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EGYPTIAN ARCHITECTURE By JAMES MENZIES.

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INTRODUCTION.

IT may be thought by the generality of people, that there are quite sufficient books published on Egypt: what with Guide Books, and works by men of the calibre of Gardner Wilkinson, Hon. Villiers Stuart, Professor Smyth, and others ; but, after seeing the various monuments *in situ*, with their sculptured delineations, &c., and reading up all that I could obtain, I came *to* the conclusion that there was, and is, an affinity between ancient Egypt and modern Great Britain, which had either been unseen or ignored by previous authors on this deeply interesting subject. As a Psychologist—more or less acquainted with the occult laws and phenomena pertaining to this science—I saw that without the recognition of this element in ancient Egyptian Society, the more than half remained unknown ; and my chief object in publishing this work is to attract attention to this part of the social, political, and, especially, religious economy of Egypt, the elements of which, in past centuries, have been so deeply intertwined in our own history. This will be seen to run through, as a silver thread, all the following chapters. To intending tourists, whose numbers will undoubtedly increase as British Rule, capital, and enterprise extend in Egypt, a fresh and—to some—interesting field of research will be opened in that pre-eminently classic land.

To the enterprising activity of Messrs. Thos. Cook and

Son, is due the facilities which are now within reach, at a very moderate outlay of money, of all who have the time—and who would not make time?—to visit one of the most interesting spots on the earth's surface ; and I can testify that a three weeks' trip by one of their steamers to the extremity of Egypt and back to Cairo, or an extension to Nubia if wished for, is a health-giving and most enjoyable trip in every way.

My own enjoyment was very much enhanced by the companionship of my friend, Mr. James Menzies, who has made Egyptology a special study for many years, and being " well up " in Egyptian history, he became a sort of referee with our fellow travellers. His idiosyncrasy led him into a different path from my own, one in which I am nowhere, and he has kindly furnished a chapter on " Egyptian Architecture," which forms a supplement, or addendum, at the end of this work. As an art critic, judging from an architectural standpoint, he is " almost persuaded" that there was no chasm between the 12th and 18th dynasties, but that it was filled up by contemporaneous dynasties, whom *Sethi I.* chose to regard as " illegitimate " monarchs. Much as already has been accomplished in the way of discoveries, undoubtedly vast treasures still lie buried in the sand of the Deserts, and once British supremacy is established in Egypt, we may hope the work of exploration may be carried on in a scientific manner, and that an immense addition may be made to the stock of knowledge we already possess, regarding the manners, customs, and history of the once grand Kingdom of Egypt.



THE EGYPTIAN MADONNA AND CHILD:
ISIS AND HORUS. 720 B.C.



THE CHRISTIAN MADONNA AND CHILD:
MARY AND JESUS. 1888 A.D.

The above are photographed on the wood, and are fac-similes of a statuette (which had been worn as an amulet) I obtained in Egypt: and of one which is copy of a statue in the Church of St. Augustus, in Rome. As a work of art the modern one is superior, but the conception of both is identical, and represents the Mother with the Divine Child.

MODERN EGYPT:
THE INHERITANCE OF GREAT BRITAIN.

IF there be one spot on the earth's surface that we—in
mature years, and it may be in old age—love to dwell
upon, and ask the memory to bring up its bygone scenes
and experiences, that spot is the "Home of our birth "
into
this mundane sphere of existence. What is true of the
indi-
dual, in a larger sense, is true of a community and nations.
Speak of Egypt to a British-born man or woman, and an in-
■est is involuntarily excited, for reasons not generally known
but which I will endeavour to unfold; and at the
present
moment there is no country in the world which absorbs
so
much attention as EGYPT. The Suez Canal, and its safe pas-
sage on the road to India—" the brightest jewel in
Victoria's
Crown,"— is doubtless of vast political importance, and
no
Government or Statesmen of our country can ever be
un-
mindful of the paramount influence which Great Britain
must
maintain ????? and water-ways of Egypt:—yet the in-
stinctive feeling to which I have referred is active, and
that
arises from the fact that Egypt is the birthplace of
the
Great British Nation. Thus every individual who
speaks
English language—and native-born thereto—has a special
rest in the country of which I am about to speak. The
present occupiers, both Turks and Arabs, are *aliens*, and
hold
it merely on sufferance, but when the time comes—as
come
it must—they must depart, and Egypt revert back to its
ori-
1 owners. We are its owners, for it is ours by birthright.

In taking to ourselves our own, as far as the Egyptians proper are concerned (and I speak confidently, judging from what I saw) there will be no difficulty whatever: if any should ever arise it will be with the Arabs now in possession; but so long as the Citadel at Cairo, and Alexandria, are in the hands of British garrisons, the Arab is too much of a philosopher not to acquiesce in actual facts, and he will console himself that such is the "will of Allah," and make the best of it. The French and Italians, who have had sadly too much of their own way in Egypt during the present century, may be sore, but once in possession, as at present, we shall certainly not allow another foreign nation to come in and "reap what we have sown."

The natives, or fellaheen, are a mild, docile people, and if treated justly but firmly would not only acquiesce but welcome a governing power that would liberate them from the extortionate greed and rapacity of their Turkish governors. Once assured that they can enjoy the fruits of their labour, they will settle down and become peaceful and loyal subjects of the British Crown.

As an example of how ruthless the Turkish sway has been, even in late times, our dragoman, Mahomet Ali, pointed out to me a district which was ruined and almost depopulated a few years ago by *Ismail Pacha* the late Khedive, who, to raise ways and means for his unbounded extravagance personal and otherwise seized, not only the stored provisions and stock such as camels, donkeys, sheep, kine, &c, and money that could be extracted by threats and worse, but he also took their seed for the next year's crop. The consequences, of course, followed in the shape of famine and pestilence, and resulted in the death of ten thousand persons. This fact proves the barbarity of Turkish or semi-Turkish rule.

