opinions of the use of pictures, images and ornate ceremonials in connection with religion, students should feel grateful to those who have maintained the ancient customs, for, by the symbols employed, truths that are little known have been preserved in their integrity. Foremost in importance amongst Christian symbols is the monogram IHS. How frequently, how universally it serves as an ornament to church furniture and utensils! Ask what it means and you will find few have the slightest idea, and still fewer can correctly interpret it. 'I have suffered' is the significance some will offer; others, more learned, say, 'Jesus Hominum Salvator' (Jesus the Saviour of Mankind) is the meaning. Both are wrong. The letters are not initials; they form a word, two of them being Greek and the other English. The correct form is given at the head of this chapter in Greek letters, because the word is Greek. The first letter is iota, the Greek I or J, whose peculiar importance was indicated in chapter i. H, the Greek letter eta,=E; while the third is the Greek sigma, S. I and H being familiar forms have been retained but are constantly

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misinterpreted; S has been substituted for the unfamiliar letter sigma. Correctly rendered into English, the word is IES or JES, a Greek name, to which has been added the Latin suffix, us, making Jesus. It is not difficult to see the connection between the IE discussed in chapter xiv. and IES. The latter is from IE and the Hebrew word ISO, to save, giving, as the meaning of IES, 'the Saviour Jah.' The

full Greek form of the word is IESOVS. Dr. Parkhurst says, "It would be almost endless to quote all the passages of scripture wherein the name IEUE is applied to Christ." In the Gospels Jesus is called 'Lord,' the Greek word for which is Kurios; Kurios means 'to be, to exist,' and this name was given to Apollo. In chapter xiv. it was pointed out that Apollo was also IE, the meaning of which is practically the same as Kurios. IES was the name of Bacchus, the personification of that wonderful power of the Sun which 'turns water into wine' (St. John ii.).

Christ is variously derived from the Latin christus, the Greek chrestos or chreistos, and the Hindoo saviour, Cristna, Christna, Chrishna, etc. The Greek root from which the first three are derived is chres, good, kind; the Sanscrit name for Cristna is Sri. Obviously the two are connected, and from them, in addition to the foregoing, are the words Ceres, Cyrus, Cæsar, Czar, and Kurios. Chres was an epithet applied to the divine incarnation wherever found—the person supposed to be inspired by the Holy Ghost, and possessing the crown by divine right.

Higgins points out that, "In almost innumerable places in Italy, very old paintings may be seen of Christ in various situations, labelled with the words, in the middle of the painting, 'DEO SOLI.'" This may be interpreted in two ways: First, 'To the only God,' which will not apply to Christ as one of three persons in the Trinity, and second, 'To the God SOL,' i.e., the Sun. The radiant glory which generally surrounds the head of the figure suggests that this second is the meaning originally intended.

The name IES, as applied to Bacchus, was also used in the form YES, whence the English expression of assent or affirma-

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tion. Christian prayers end with another form of assent, viz., AMEN. In 2 Corinthians i. 20, the writer thus refers to Christ, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." In Revelations iii. 14, the name is more plainly applied, "These things saith the Amen." This name is of frequent occurrence in the writings of Ancient Egypt as a variant of Ammon, both as the name of deity, and also incorporated in the names of monarchs; thus it is recorded that King Pianchi-Mer-Amen, of the 21st dynasty, about 1000 B.C., addressed his troops, "When you enter the city of Thebes, enter in with lustrations; array yourselves in your best garments. Sprinkle yourselves with holy water of his (Ammon's) altars" (Oxley's 'Egypt'). Ammon was one of the most universal names of deity, as Jupiter Ammon, Ammon-Ra, etc., etc., and doubtless there is more solid truth than satire in the Rev. Robert Taylor's contention that the usual termination of Christian prayers, "through Jesus Christ our Lord, Amen," ought to be, "through Jesus Christ, our Lord Ammon." (Astronomico-theological Discourses.)

Ammon is a compound of 'Om' or 'Aum' and 'On.' The latter word always means the Sun, as an emblem of the wonderful procreative power of nature. AM, OM, UM occurs in various languages, and is identical with the Hindu AUM or OM (pronounced AWM), the etymology of which is obscure, but it generally means a circle, cycle, or something closely allied thereto. The identity between Jehovah and Jesus, IEUE and IES, which has been suggested in this and the preceding chapters, is corroborated in the Bhagavat Gita, chap xi. (see Oxley's 'Philosophy of Spirit'), where Crishna says:—

'Naught exists superior to Me.

'In water I the savour am; in sun and moon I am the light;

'In sacred books I am the mystic OM.'

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CHAPTER XVI.

ISIS: MARY.

ISIS AND HORUS.

MARY AND JESUS.

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

THE FRUIT WHICH I HAVE BROUGHT FORTH IS THE SUN.

SUCH, according to Plutarch, was the inscription on the Temple of Isis at Sais, in Ancient Egypt. It may be taken to indicate the fulness and depth of the meaning conveyed by the term Isis to the learned amongst her priests. The declaration is not an idle boast; we may gather the significance of the name Isis, but until we can know the life that changes the passive ovum to the actively developing germ, until we are conscious of the power

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whereby the heat of the Sun quickens the seed within the ground and draws from Mother Earth that which arouses the latent potentialities of that seed, until the finite can enter into the consciousness of the Infinite, the veil of Isis will remain unmoved.