The establishment of schools where a good secular education was given would be hailed as a great boon, provided the religion of the natives was not interfered with, as I found amongst several that I came in contact with, a strong desire to learn the English language.

The Copts, or native Christians, although not very numerous are certainly in favour of British rule.

To show the unsatisfactory relationship existing between the Christians and Mahommedans (these latter refer to the Arab fanatics rather than to the fellahen), a story was related to me by some Coptic youths I met in Sioot, who attend the American Mission School in that town, to this effect. For some time prior to the close of the late war the Mahommedan fanatics had been insolent and overbearing to the Copts, and in some instances had maltreated them. Three days prior to the battle of Tel-el-Kebir a message came, that if the British army were defeated, as it was certain to be, for already thousands of them had been taken prisoners, then the Christians were to be massacred. The Copts kept close in doors and some retired to the church where they "prayed earnestly to the dear Good Lord that He would give the victory to the British," and anxiously awaited the result. To their great joy (so the youths related) the dear Good Lord heard and answered their prayers; for, instead of Arabi being the victor, the news came that he himself was a prisoner and his army defeated and scattered. So instead of being massacred they had a three days' rejoicing and illumination of their houses. This was the story they told to me, and the Mahommedan outbreak and murder of Christians at Tantah gives credence to it.

Whenever and wherever we came in contact with the Copts we invariably found them more than friendly to the "Ingleese." If protected and encouraged the Coptic element would be a great aid in the establishment of the British rule. Cairo and Alexandria excepted, their churches are wretched buildings, many or most of them underground, with no style or pretensions; the only ornamentation being a few coloured pictures of the Madonna and Child, or St. George and the Dragon, who appears to be their patron saint. They all seemed anxious to let us know they were Christians, and to prove it showed us their right wrists which were tattoo'd with the Greek cross. If those I came in contact with were fair specimens of the bulk, I should estimate them as superior to the Mahommedan fellahen. Many, I noticed amongst them, are lighter in colour and appeared to have a bright intellectual capacity if properly developed; indeed, the aptitude displayed by many of the "donkey boys" in picking up lang-

uages proves that they are sharp and quick-witted. One thing a native Egyptian understands, and that is, the possession and exercise of authority, especially by Europeans; in presence of that he is craven and subjective.

In support of the idea I have given forth, as to Egypt being the birthplace of the British nation, and consequently its inheritance, I would refer the reader to two remarkable volumes recently published by Gerald Massey entitled, "The Book of Beginnings," in which he gives a comparative vocabulary of about three thousand words still in use in Great Britain, and which are clearly of Egyptian origin. In addition to this he gives a vast number of hieroglyphics, names (not even omitting the Deities), customs and folk-lore, still extant amongst us that can be clearly traced to Egyptian sources. Even our nursery rhymes and vernacular slang, out-of-the-way country sports and pastimes, are all traceable to the same fount. The ancient Land of Egypt is the Mother of them all.

In addition to these there is the mysterious Coffin in the Great Pyramid of Jeezeh, in Egypt, which yields up a Secret that until discovered by Professor Smyth was unknown. It turns out that a British imperial quarter of corn—the standard from time immemorial—is exactly a fourth part of the capacity of this vessel, thus showing that one of our most important standards of measure is brought from Egypt. Many other secrets which this wonderful structure unfolds I shall treat of when writing of this Great Pyramid. I go a step further than the learned Professor who claims our Inheritance in the Great Pyramid, and hold, that Egypt itself is our Inheritance by birthright; and that no violence -will be done, except the ousting out of an alien race (now only in nominal possession), by taking to ourselves that which belongs to us, especially as such action on our part could have none other than a beneficial result to the natives themselves by delivering them from a barbarous rule, and thus give them the opportunity of developing the resources of their country (which now they cannot do), and enjoying the benefits arising therefrom without fear of molestation and robbery from their cruel and selfish rulers. No other nation can put forth claims equal in any respect to our own. At the demise of "The Sick Man,"

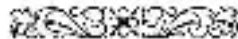
Egypt must naturally and of necessity revert to Great Britain.

To my view, there is every probability that ere long Egypt will become part and parcel of the British Empire, under whose fostering care she may once more rise—invigorated with new life,—and become as of yore a factor in the coterie of nations.

Viewed from any standpoint, Egypt, with its river, geographical position, fertile soil, and industrious people, is a "Land of Wonders." If, under its present primitive mode of culture, the land yields so abundantly of cereals and cotton and sugar, what may it not do when British capital and enterprise are brought to bear upon it?

As far as we are concerned there is no country in the world so rich in historical associations as Egypt. Its marvellous Buildings and Monuments—neglected and almost destroyed by an inappreciative and hostile, alien, governing race—testify to the once proud position held by this ancient people, in both the arts and sciences.

As my object in visiting Egypt was not for the purpose of gathering materials for writing a hand-book, but rather, by a personal inspection of its monuments and localities to obtain a better grasp of the subjects involved in their bearing upon the social and *religious status* of Christian nations in general and our own in particular, I shall content myself with giving a general view of the country and its monuments as I saw them, and which may aid the reader to better understand what will follow respecting the Religion of Ancient Egypt, and our interest in, and connection therewith. With this, I commence at ALEXANDRIA, the port where we landed from the good ship *Kashgar*.



MONUMENTAL EGYPT.

LITTLE or nothing now remains of interest to the antiquarian : its Temples, Colleges, and once renowned Library have all disappeared ; but, as Alexandria is so intimately associated with the rise and development of the Christian Religion, I shall again refer to it when treating further on of this subject. The forts are now in ruins, and bear unmistakable evidence of the splendid practice of the British Fleet during the late bombardment. The Grand Square with its onces splendid edifices is now a shapeless mass of ruins, the result of the conflagration by the fanatical Mahommedans.

From Alexandria, the railway to Cairo passes through the Delta ; and near to Alexandria are the celebrated lines of KA^{FR} DOUAR, which appeared to be fine specimens of military engineering skill. The Delta is the land lying between the two arms of the Nile, one discharging into the Mediterranean Sea at Damietta, the other at Rosetta. What is thought to be the ancient Land of Goshen lies to the east between the river and Suez Canal. It is in the Delta that cotton is grown, which forms such an important branch of commerce. In consequence of the absence of raised macadamised roads all the traffic is done by means of camels or donkeys. As far as the eye can reach on both sides the railway, the ground (in the proper season) is covered by growing crops, and the large number of trees now growing all over this district helps to draw down the rain which is of more frequent occurrence than in former times. The planting of such a number of trees for this object is due to the sagacity of *Mehemet Ali* the founder of the present Khedival dynasty.

At a distance of about 120 miles from Alexandria, CAIRO, the metropolis, is reached, which bears evidence of French influence in the style of its public and private court residential buildings which, as a rule, are fine and imposing. The

native quarters, with their Bazaars, are narrow, unclean, and unattractive. The wares for the most part are of European manufacture, amongst which I noticed—and the same applies all through the towns of Egypt—that Manchester or Lancashire was well represented. What native or Oriental goods I did inspect were poor in quality, colour, and design, and dear in price.

The mosques and palaces form the principal public buildings. The finest specimen, from an architectural point of view, is the mosque of Sultan Hassan, completed in 1360 A.D., at a cost of £G00 per day for three years which it took to build, which is now going to decay. The mosque of Mehemet Ali is a fine commanding building situate in the Citadel, which commands the city; and so long as this is garrisoned by British troops there is no fear of a "Mahommedan rising" in the city of Cairo. The mosques, internally, are utterly devoid of any ornamentation, excepting in a few instances where texts from the Koran are inscribed on the walls. The walls are whitewashed and the floors covered with matting on which the "Faithful" kneel, squat, or prostrate themselves faceward to Mecca. The worshippers are all males, as women are not allowed inside; the female sex not being of much account in the Mahommedan religion. I found no difficulty in gaining access to the mosques all through Egypt; of course I had to comply with the requirement (which applies alike to the Faithful and the Unfaithful) to take off shoes, or boots, and leave them at the door while I went inside. Mosques that are supposed to be "show-places for visitors" have generally men at the doors, who, for an expected consideration, supply the visitor with sandals or slippers. It is this "money consideration" which forms an important part in the attitude of these Mussulmans to their Christian visitors.

At BOOLAK, on the river bank, is the celebrated Museum which, thanks to the indefatigable industry of the late Mariette Bey, contains the finest collection of Egyptian relics in the world.

Near Cairo (which was built for a capital by the Arabs in the 10th century) are the Great Pyramids of JEEZEH (of which I shall treat in a special chapter) and also of Sakkara. Between these two once stood Heliopolis — the ON of the Bible

—in which was the Grand Temple of the Sun; and also Memphis, the proud capital of ancient Lower Egypt, of which nothing remains on the surface but masses of mounds covered over with potsherds and debris.

Nothing is now to be seen at Heliopolis but the ruined foundation walls, which are supposed to have encircled the Temple; and the celebrated Obelisk still standing *in situ* which stood at the entrance to the Temple. The city was seen and described by Strabo, a Greek writer, who visited it about 50 years B.C.

The Obelisk was reared by *Usertesén I.*, second king of 12th dynasty, (according to Mariette Bey) 2,430 years B.C. It is written on four sides, all alike, and is interpreted thus :—

" The Hor of the Sun ;
The Life for those who are born ;
The King of the upper and lower lands ;
The Lord of the double crown;
The Life for those who are born;
The Son of the Sun-God-Ra ! *Usertesén*,
The Friend of the Spirits of On,
Ever-living ! the golden Hor, the good God.
Keper-ka-ka has executed this work,
In the beginning of the 30 years cycle.
He is the Dispenser of Life, for evermore."

Heading this in our day one cannot but be struck, first— with the astounding audacity of the man, who claims to be a God and the " dispenser of life " to mortals ; and, second— with the craven servility of a people who could and would tolerate such a blasphemous assumption of prerogatives, that belong to the Great Creator alone. The infallibility of His Holiness, the Pope, is small in comparison with the claim of His Majesty *Usertesén I.*

At Cairo, the steamer which runs up the river for 600 miles, is taken. It calls at the principal places of interest and gives time for a visit to the monuments; and to those who cannot afford the time or luxury of a dahabeeyeh (which is a sailing vessel specially fitted up for the purpose) a trip by these river steamers, which take twenty-one days for the return trip from Cairo to Assuan and back, will be found to be most interesting and enjoyable. As this was my route

I propose to take the places and objects as they come in due order, reserving the Pyramids of Jeezeh till last.

At the apex of the Delta the river is hemmed in by two parallel ranges of mountains which extend two or three miles southward of Cairo. These mountains are composed of limestone or sandstone; bald, sterile, and utterly destitute of any vegetation. They are tolerably uniform in height, (which reaches no great altitude), and form barriers for the Libyan Desert on the western, and Arabian Desert on the eastern side.