The most recent Egyptian discoveries carry us back about seven thousand years, at which time Osirian worship, the adoration of Osiris, Isis and Horus was already an established fact. Go where you will in Egypt, search into its most ancient records, and you are met continuously with the Holy Mother and Child. By the kind permission of Mr. Wm. Oxley, the accompanying illustrations are taken from his work, 'Egypt and the Wonders of the Land of the Pharaohs.' Therein they are used in connection with the chapter which demonstrates and describes the transition from Osirianity to Christianity, adducing evidence of an incontrovertible character. The pictures speak for themselves. Higgins reproduces in his *Anacalypsis* an illustration given by Mons. Creuzer of the Holy Mother and her infant Cristina, showing that the same, or a similar worship, obtained in Ancient India.

In the 'Symbolic Language of Ancient Art and Mythology,' by Richard Payne Knight, an interesting suggestion for the derivation of the word Isis is given. "In the ancient Gothic and Scandinavian, Isi and Isa signified ice, or water in its primordial state." Now water was the agent by which everything was regenerated or born again. It was in a peculiar manner the agent of, or rather co-worker with, the Sun. Without the latter water remains ice, while without water the Sun's productive energy would be inoperative. Hence the union of the powers of the Sun and Water (Ice), or Osiris and Isis, in the production and maintenance of living forms on the earth. Water was thus the emblem of the passive generative principle, and ISIS the personification of the same. The moon was dedicated to Isis, just as the planet next but one to the sun, the beautiful morning and evening star, was dedicated to Venus. As representing Isis, the moon is always drawn in crescent form,

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and doubtless the morning star was named Venus because it is never seen at full, but always either gibbous or crescent. Now a crescent was universally the representation of the Argha, the arch emblem of the First Cause in its feminine character (chap. v.). A boat in crescent form was frequently used in the same sense: floating on water and carrying a mast it was in Egyptian what the united Linga-Yoni emblem was in Hindu mythology.

Whether the ancient religions of Egypt or those of India were first established cannot yet be decided, but it is safe to attribute to the latter as well as the former a hoary antiquity of several thousands of years. In India the dual manifestation of the One Life Power was referred to as the Brahme-Maia, Brahme the masculine and Maia the feminine. The Maha-Maia, i.e., the Great Maia, was at all times the object of worship as the Universal Mother. Amongst the Burmese she is called Maha-Maria. She was the mother of Buddha: Maia was also the name of the mother of Mercury, who was called the Logos (the Word), even as Jesus is called the Logos in St. John i. Adonis was said to be the son of Myrrha. The name Miriam of the authorised version of the Old Testament is Mrim in the Hebrew, Mariam in the LXX, and Maria in the Vulgate. Myrrha, Miriam, Maria, Maia, are all variants of the modern MARY.

In hundreds of very old paintings in Italy, the Angel Gabriel is depicted as saluting the Virgin Mary, presenting her at the same time with a lotus or lily. In the work already referred to, Knight thus describes the flower:—"The Lotus is the Nelumbo of Linnaeus. This plant grows in the water, and amongst its broad

leaves puts forth a flower, in the centre of which is formed the seed-vessel, shaped like a bell or inverted cone, and punctuated on the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out, when ripe they shoot forth into new plants, in the places where they were formed; the bulb of the vessel serving as a matrix to nourish them, until they

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acquire such a degree of magnitude as to burst it open, and release themselves, after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being fostered in the earth, was naturally adopted as the symbol of the productive power of the waters, upon which the active spirit of the Creator operated in giving life and vegetation. We accordingly find it employed in every part of the northern hemisphere, where the symbolical religion, improperly called idolatry, does or ever did exist." (Note what has been said above about water, and in chapter viii. about the Brahme-Maia.)

It is natural to find Maia represented in India with a black skin, the natives being coloured people; but how is it that, as Higgins says, "There is scarcely an old church in Italy where some remains of the worship of the black virgin and black child are not to be met with"? Such is the Virgin of Loretto in Macerata, in Italy. She occupies, as tradition hath it, the real original home of Jesus. Angels carried it from Nazareth in Palestine to Fiume, Dalmatia, in 1291,

thence in 1294 to Italy, placing it near Recanti, and finally transferring it in 1295 to its present site in Loretto. The Hindus have a similar story:— From the district of Guzzerat, anciently called Larissa, a Buddhist magician, by the exercise of his magical art, removed a small Jain temple to the top of a hill called Poono Gir or Poona, about lat. $25^{\circ} 50'$, long. $73^{\circ} 11'$, where it now stands. Larissa was also called Palli-thana or Pallistan. In this part of the world there still exists a sect of religionists called Nazoreens or Nazoureens. Poona Gir means the 'Hill of Virtue'; Larissa is derived from Lar, lord, and Ischa, the Arabic name for Jesus. Loretto is evidently another form of Larissa.

The Virgin Mary is known in the Roman Catholic Church as Maria Stella, or Maris Stella, i.e., Mary Star. When her Son is supposed to be born, December 25th, the beautiful constellation Virgo, the Virgin, is just rising above the horizon. The sign for Virgo used in astrology is a monogram formed by

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the union of M and Y, the initial and final of Mary. Students of astronomy will find that all the festivals of the church connected with the Virgin Mary are fixed in accordance with the apparent movements and appearances of Virgo, of which group the beautiful star, Vindemiatrix, is veritably the Star in the East, whose rising announces the fact that the Sun, having reached the lowest point of the ecliptic, has commenced his upward course, and once again a Saviour is born to the World.

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CHAPTER XVII.

SAVIOURS, ANCIENT AND MODERN.

THE reader will already have observed that Saviours of Mankind are not restricted to any particular country, nation, sect, or period of the world's history. The true origin of the doctrine of 'Saviour from our sins' has been elucidated in Chapter II. It will now be shown that the miraculous conditions attendant upon birth, life, and death, which Christians claimed for their Lord were claimed by other devotees for their respective Lords, and also in some cases for men who were never regarded as divine, but who were only one stage removed, viz., royal. Further, it will be shown that the craving for a Saviour other than the Jesus Christ of the Gospels, or for a re-incarnation of that personality continues to animate the minds of men to-day.

One of the most important, if not the most important, of proofs adduced of the divinity of Jesus Christ is his miraculous conception. For nineteen hundred years it has been taught that he alone owed his birth to the action of the Holy Ghost. This distinguished him from all other men, and marked him as the Only Son of God. Alas! for the teachings of our infancy, ancient records teem with accounts of miraculous conceptions. Buddha, Chrishna, Salivahana, Guatama, and several other of the Hindu incarnations, Osiris, Horus, Zoroaster, Hercules, Pythagoras, Plato, Apollonius, Augustus Cæsar, and Alexander, are among the best known of the many for whom such claims are made. With the ancient Egyptians it was quite common for the King to deny he had any other father

than a God, and to designate his mother 'the wife of Ammon-Ra,' or some other prominent God; hence the doctrine of the divine right of Kings.

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In Sharp's 'Egyptian Mythology and Egyptian Christianity is given, on page 19, a reproduction of a bas-relief on the wall of the temple of Luxor, entitled 'The Birth of King Amunothph III.,' * wherein are depicted, to use the author's own words, "The Annunciation, the Conception, the Birth, and the Adoration, as described in the First and Second Chapters of Luke's gospel," and he goes on to say, "As we have historical assurance that the chapters in Matthew's gospel which contain the Miraculous Birth of Jesus are an after-addition not in the earliest manuscripts, it seems probable that these two poetical chapters in Luke may also be unhistorical, and be borrowed from the Egyptian accounts of the miraculous birth of their Kings." (*Italics not in the original.*)

Neither was Jesus Christ the only one said to have been crucified. Buddha, Chrishna, Indra, Wittoba, Prometheus, Mithra, Apollonius, Zoroaster, and many others are said to have been put to death in such a manner. In the 'World's Sixteen Crucified Saviours,' Kersey Graves gives details of sixteen such sacrifices, and he by no means exhausts the list. Space would fail to give the life incidents of these saviours, but the following which are related of Chrishna will serve to illustrate what the diligent student can prove for himself by wider reading, viz., that all histories of Saviours bear a marked similarity in their leading features. Chrishna, (1) is always represented as the Saviour of mankind; (2) is also considered to be the Supreme Being incarnate; (3) at birth was

saluted by a chorus of Devatas or Angels; (4) was cradled among shepherds, to whom his divinity was first manifested; (5) soon after birth was carried away by night to a distant place, where he was kept in concealment, for fear of a tyrant whose destroyer it was foretold he would become, and who had therefore ordered all male children born at that time to be slain;† (6) was, by the male line, of royal descent;‡ (7) was born in a dungeon; (8) at the

- Now generally called 'Amenhotep.'

† This incident is depicted in the sculptures of the cave at Elephanta.

‡ cf. St. Matthew i. 16 and St. Luke iii. 23.

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moment of his birth was accompanied by an illumination of the whole room, while the faces of his father and mother emitted rays of glory; § (9) could speak as soon as he was born and comforted his mother; § (10) was crucified, descended into Hades or Hell and afterwards ascended to Heaven. Comment on the foregoing is superfluous. It may be of interest, however, to point out that Mr. Goldwin Smith, writing in the *Contemporary Review* of December, 1900, on the *Genesis and Outlook of Religion*, says, "An Anglican theologian of eminence, clerical head of an Anglican college, preaching and administering the Sacrament in that capacity, comes, as we learn from his biography, to the conclusion that the historical evidences of Christianity reduce themselves to a single document *NOT NOW EXISTING*, about which we know nothing, except that it formed the basis of the synoptic Gospels." (See 'Life and Letters of

Benjamin Jowett,' vol. II., page 387)—(Emphasis not in the original). The statements regarding Chrishna or *Christna*, though considered fabulous by Christians, are believed by the Hindus to be historical facts, while they smile at the Christian stories of Jesus Christ as a feeble imitation of their truths. Certainly the Hindu has the advantage of priority, for his story of the life of Chrishna antedates the Christian era by at least 600 years.

It would seem that the *hero-worship* to which man is prone has constantly disposed him to set up an ideal figure for worship. This ideal (idol) has been a *god-man*, and while to him has been ascribed most beautiful ethical teachings, a cluster of fables has also been set about him to sustain the claim made by his votaries that he was very god. Of true history there is none; but many, if not all, the fables are parables of astronomy, whose real meaning none but the initiated may know. In later times the craze for messiahs has assumed another form in Christian countries. Here and there spring up men and women who boldly claim to be the Lord Jesus Christ 'come again,' as promised in Holy Writ, or to be heralds or prophets of his

§ cf. Gospel of the Infancy.