Excepting the Delta already described, Egypt is a narrow strip of valley land between the two mountain ranges varying in width from two to ten miles. The "Land of Egypt" is really formed of mud deposit which is the debris of the Abyssinian mountains, and which is left by the annual inundation of the river. This is the source of Egypt's greatness as a food-producing country, its fertility being such that little or no artificial manuring is required.

The "River of Egypt" is the life of Egypt, both as the beverage for its inhabitants, and for irrigation of the land. For the latter purpose it is raised, chiefly by hand labour, to the top of the banks into a series of small hand-made canals enclosing an area of nine square yards, which, when full, are cut and the water flows in and covers the surface area. This, of course, is for irrigating the growing crops which are sown after the inundation is over. When it is known that this process is applied to nearly all the land surface of Egypt some idea may be formed of the labour required.

The River is unique and is a wonder in itself. Perhaps, with one exception, it is the longest in the world, flowing from the centre of Africa to the Mediterranean Sea, a distance of nearly 3,500 miles. For 1,800 miles it flows in one unbroken stream without an affluent or feeder. On the banks, and at a short distance therefrom, are built the towns and villages which are simply a number of houses made of sun-dried bricks intersected by mud lanes without any regard to regularity. Sanitary arrangements are *non est*, and in constructing a house "every man seems to do that which is right in his own eyes." The domiciles, like the clothing of the natives (fellaheen), are simple and poor. Blue dyed cotton forms the

garments of all except the better class, who adopt the European style.

To the South of Egypt, at Philae, NUBIA begins, which is inhabited by a different, and as some think, a superior race. Nubia forms a part of ancient Ethiopia which was once a well-populated country, and which was so powerful as actually to be the conqueror of Egypt and supplied one or more of its dynasties of kings. The decadence of Ethiopia dates from about 1,800 years B.C. (the exact time is unknown), and arose from a catastrophe by the sweeping away of some rocks at Silsilis (forty miles north of Philae) that formed a natural dam for the river. Prior to that event, according to a monument erected by *Amenhotep*, at Semneh, in Nubia, the river rose during the inundation twenty-seven feet above its present highest rise. This meant that Ethiopia, like Egypt, shared in the benefits of the annual inundation of the river, but which, after the catastrophe spoken of, ceased to overflow, as the level of the land is now above the rise of the stream. As a consequence of this Ethiopia is now little better than a desert and barren waste.

South-west of Nubia is the SOUDAN which is receiving much public attention from the trouble caused to the Egyptian Government by a man called "the False Prophet," but who himself claims to be the Prophet whom the Great Prophet prophesied "should come after and be like unto himself."

It is noteworthy that just at the present epoch, when there are so many competing "Messiahs"—all claiming to be specially called of God, and to have special messages from God to mankind—Egypt should furnish its quota. There is a rival to the Mahomedan claimant in the Soudan, now residing near Tunis; and who, according to trustworthy reports, appears to fulfil the conditions, which either by tradition or writings, the Great Prophet said would be the characteristics of his successor in the "latter times."

Commencing at Cairo; the first place of interest is SAKKAEA,* on the west bank of the river, about twelve miles from Cairo. It is the landing place for visiting the

* It must be noted here that the names given to towns, or localities, are Arab, and not the old Egyptian names.

Tombs and the Sakkara Pyramids. Near here is the site of what was once Memphis, the great Capital of Egypt in the most ancient times.

MEMPHIS was founded by the kings of the earliest dynasties, and at the time the Pyramids were built was a flourishing city, and continued so through all the vicissitudes of the country down to the Ptolemaic period; but Strabo, who visited it about 50 years B.O. speaks of it as almost deserted.

About 800 years ago it was seen and described by Abdel-Latyf, * an Arab traveller and historian, who says, " In spite of the lapse of four thousand years and even more, which must have added to so many other causes of destruction, her ruins still offer to the eye of the spectator an assemblage of wonders which astonish the mind, and which the most gifted writer would find it impossible to describe. The more one contemplates this city, the more does the admiration she inspires increase, and each successive visit becomes a fresh cause of wonder and delight." And again, " As for the figures of idols which are found among the ruins, whether as regards their number or their enormous magnitude, it is something that baffles description, and of which one can hardly convey any idea; but what is still more worthy of admiration, is the precision of their forms, the accuracy of their proportions, and their great resemblance to nature." Such were the features that the ruins of Memphis presented eight centuries ago; but now, at the present time, I was eye witness, and can testify that nothing above ground is to be seen. The sand of the Libyan Desert has covered over even the ruins, as with a pall, and nothing now meets the eye but a vast number of mounds stretching away for miles covered over with potsherds, and here and there the remains of a few foundation wall stones.

In its glory Memphis must have been a fine city, several miles long, lying between the Pyramids of Jeezeh and Sakkara, which, for ages, formed the great Northern and Southern Necropolises of the city. There were many temples in Memphis ; but the principal one was the Grand Temple dedicated to Ptah, (the first of the Memphite Trinity) who maintained

• See Mariette Bey, " Monuments of Egypt," p 89..

his supremacy all through; although we find that *Amasis*, (26th dyn.) built a magnificent temple to Isis, the second (Goddess) of the Osirian Trinity. Diodorus, a Greek historian who visited it about the commencement of the Christian era, says, that although the palaces were ruined and deserted, yet the temples were kept up in the former style of magnificence. The capital having been removed from Memphis to Alexandria, during the Ptolemaic dynasty which lasted some 300 years, would account for the ruined palaces.

Numerous excavations have been made by the late Mariette Bey which have brought to light many interesting remains, but which are most difficult to preserve on account of the sand which soon encroaches and covers up what had been exposed to view, and of these I shall speak shortly.