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Second Advent. Mr. Wm. Oxley, in his 'Modern Messiahs and Wonder Workers,' gives information thereof, which is as much a source of surprise at human credulity as of interest to the student of humanity. The greatest of these characters was Emanuel Swedenborg, born 1688, whose fame is undimmed by fraudulent claims, selfish aims, or nonsensical pretensions. As a psychic

sensitive he has left a name amongst the most remarkable the world has ever seen. His profound philosophy permeates the whole of Christendom, and has led to the formation of a sect called the Church of the New Jerusalem, or, more commonly, Swedenborgians. Their fundamental dogma is thus expressed, "Now is the time of the Second Coming of the Lord, and the commencement of the New Church called the New Jerusalem." With them the Second Coming was the Illumination of the Scriptures by means of the revelations made to Swedenborg. They look for no *personal* messiah, but one who makes such a claim for himself, viz., *Thomas Lake Harris*, born 1824, also claims to have received encouragement, if not direction, from the spirit of Swedenborg (*Wisdom of Angels*, p. 234). Mr. T. L. Harris, who calls himself *Chrysanthus*, and his spiritual bride *Chrysanthea*, the "Primate Pair of the Society, hold in their midst, as incarnation from their incarnation, the Lord Jesus and his Lady Yessa, God manifest through the flesh" (*The Lord, the Two-in-One, Declared, Manifested, and Glorified*). He declares that he has "gone up into his discrete degree, and moves no longer on earth, save through a certain visual appearance, though his flesh has not seen corruption." In other words, his once physical body has gradually become glorified, and is no longer like unto other men's bodies, so that he will never taste of death. *Ann Lee*, born 1736, the foundress of Shakerism in the United States, was said by her followers to be the Bride, the Lamb's Wife, conjoined to the Bridegroom, and a co-worker with him in the regeneration and redemption of the race. *Johanna Southcott*, born 1749, prophetess of the Christian Israelites, announced that she was to give birth to the Messiah, who was coming again. Her people

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believed her and prepared a sumptuous cot for Shiloh, which may still be seen in the Museum at Peel Park, Salford. Johanna has joined the majority, childless. Edward Irving, born 1792, gained many followers who, after his death, founded the Catholic Apostolic Church, with an Order of twelve apostles, elders, etc., etc., whose tenets include the belief that the Lord will visibly descend upon the earth before the last of the Apostles dies.* Mary Ann Girling, born 1830, the foundress of the English Shaker Community, declared, "I am the second appearing and re-incarnation of Jesus, the Christ of God, the Bride, the Lamb's Wife, the God-Mother, and Saviour, and there will not be another." Despite their pretensions, none of the foregoing except Swedenborg, whose claims were in no wise self-exaltant or irrational, have made any impression upon the world worth consideration, and all but Harris have gone the way of all flesh, to learn in inner spheres the truth that spiritual verities can only be discerned spiritually; but so long as mankind will persist in regarding the stories of sacred books as literal history, there will be no lack of self-styled Messiahs to trade upon human credulity.

- Mr. F. V. Woodhouse, the last of these Apostles, died at his residence, The Grange, Albury, Surrey, on Feb. 3rd, 1901, in his 96th year, leaving an estate sworn at £12,109.

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CHAPTER XVIII.

UNSUSPECTED RELATIONSHIPS.

CREATION.—According to St. John i., all things were made by the Word, the Logos already frequently referred to. Logos evidently means Divine Wisdom. In Genesis i. 1, we find a corroboration of this statement in the Hebrew word 'B-Rasit,' which is wrongly translated 'In the beginning'; B-Rasit means 'By Wisdom.' The root is Ras, which means the head, the seat of wisdom, secret wisdom. It is identical with the Hindu word Raj, the first emanation, i.e., Wisdom (chap. ix.), whence roi (king), royal, ray, radiate, etc. Again, Buddha is from the Sanscrit root budh, to be aware, to know; buddhi and bodha mean wisdom, and buddha, sage, wise. Thus the Hindu Buddha, the Hebrew Rasit, and the Greek Logos are practically synonymous.

ABRAHAM.—This word is quite obviously a variant of Brahma. Arabian historians maintain that Abraham and Brahma are the same. Mohammedans claim him under the name Ibrahim, and Persian Fire-worshippers under the name Ebrahim. This last is generally disguised by speaking of the personality as Zoroaster, or, more correctly, Zeradust. In 'Travels in Persia,' Tavernier gives the true name, Ebrahim-zer-Ateucht, Ebrahim Washed-in-Silver. The appellation was given because, it is said, the prophet, willing to give the King an exhibition of his miraculous powers, cast himself fearlessly into a bath of molten silver, from which he emerged unharmed. Zer-Ateucht is the origin of Zeradust. Abraham is said to have come from UR of the Chaldees. Ur is the root of Urus, a beeve or ox. Later we find him offering up a ram in the stead

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of his son Isaac. Here we have parabolically announced the change from a bull to a ram as representative of the sun, consequent on the precession from Taurus to Aries (chap. iv.).

MOSES.—Among the treasures of the Vatican, Rome, is a magnificent statue of Moses, by Michael Angelo. The figure is that of a venerable, long-bearded man, from the front of whose head projects a pair of short horns. This mode of distinguishing Moses is not confined to the earlier periods of the Christian Church; to-day, amongst Roman Catholics, he is constantly so represented, even in the multitudinous elementary works on scripture history published for use in schools. The horns are often drawn as if they consisted of rays of light, but they are distinct from the halo or glory usually ascribed to saints; they are unmistakably horns. The points of similarity between Moses and Bacchus are of startling import. “Herodotus says that Bacchus was an Egyptian, brought up in Arabia Felix. The Orphic verses relate that he was preserved from the waters, in a little box or chest, that he was called Misem in commemoration of this event; that he was instructed in all the secrets of Gods; and that he had a rod which he changed into a serpent at his pleasure; that he passed through the Red Sea dry-shod; and that when he went into India he and his army enjoyed the light of the Sun during the night; moreover, it is said that he touched with his magic rod the waters of the great rivers Orontes and Hydaspes; upon which those waters flowed back and left him a free passage. It is even said that he arrested the course of the sun and moon. He wrote his laws on two tables of stone. He was anciently represented with horns or rays on his head.” Higgins’ *Anacalypsis*, vol. 2.

NOAH.—Of Bacchus, Ovid says:

Baccumque vocant, Bromiumque, Dyæumque

Ignigenam, Satumque iterum, solumque Bimatrem.

(And they call him Bacchus and Bromius and Dyæus,

Fire-born, born again, and alone having two mothers).

‘Bimatrem,’ having two mothers, or twice-born, alludes to Bacchus being existent in two ages, before the flood and after

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the flood, or when Taurus ruled the vernal equinox and when Aries succeeded (chapter iv.). Noah was 600 years old when the flood came (Genesis vii. 6); this is a complete neros. He lived after the flood, so that he, like Bacchus, saw two ages or cycles. Bacchus is said to have discovered the method of making wine from the juice of the grape, to have encouraged the cultivation of the vine, and to have drunk to intoxication: Noah is said to have planted a vineyard and to have made himself drunken with the wine thereof (Genesis ix. 21). Gale likens the Roman god Janus to Noah, because of him also it was said that he introduced the use of wine, the Hebrew of which is *jain*.

PETER.—*Peter, Pierre* (Fr.), *Petra* (Lat. and Gr.), or *Cephas*, all meaning a rock or stone, son of Jona, Jonas or Janus. The stone is the *linga*, and Jona is *yon*i (see chap. v.). Peter, the fisherman, succeeds Jesus, the lamb, as *Pisces*, the fishes, succeed *Aries*, the ram, in presiding over the vernal equinox. As the son of Jona, or Janus, he holds the keys. JANUS was a god of the Etruscans and

Romans, and absolutely unknown in Greece. He was said to be the father of their twelve great gods (12 months), was generally represented with two faces, holding in one hand letters signifying 365 and in the other the keys of heaven, wherewith he opened the gates morning and evening so that the prayers of men might reach the gods. One of the many names of Buddha is *Jain* or *Jain-esa* or *Ganesa*, whom Sir Wm. Jones considers to be identical with the Roman *Janus*. “Many years ago,” says Higgins in his *Anacalypsis*, “a statue of the God Janus, in bronze, being found in Rome, he was perched up in St. Peter’s with his keys in his hand; the very identical God—not the bronze merely melted and re-cast—but the identical God himself, in all his native ugliness, as is proved by his duplicate in stone, which I found in the vaults below. . . . This statue sits as St. Peter, under the cupola of the Church of St. Peter. It is looked upon with the most profound veneration; the toes are nearly kissed away by devotees.” The same writer points out that formerly

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St. Peter’s chair was exhibited at the Vatican. In 1662, when it was cleaned before being set up in a conspicuous place for the adoration of the people (on January 18th, the festival of the chair), the twelve labours of Hercules were found engraved upon it. When the French got possession of Rome they examined the chair and found engraven on it, in Arabic, the Mohammedan confession of Faith. (Lady Morgan’s *Italy*.)

MOHAMMED.—This name is variously spelled, as are so many others, and the spelling, to a certain degree, conceals the derivation. In Haggai ii. 7, is a

prophecy that the desire of nations should come. The Hebrew word used is H M D, from which Dr. Parkhurst says the pretended prophet Mohammed derived his name. Expanded by the introduction of vowels it becomes Ahmed, a common Moslem name: prefix the mystic OM, and you have the make up of the name MO-HAMMED, i.e., OM-AHMED. Mohammedans declare that Jesus, the Son of Mary, foretold the advent of an apostle who should come after him, and whose name should be AHMED. Jesus is said to have repeatedly promised that the Comforter should come, as in St. John xiv. 16, 26, xv. 26, xvi. 7, the Greek word being parakletos, which the Moslems say should be rendered perikitatos, illustrious, and they ask, fairly enough, why, if he meant the Holy Spirit, did he not use the expression Hagion Pneuma, which means Holy Spirit. In accusing Christians of wrong interpretation, Moslems challenge them to produce the original manuscripts, which cannot be done, although, as Christian churches in Rome were formerly Roman temples, and are therefore very ancient, it is only reasonable to expect that such manuscripts would have been carefully preserved therein, as has been (so it is said) the relics of saints. Hindus acknowledge Mohammed to have been a Vicramaditya; Vicra = vicar, Ma = OM, Ditya = holy; Vicar of the Holy OM.

The foregoing will sufficiently demonstrate an intimate connection between the various religious systems, past and present, well known to the initiated, but all unsuspected by the popular world, from whom they have been carefully concealed.

CHAPTER XIX.

VARIOUS RITES: ORIGINAL SIN: THE FISH AVATAR.

SACRIFICES.—It is very probable that the earliest sacrifices were bloodless. The Hindus have a sacrifice of grass, which their traditions state is derived from the most remote antiquity. Porphyry refers to a nation inhabiting one of the most sacred regions of the Nile, who from the very earliest times made sacrifices to the celestial gods of grass. The Brahmins' aversion to eating the flesh of animals, even of the paschal lamb, has been referred to in chap. iii. There is no doubt, however, that the sacrifice of animals came gradually into vogue, in order that acceptable presents might be made to the priests in return for their intercession with some invisible being. Although the sacrifice was alleged to be to please the Deity, it is evident from the Bible that the priests' larder benefited thereby. The story of Hophni and Phinehas demonstrates that the priest preserved the correct view of the main object of sacrifice. The introduction of money as a medium of exchange brought about the abolition of sacrifice 'in kind' by the substitution of 'cash.'