On this plateau there are the remains of about seventy pyramids, some of them of great size, dating from King *Seneferoo* (3rd dyn.) down to *Amenemha III.* (12th dyn.). It is now known that nearly every king, from *Seneferoo* to end of 6th dynasty, built a pyramid. The most striking amongst them is one that is known as the Step Pyramid, which is diverse from all others, as it is built in layers, or steps, and not filled in so as to form smooth sides, like the rest. Its height is now about 200 feet, and is supposed to be the oldest building in Egypt, if not in the world, from the fact that when recently opened the name of one of the kings of the earliest dynasty was found inscribed on the walls.

There can be no question that all these pyramids, (perchance excepting the Great Pyramid of Jeezeh) were colossal mausoleums; as in most that have been opened—and not previously rifled — sarcophagi and mummies were found. They enclosed the mummified bodies of the kings of Egypt, and formed the chief ornaments of the vast Necropolis, round which clustered the tombs of the notables and wealthy of their day. The pyramidal shape was the best to withstand the effects of time, and as the kings were supposed to be the most precious and sacred of mortals, all that human skill and power could devise was done to preserve these remains from exposure or desecration. So well adapted were they for this purpose, that although thousands of years have elapsed since their construction yet the buildings remain; and but for the

greed and rapacity of various conquering races who from time to time overran Egypt,—and worse than all from the Arabs who have pillaged these tombs for the sake of the treasures they contained—they would now, but for these causes, have maintained their original structural form.

Amongst the private tombs are two which possess great interest, both on account of their antiquity—dating from the Old Empire—and because of the freshness and vividness of their sculptured walls. These two tombs were the resting places for the bodies of personages named Tih (who was a priest under the 5th dynasty) and Ptah-Hotep, both of whom in life occupied a high social position. There are no Deities sculptured on these walls, and very little of a solemn or religious character. The defunct is represented as he was in earth life, as if he were enjoying all the good things of this world. Feasting, dancing and merry-making, varied with sporting and fishing scenes, agricultural and industrial employments, (even boat-building is described),—all portray with a vividness that cannot be mistaken, the history and employments of "well to do" men of that bygone age. They seem to have led, what most men call, happy and prosperous lives, and lived to a good old age surrounded by a numerous family and servants.

The tombs were commenced during the life-time of these men who doubtless would take care to make them as little doleful as possible; although in one case the defunct is shewn standing on a boat, and watching the removal of his own mummified body. This one scene opens out an interesting question, and has a direct bearing on the ancient belief in a continued consciousness beyond the grave. It reads like an anticipation of what is now given by such numbers of Spiritual Beings, who declare (through mediumistic sensitives) that they have actually witnessed their own physical body and its removal after their real selves had abandoned it.

In the tomb of Ptah-Hotep, sculptured on the western wall, is a scene showing the defunct seated, and before him passes a procession of servants who bring their offerings and present them to him as though he were bodily present to receive them. At the head of the procession are the priests who chant sacred hymns. Ptah-Hotep himself is accepting

the gifts, and is shown carrying a vase to his lips containing a fluid which forms *par excellence* the chief funereal gift.

Such scenes as these, and many others that I saw, coupled with the construction of the tombs and other circumstances, leave no doubt on my mind that the Egyptians from the earliest times not only firmly believed in " Spirit return," but actually practised the means used to bring about Spirit-com-munion. To them it was a reality ; and unless this practice be admitted much will remain mysterious and unknown, but as I shall treat further on of this subject, concerning Magic and Magicians, I forbear to say more here. It were idle and foolish to dismiss this subject as a mere superstition and void of any tangible base, for everything connected with Temple worship, and life and death scenes portrayed on the walls of the tombs, from one end of Egypt to the other, one and all point to the Spiritualistic solution as the only one which will meet the facts of the case. On the walls of the chambers which contained the mummies are selections, or texts, from the Ritual, or " Book of the Dead," thus proving a very great antiquity for the Egyptian Scriptures.

Amongst the many temples at Memphis not the least interesting and important was the Grand Temple of Serapis. This temple was a vast and magnificent structure approached through an avenue of sphinxes, of which though buried with sand many still remain *in situ*. This temple was the palace, or residence, of the " Sacred Bull," which was worshipped, and supposed by the ignorant and uninitiated to be an incarnation of the deity Ptah, which later on was thought to be an embodiment of Osiris as well, hence it was called Ptah-Sochar-Osiris ; and latest of all Osor-Apis, that is, the embodiment of Osiris ; hence came the Greek name Serapis. Not much of the temple remains, but the late Mariette Bey was successful in discovering the mausoleum, or burial place of these Bulls, which is known as the Serapeum. A vast number of stelae were found in this subterranean tomb which have thrown much light upon Egyptian history and religion. These stelae were tablets with recorded inscriptions, and seem to have been a kind of votive offerings to the spirit—not of the dead bulls, as such, but to the Divine Spirit—which was supposed to animate, and be incarnate successively in, these animals.

The first gallery of this vast Apis tomb was over 600 feet long, with chambers cut out of the solid rock, in which were deposited the sarcophagi, each one containing the mummified body of the defunct Bull. Some of these are made of polished granite, and covered with hieroglyphs inside and outside. They are cut out of one block, and with the lid weigh over sixty tons.

The mausoleum is divided into three distinct parts. The first and most ancient part was constructed by *Amenoph III.*, (18th dyn.) and contained the bodies of the Bulls from his time to the end of the 20th dynasty, say about 400 years. The second part comprises the tombs of the Bulls from the time of *Sheshonic I.* (22nd dyn.) down to that of *Tah-raka*, last king of 25th dynasty, extending, say, for 260 years. The third part is the place of interment from the reign of *Psammetichus I.*, 650 B.c. down to the time of the later *Ptolemies*, about 50 B.C. The magnitude of this vast tomb may be realized from the fact, that this gallery extends some twelve hundred feet.