CIRCUMCISION.—This neither is nor ever has been peculiar to the Jews. Herodotus asserts that it was practised by the Egyptians; it is a custom of the Mohammedans, and may be said to be common among Eastern peoples. It is looked upon as a religious rite in connection with the Jews; but it is only so in the same sense that their dietary laws are religious. Both circumcision and the special laws concerning eating, drinking, cleansing food vessels, bathing the

body, and the periodic cleaning of the house are distinctly hygienic. Christianity does

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not enjoin circumcision as a religious rite, but it is commonly practised among Christian people for hygienic reasons.

BAPTISM.—The signification of water has been pointed out in chap. xvi. The word baptism is from the Greek word baptizo, to plunge; which would indicate that baptism is only properly carried out by immersion. Tavernier says of the Persian Gaur, or Fire-worshippers, “For some days after a child is born they wash it with water wherein certain flowers are first boiled, and during that dipping, the priest, who is present, makes certain prayers. If the child die without that washing they do not believe but that it goes to Paradise; but they hold that the parents shall give an account for their neglect of the infant, because that washing increases his favour and his merit in the sight of God.”

REGENERATION.—In the mysteries of Eleusis the day of the completion of initiation was called the day of regeneration or new birth. Regeneration seems to have been a ceremony in ancient times. Higgins tells that in India are various clefts in the ground or in rocks, into which devotees go, and from which they come out as regenerated or born again. Similar openings are to be found in several of the Celtic monuments of the British Isles, particularly at Brimham, near Harrogate. It is not suggested that no spiritual change was supposed to be represented by the ceremony, but it is clear that regeneration was known in very

early times, and fully explains the exclamation of Jesus to Nicodemus, “Art thou a Master in Israel and knowest not these things?” (John iii. 10).

ORIGINAL SIN.—The doctrine of the Atonement depends upon Original Sin consequent upon the Fall of Man by partaking of the forbidden fruit in the Garden of Eden. The discovery of the Law of Evolution has dealt a death-blow to the story of the Fall of Man which renders discussion of it superfluous; but it is important to note that the early Christians did not recognise the existence of Original Sin, for the ancient fathers of the Church, like the Essenes (see chap. xiii.), regarded the biblical account as an allegory.

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PURIFICATION BY BLOOD.—Richard Payne Knight, in his 'Symbolic Language of Ancient Art and Mythology,' demonstrates that the idea of 'washing clean in the blood of the Lamb' originated with the worship of Mithra, which preceded Christianity in the Roman empire, and spread and flourished with it. The Mithraic rite was called the Taurobolium, and consisted of placing the novitiate in a pit covered with perforated boards, upon which a bull, goat, or ram was sacrificed, so that the blood flowed through the perforations upon the candidate. By this ceremony he was said to be cleansed from sin.

EUCCHARIST.—This term is from the Greek Eucharistia, thanksgiving, and is applied to the Lord's Supper, whereat bread and wine are partaken by the worshippers. It finds a parallel in the practice of offering food and wine to their gods by the ancient Egyptians; but the distinctive use of wheaten bread, as an offering, obtained with the more modern worship of Ceres (Roman) or Demeter

(Greek), the goddess who presided over vegetation, while the use of wine was prominent in the worship of Bacchus. The connection between the names Bacchus or IES and Jesus has already been pointed out (chap. xv.). It is interesting to note that the disciples of the New Church, the Swedenborgians, while firmly believing that the Lord has come again, still continue the ceremony of the Lord's Supper, although from the teaching of St. Paul it would naturally be expected that it should cease. "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." (1 Cor. xi. 26.)

FISH AS A DIET FOR FAST DAYS.—How many people have wondered why fish is the article of food selected for fast days! It is quite obvious that its use does not really constitute fasting. The truth is that the fish is as holy as the lamb, and for a similar astronomical reason. It has been shown that the supremacy of the lamb or ram was due to the constellation of Aries, the Ram, marking the vernal equinox; also that, by the precession of the equinoxes, Pisces, the Fishes, are gradually usurping the places of Aries (see chap. iv.). An attempt was

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actually made to substitute the *Fish* for the *Ram*, but it failed; nevertheless it has made an indelible mark on Christianity. We see it in the prominence of fish and fishermen in the Gospel story, in the use of fish on fast days, in the sacred fish still kept in Hindu temples, in the name Vishnu given to the Hindu avatar following Chrishna. Augustin speaks of Jesus Christ as "the fish that lives in the midst of waters"; and many other Christian fathers make similar reference to

him. Mackay, in his 'Mythological Astronomy,' says that "ancient Christian monuments had two fishes on them, fastened together by the tails like those of the Zodiac, to show they were Christian." Calmet says: "Among the primitive Christians the figure of a fish was adopted as a sign of Christianity; and it is sculptured on their tombstones, as a *private* indication that the persons there interred were Christians. This hint was understood by brother Christians, while it was an enigma to the heathen." In Roman Catholic churches are vessels to hold holy water; they are invariably called after *Pisces*, by the name *Piscina*.

The Pope wears a signet ring engraven with the figure of a *fish*, and is said to be the successor of St. Peter, the *Great Fisherman*.

CHAPTER XX.

SEERS, PROPHETS, AND PROPHECY.