It is thus seen that the Bull worship lasted 1,500 years at least, and proves what a hold it had on the people of Lower Egypt. It does not appear to have spread very far southward, or into Upper Egypt, as we find that other animals, such as the crocodile—the mummified bodies of which are found in vast numbers at Manlafoot, a distance of 180 miles south from Memphis—were worshipped.

It is extremely difficult for us, in our time, to realize such a low state of mentality, as that intelligent human beings should bow down to animals, as representing a higher form of divine manifestation than the human form. Judging from what I saw in more ancient tombs in the Jeezeh Necropolis, I take this as indicative of a declension from a prior and simpler form; and this shows the weakness and the strength of the priestly power, which, for the sake of self-emolument and lust of domination, both spiritual and temporal, could and did perpetuate such a degrading system. Not until the human mind becomes sufficiently enlightened to take spiritual power into its own custody, will men and women cease to be the slaves of priest-despots. The signs of this awakening or as I prefer to call it, the evidence of another and higher

Una tells us that by the first king, *Teta* (first king of 6th dyn., 3,000 B.C.), he was made Sacred Scribe. Under the second king, *Pepi*, he was raised to the dignity of Royal Scribe and Priest of the King's Pyramid; and for other important services was made Private Secretary to Royalty. This inscription makes the first reference to negroes. It reads thus:—

"In setting me up as Chief, I also made His Majesty satisfied above all things. There was not any royal scribe, magistrate, or chief there, except me alone, so greatly to the contentment of the heart of His Majesty."

Una was made chief of an army, with "numerous ten thousands of negroes," and drilled them. It was by means of this force that he successfully subdued a revolt of the Herusa, (the Arab tribes of the Eastern Desert between the Nile and Red Sea).

Under *Merenra*, the third king, whom Una calls the "Divine Ruler," he was sent to fetch granite doorways, lintels, &c, for the King's Pyramid, taking for the purpose twelve boats and one vessel for the troops. This was "the first war vessel that ever went south to Abu (Elephantine) in the days of any kings." Una was also an engineer; for he tells us that he constructed four docks by order of his "Divine Lord." He built an edifice at these docks, dedicated to "the spirits of the King *Merenra*, the Ever-Living."

Una finishes off with this eulogium of himself:—

"I was the beloved of (the king's) father, the praised of his mother, the Great Chief, the delight of his brethren, the Ruler and Governor of the South. The truly devoted to Osiris was I."

It is at Beni-Hassan that we get the first glimpse of the funereal conventionality, with its procession boat and the ferrying across the river, &c, &c. The city for which these tombs were the necropolis was on the opposite side of the river, on the banks of which the funeral cortege was formed. One boat—like our hearse—was exclusively used for the mummy; the rest were used for the friends of the defunct.

We may now quite understand why—even to our own times—the river of death, the dividing line between the present and future worlds, forms such a part of our religious training and thought. It came with us from Egypt. How

few know that when the religious fervour is exalted by the singing of hymns, such as " Shall we gather at the River "? " they are perpetuating chants that were used while *literally* " gathering at the river " to escort the remains of the loved ones across, thousands of years ago. This fact strongly corroborates my view of our Egyptian national origin.

Ascending the river, on each side are the remains of covered mounds, marking the sites of once important cities, with tombs belonging to very early dynasties. Some, however, are of the Christian era, and the paintings on the walls represent many New Testament subjects, and date, probably, from the 6th century, A.D. At DAYREN-NAKHL is a tomb of Thoth-Hotep, a military man and " friend of the king," *Usertesen* (12th dyn.) in whose reign he lived. In this tomb is represented the " Colossus on a sledge," and shows how these great monoliths were moved from place to place by means of rollers, and ropes pulled by 172 men in 4 rows of 43 each. These men were undoubtedly unfortunate captives taken in war, and condemned to this and other kinds of menial labour.

At SEBAYDA are some ancient tombs dating from the time of the 4th dynasty, in which Osiris is styled " Lord of the Land of Tat," which is represented by the figure called Tat, recognised as the emblem of stability. This evidences the antiquity of the Osirian worship.

At TEL-EL-AMARNA, 200 miles from Cairo, are some interesting tombs, pertaining to the time of *Amenoph IV.* (18th dyn.) It was he who built a city near this spot (the rains of which still exist, but buried in sand), and endeavoured to make it the capital of Egypt. He was known as the great heretic, for he introduced a new form of worship, substituting for Ammon—the Great God of Thebes—another called Aten, a Semetic deity, represented by a radiating solar disc. He removed as many as possible of the then existing representations of Ammon; but his successors reverted back again to the older form of worship, and Thebes gained a greater power than ever; for so opposed were the following kings that they in their turn erased and defaced all they could of the monuments reared by the great heresiarch, and to such an extent was this carried that *Sethi I.* (third king who succeeded him) does not mention him in his " Tablet of Ancestors " of Kings.

ABYDUS, 370 miles, about the centre of Egypt, is on the west side of the river, some miles distant therefrom. It is the ancient This or Thinis, and is the supposed birth-place of *Menes*, the first king of all Egypt, and the supposed burial-place of the great *Osiris*. The necropolis is of large extent, as it was a favourite burial-place for all the noble and wealthy who could afford to be carried there, in order that " they might repose near to their beloved *Osiris*." The tombs date from the 6th to the 13th dynasty, ranging (according to Marietta Bey) from 3,700 to 2,800 B.C.