THE word 'Prophet' is one of those so commonly misinterpreted that their ordinary meaning is obscured. 'Prophet' is derived from the Latin propheta and Greek prophētēs, meaning 'one who speaks for another.' Thus, "And the Lord said unto Moses, See, I have made thee a god to Pharoah: and Aaron thy brother shall be thy prophet." (Exodus vii. 1.) The word was usually applied to one supposed to be gifted with the divine aflatus, and therefore one who 'spoke for God.' It is evident that some so-called prophets arose whose inspired utterances were not reliable, for Deut. xiii. 1 to 3, and xviii. 22 give special warnings against them; while the deception exercised by such is given, in the case of Ahab, as being sanctioned by the Lord (1 Kings xxii. 22). According to 1 Sam. ix. 9 prophets were previously called 'seers.' Samuel was so spoken of, and in this ninth chapter it is related that Saul and his servant visited Samuel, the Seer, for the very prosaic purpose of soliciting the help of Samuel's abnormal powers to find the lost asses; nay, more, they paid him for the exercise of his clairvoyance. It is quite clear that the prophets of the Old Testament were psychic sensitives, whose utterances were regarded as from God if they were rational and in accordance with the Law, who were capable of misleading, and who took payment for their services. Such specially gifted beings are to be found connected with all ancient systems of religion, and include those whose teachings have gone to form the codes of morality of the various nations. However scholars may dispute about the actual existence of the personalities known as Confucius, Zoroaster, Moses,

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Elijah, Jesus Christ, Paul, etc., it is undeniable that pure and lofty teachings have been from time to time communicated to humanity—teachings of such a character as justify us in considering their origin as divine. The mistake now generally made is to consider that such an afflatus is a thing of the past, and that the Divine Voice is no longer heard from the lips of living beings. Moses Maimonides gives descriptions of unconscious (trance) and conscious inspiration which Spiritualists will unhesitatingly recognise as applicable to modern mediumship; indeed some preachers who are not connected with the spiritualistic bodies will acknowledge that, at times, their most eloquent and powerful addresses are of this inspirational character called conscious, i.e., delivered without effort or foreknowledge on their part, and without the loss of physical consciousness. “The prophets hold various degrees. . . . All of them see, however, the appearance of prophecy in a dream only, in a vision of the night, or some particular day when deep sleep falls on them (Numbers xii. 6). Moreover, their frames tremble at the time when they are prophesying, their bodily power fails, their own ideas are perplexed, and their mind, divested of any other impression, is left only to conceive that which it sees. (Gen. xv. 12 and Daniel x. 8.) . . . All that which we have said on this head relates to the manner of prophecy of all the former and latter prophets, except Moses, our Teacher, the master of all prophets. . . . All the other prophets saw the prophecy in a dream or a vision; but our Teacher Moses saw it, whilst he was awake, and standing upright (Numbers vii. 89, and xii. 8; Exodus xxxiii. 11.)” Mishne Torah, Book 1., chap. 7. While we regard these specially gifted people

as psychic sensitives or mediums, endowed with the faculty of clairvoyance, and receiving messages from the Unseen, some of which they could interpret, and others incomprehensible to both seer and layman, there is no difficulty to contend with; but when we regard them as exercising the power of foretelling events to come, often in the distant future, explanations are needed. How is it that the Jews (who should

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be capable of understanding the real import of the books of the Old Testament), while acknowledging the allusions of their prophets to a Messiah, deny that Jesus Christ was such? On the other hand, how is it that Zoroaster is said to have foretold the coming of a saviour? In the Gospel of the Infancy, chap. iii., it is written, "The wise men came from the East to Jerusalem, according to the prophecy of Zoradascht (i.e., Zoroaster), and brought with them offerings; namely, gold, frankincense and myrrh." According to Plato, the Oracle of Delphi was the depository of an ancient and secret prophecy of the birth of a son of Apollo, who was to restore the reign of justice and virtue on the earth. The writings known as the 'Sibyls,' supposed to have been the productions of prophetesses bearing that title, teem with such prophecies of a new incarnation of deity; indeed, almost every particular in the life of Christ, as detailed in our Christian gospels, is to be found therein. How is all this to be accounted for? In the 4th Eclogue of Virgil is to be found the key. It runs thus:—

The last great age, foretold by sacred rhymes, Renews its finished course;
 Saturnian times Roll round again, and mighty years,* begun From their first
 orb, in radiant circles run. The base degenerate iron offspring† ends A golden
 progeny from heaven‡ descends; O chaste Lucina§, speed the mother's pains,
 And haste the glorious birth: thine own Apollo reigns! The lovely boy, with his
 auspicious face! The Son shall lead the life of Gods, and be By Gods and heroes
 seen, and Gods and heroes see. Another Typhis shall new seas explore, Another
 Argo land the chiefs upon the Iberian shore; Another Helen other wars create,
 And great Achilles urge the Trojan fate. O of celestial seed! O foster son of
 Jove! See, labouring nature calls thee to sustain The nodding frame of heaven,
 and earth, and main, See, to their base restored, earth, sea, and air.

- Great cycles. † The Iron Age. ‡ The Golden Age.

§ Or Juno, or Venus: feminine form of Lux, lucis, light: personification of the female principle, represented by the yoni of the Hindu philosophy.

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All things, according to ancient teachings, were to be reduced at some period to their elements, to be again fabricated into a new heaven and new earth. The deity would visit the earth, incarnated in the body of a man, and the cycle of years would roll on, bringing again a reproduction of people and life incidents exactly as they had been before (see chap. viii.). Prophecy, so-called, referred to these expected cycles, and the allusions in all of them, Jewish, Greek, Roman or Persian, to a messiah have been appropriated by the writers of Christian books for their own ideal Messiah, to strengthen the claims they make for him; claims

which scholars who are not Christian—scholars who for learning, judgment and veracity are at least equal to any in the Christian schools of religious thought—invariably repudiate.