At Abydus is the first temple in Upper Egypt, now to be seen. There are two temples dedicated to *Osiris*; the largest and most complete built by *Sethi I.* (19th dyn., about 1,450 B.C.). The sculptures on the walls—done in low relief—are very beautiful and fresh, executed by Hi, who was sculptor-in-chief to His Majesty *Sethi I.*

I noticed one peculiarity in the construction of this grand temple. Instead of one shekinah there were *seven*, arched over, and containing sculptures representing both the Theban and the older Triad of Divinities, showing that *Sethi*, who was an Ammon worshipper, judged it expedient to defer to the wishes of the people of Abydus, who were Osirian worshippers. My opinion is shared by my travelling companion, who is an art-critic, that these seven shrines were in existence before the present building was erected, and that they were incorporated by *Sethi* in his temple : and the same applies to other temples that I saw.

In all the temples it is the KING who forms the hero of the tale that is told on the walls. The subjects depicted are as a rule the King offering presents to one or more of the Gods—generally on the eve of some military or naval expedition—and the supposed answer of the God to the King's supplication. In all cases so recorded the response is favourable, and success crowns the expedition. The walls are covered with scenes descriptive of his victories, and with written details of battles fought, men slain, prisoners and trophies obtained, and the like. Of course, like eminent soldier kings and emperors of modern times, defeats and non-success are unrecorded; as like Napoleon's Arch of Triumph in Paris, one may look in vain amongst his list of victories for *Waterloo* ! so here we

may look in vain for the record of defeats and disasters, of which it is well known there were plenty.

One of the most interesting discoveries brought to light by the excavations of the late Mariette Bey (for nearly the whole of this magnificent temple was buried in sand till a few years back) was a chamber, on the walls of which are sculptured the cartouches, or ovals, with the names of 75 kings who had preceded *Sethi I.* on the throne of Egypt. This discovery is of immense importance, as it helps to determine the chronology, which is yet "an open question" amongst Egyptologists. The excavations are still in progress, and when complete one of the most interesting and magnificent temples of ancient times will be exposed to view.

On the walls of the temple built by *Sethi*, is sculptured a fine portrait of himself, offering to Osiris a small gilded statuette of Ma, the Goddess of Justice; which is one of the finest specimens in Egypt of the sculptor's art. The illustration is an exact copy of this, which may be regarded as a portrait of the great king (*Sethi I.*). Just above the figure is shewn the two cartouches or ovals, containing the King's names; to the right of these is the winged hawk, representing the Goddess Nut. The outspread wings represent the celestial vault or primordial space. This Goddess Nut is seen on some of the most ancient tombs, coffins and tablets, and which will be clearly elucidated further on. On the altar is laid the lotus flower, an offering to the same Deity, Osiris. This flower forms a most important part in all funereal, and king-priestly offerings. It is a self-generating flower, and thus is a beautiful and expressive symbol of the life principle in the human organism, which reproduces itself in continuous and more beautiful forms; but this will be referred to in a following chapter.

On another part of the temple *Rameses II.* is shewn presenting as an offering a gilded statuette of himself. This evidently is an earnest or foreshadowing of his own deification, anticipating his advent among the Deities, and when he himself expects to receive the adorations of his subjects as -a God !

DENDERAH, on the west bank of the river, is 60 miles south of Abydos, and 425 miles from Cairo.

This temple dedicated to Hathor, a later form of Isis is one of the best-preserved and most modern and important, in many respects, of the Egyptian temples. It was commenced by the last of the *Ptolemies*, and completed by the Roman Emperor *Tiberius*; or in other words in the commencement of the Christian era. It is literally covered with sculptured forms and hieroglyphs inside and outside. This, like most of the other temples, is built with three main divisions. First, a large open court (sometimes has columns and covered over as in the present case); the second court, always covered over, and the roof supported by handsome columns; and finally, the third or innermost shrine, or "Holy of Holies"—in which were deposited the sacred Barks, or Arks, containing the sacred emblems dedicated to the presiding Deity of the temple. On high festival days, staves were put through rings on the sides, and they were carried in procession by the priests, in the same manner as the Levites, or priests, carried the Israelitish Ark of the Covenant.

On one of the walls is sculptured a "calendar," giving the names and dates of the festivals. One of their principal feasts was the New Year Festival (our July 20th), which marked the heliacal rising of the bright star *Sirius*, *i.e.*, when it appeared on the eastern horizon at the same time as the sun.

There is one remarkable fact connected with the temple shrine—which is a complete building of itself, and in my opinion of much older date than the other parts—it is, that *all* the royal ovals, or the names which would have told of the original builders, or kings, have been carefully obliterated, and they are all left blank; which fact appears to sustain my view, that many of the comparatively modern temples are built over and incorporate older existing shrines or temples. There is a vase (No. 333) in the Louvre, bearing this inscription: "The King of Upper and Lower Egypt, *Pepi*, Son of *Hathor*, *Lady of Denderah*, the Horus, beloved of the two countries; the Lord of the double crowns; loving his people."

This shows that there was either a shrine or temple existing at Denderah so early as the time of *Pepi*, a king of the 6th dynasty, about 3,000 B.C. (according to Brusch). It is only

on the walls of this (to my view, ancient) shrine that the ovals or cartouches containing the royal names have been erased, and that by skilful workmen, for they are very neatly done. It is difficult to account for these erasures on any other hypothesis, than that the *Ptolemies*, or their successors, wished the idea to be formed that it was all one building.

Ascending a long flight of stairs on the left of the temple, we come to the beautiful small temple, or "chapel of Osiris," in which I saw a series of sculptured slabs delineating the death, resurrection, ascension, and glorification of Osiris, who came down from heaven, took the form of man, was slain by wicked hands, rose again from the tomb, and ascended into heaven where he became the great Judge of quick and dead. These scenes are shewn with a meaning that cannot be misunderstood.