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CHAPTER XXI.

CONCLUSION.

"They have taken away my Lord, and I know not where they have laid him."—
St. John xx. 13.

MARY WEPT. She does not seem to have been surprised to find angels in the tomb; she was overwhelmed because the form she loved had disappeared, she knew not whither. Turning round, she saw her Lord, but *knew him not*; in its new state the form was different, or else Mary's eyes were somehow affected. Full of strange inconsistencies is this gospel story, yet full of deep significance if we look beneath the surface and perceive the spiritual within the literal.

Of those who read this little work, some will repudiate the whole. They have learned to regard their Holy Book as the literal word of God; never questioning the authority, veracity, or knowledge of their informants, they have accepted the dictum of the Church, trusted to the teaching of the Church, sought repose in the bosom of the Church, and there they rest, serene and tranquil, undisturbed by doubts and difficulties of belief, *because they will not think*. Requiescat in pace! Whether in this world or the next, it must infallibly come that they shall be roused from their slumber, when the great overruling Power shall deem it wise.

Others, maybe, will rejoice, because they see in the foregoing chapters something of an iconoclastic character. This has been inevitable; we should not

'put new wine into old bottles,' and before the Temple of Truth can be erected, the foundations must be well and truly laid, fallacies must be removed and errors

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corrected. It is hoped, however, that this has not been done with a rude hand; the writer respects genuine conviction, even where it is wrongly based, and would not offend the susceptibilities of anyone. All religious systems are and have been in due order, suited to their time, locality, and adherents. But the Victorian Era has seen mighty changes; developments in the scientific world, such as our immediate fathers never dreamed of, have been accompanied by manifestations in the spiritual world that have shaken the orthodox faiths to their foundations. WHAT IS TRUTH? is being asked on all sides. Pulpit orators tread warily, not daring to shock the common sense of their congregations by the harsh doctrines of fifty years ago. Criticism has pulled the Christian Bible from the pedestal it so long occupied, and, as the late Rev. Mr. Haweis put it, people are now regarding the Book rather as a work that contains the Word of God, than as the whole Word of God itself. There are many who hail with joy the new revelations, while some, incapable of refuting what is actual fact, or of rejecting what they feel to be true, stand outside the tomb with Mary Magdalene, weeping, weeping. Yea, though angels have spoken with them, still they weep for their lost Lord. So long they have known (or thought they knew) Him; so long they have loved (or thought they loved) Him; so long they have felt sure that He loved them and gave Himself for them; that now, when their ideal (idol) is shattered, they weep, and when they turn round they cannot

recognise their risen Lord. Yet the real Lord has never left them. Let the tears be dried, let the vision be cleared, and let us look on the reality.

From time immemorial there have been psychic sensitives—seers, prophets, sibyls, wizards, call them what you will. From time immemorial man has advanced, age by age, in knowledge and wisdom. The science of astronomy has ever attracted him, the problems of life have ever fascinated him. The ignorant masses were left in their ignorance, while those inclined to learning kept the seclusion necessary for their advancement. Who dare deny that some of these were inspired? The holy

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books, the codes of morality of all the ancient peoples, demonstrate the reality of their inspiration. But side by side with the seer, the prophet, was the astronomer, and with both the priest. Weaving together spiritual communications and astronomical lore, and hiding both under a veil of allegory, little by little they fabricated the sacred books, and boldly assuming control over the ignorant by the power of their own learning and mysticism, held them bound hand and foot in mental and spiritual darkness. Warriors flushed with victory, kings in the plenitude of power, crafty statesmen and simple tradesmen, all have bent the knee to the PRIEST, the self-styled Man of God, who claimed to hold the keys of heaven and of hell, i.e., the authority and power to admit to eternal happiness or dismiss to eternal damnation. Be it remembered, the complete Bible was not issued in the vernacular of this land until 1538 (Miles Coverdale's edition). Even then, few could read it; nay, more, when Victoria

ascended the throne thousands of her subjects could neither read nor write. The power of the priest, though on the wane, is still great in the land; but there is a greater than he. Never in the history of the world has there been such an 'outpouring of the spirit' as during the past fifty years. Busy brain, eloquent tongue, and facile pen have filled the minds of men with newer, freer, nobler thoughts. Education is breaking, one by one, the fetters of ignorance. Research is revealing the hollowness of the pretensions of churchianic dogmatists. Science is opening with startling rapidity the various doorways leading to Nature's secrets; from the hitherto unfathomed depths of the ocean to the boundless realms of space, every department of Life's forces is yielding new and beautiful truths. Spiritual Science and Philosophy advance with the rest, and more is known of spiritual verities than ever the prophets of old could receive or comprehend. WE NOW KNOW,—we do not speculate; we do not hope;—WE KNOW that life continues beyond this mortal stage. We are giving up, or have already given up the notion of an Incarnation of Deity dying for the sins of mankind, with all the perplexing problems pertaining thereto; we are

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learning, or have already learned that every human being is an Incarnation of Deity, with latent possibilities that shall unerringly blossom out and grow to full fruition. Would you see the RISEN LORD, dear reader? Look within! WITHIN YOURSELF is the Spark of Life Divine, with a future before it whose glory, brightness, knowledge, and exceeding joy are far beyond your noblest conceptions. Then bear your sorrows with patience and your sufferings with fortitude; humbly take courage even in the darkness of sin: these constitute the

refining furnace from which you shall ultimately emerge pure and undefiled,
radiant with a more perfect, conscious appreciation of the ONE GRAND LIFE
which is ALL WISDOM, ALL LOVE, and ALL POWER.

So mote it be.

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