Except that this Osirian conception long antedated the building of this temple, one might think that the subject was taken from the Gospel narrative of Jesus Christ, so near does it run parallel to the main episodes recorded therein. On the ceiling of this beautiful little chapel is a painting representing the rising star *Sirius* with the sun, which has an intimate connection with Isis and Osiris, which will be noticed in following pages.

A little to the south-west of the great temple is a smaller temple dedicated to "Isis and Horus," or as Catholics would term "the Virgin and Jesus." The main figure sculptured on the walls is "Isis with the young Child" on her knee, receiving congratulations from a number of mothers with their male children; and outside on the walls of the corridor is shewn Typhon - or the Evil One—waiting to destroy them.

In the sanctuary the King is shewn in the presence of the Goddess Isis, to whom he offers a small feminine statue of Ma, the Goddess, crowned with a feather—the emblem of Truth,—and he approaches the seated Goddess saying : "O Goddess! I offer to Thee Truth: for Truth is Thy own work; and Thou art Truth itself."

About some 15 miles south of Denderah we come to KOBT, or KOFT, which at one time must have been an important place, for its ancient name was Coptos, which was applied to the whole of Egypt. It was at Coptos that the scene of a

reigns. It assumed some importance under the kings of the 12th and 18th dynasties, and maintained its supremacy for about 200 years. After that time it succumbed along with the rest of Egypt to foreign conquerors who held sway for several centuries, and during whose rule the native rulers at Thebes were either extinct or mere tributaries ; in any case, they were not recognised as kings. It was *Aahmes*, the founder of the 18th dynasty, who successfully revolted against the *Hyksos*, or Shepherd Kings, and drove them out of Egypt. This dynasty (the 18th) included the *Thothmeses* and *Amenhophs*, under whose rule, and that of the following—the 19th, under the two *Sethi's* and *Rameses'* — Egypt rose to the zenith of its power and influence as a nation.

Thebes was their capital, which dominated Memphis, and the other capitals of former dynasties in Lower Egypt; and all that wealth, with encouragement of art could do, was lavished with unsparing hand upon the Southern Metropolis. This prosperity lasted about 600 years, until Egypt was conquered and overrun by the Assyrians, about 1,000 B.C., from which time it declined, and never again recovered its metropolitan supremacy. It however maintained a semi-independent position, seeing that it was strong enough to hold out and withstand a three years' siege by the 8th *Ptolemy* . (*Lathyrus*), from which it would appear that there was a powerful native element still existing in Upper Egypt, and which was restive under the Greek dynasty. This would be about 100 B.C. This rebellion cost the city its life ; for stung by the protracted resistance, after its capture, *Ptolemy* rased the city and destroyed as much of the temples as he could. This was its death-blow, and the once proud and mighty city of the Pharaohs ceased to exist. Nothing now remains of the city but a few mounds, and not even " foundations " are seen to tell of its former size or splendour.

The Necropolis, which extended over a large surface, was on the opposite side of the river to the city. The royal tombs, of which I shall speak presently, are among the finest and most interesting monuments now existing in Egypt. The western part (on the other side of the river) seems to have been the " West End " of ancient times, for it was in this district that the wealthy and the aristocracy had their villas,

very strange " Ghost story " was laid, which is interpreted from a papyrus in the Boolak Museum, by Dr. Brusch.* It is entitled " The Tale of Setnau," who in earth life was supposed to have been one of the numerous sons of King *Rameses II.* (19th dyn.).

The story recounts scenes and conversations in the world of spirits, which turns upon the experiences of some of them while endeavouring to discover their own mummified bodies, and which appear to have been successful. The spirit Ahura relates the manner of her death, together with that of her son, who were both drowned in the Nile while going from Memphis to Coptos. Her husband's brother soon joined her in the spirit world; and by his instrumentality she was able to return to earth, and appearing to the King at Memphis, she was able to follow the commission appointed to search for the mummies in Coptos necropolis, and witnessed the ceremony of the funereal rites performed over the bodies. Setnau is one of the principals engaged, and though a spiritual being resident in the interior realm immediately contiguous to the physical plane, yet he was evidently not delivered or freed from his animal propensities, and experiences connected with the same are related with great plainness.

The story is delineated by one who was evidently a clairvoyant, and it is so far interesting that it throws light upon the Egyptian beliefs of that day in spiritual phenomena, and no doubt this intromission into the world of spirits, reveals the restless condition of many who were endeavouring to regain the consciousness of their past earth life.

LUXOR, 464 miles from Cairo, is the landing place for THEBES, the ancient capital of Lower Egypt, which spread out on both sides the river. Round and near Luxor, as well as on the opposite side of the river, there cluster the remains of many temples and palaces, many of which have been rased, and only the foundations remain to tell the tale of a former splendour and greatness; but those that remain are the most extensive in Egypt.

Thebes, when in its prime, must have been a magnificent city, as it was the seat of government and capital of the country under the most warlike and successful of her Sove-

and it was here also that perhaps the finest though not the largest temples and palaces were situated.

Situated as it was on both banks of the river, and with a wide expanse of cultivated land between the ranges of mountains on either side, which spread out in a semi-circular form, and protected it from sand-storms and drifts, Thebes must have been "a thing of beauty" if not "a joy for ever." Its temples and colossi—now in ruinous decay—bespeak of conceptions, architectural and otherwise, that excite one's wonder and admiration even at this day. The precious metals and stones, doubtless acquired by foreign conquest, must have been plentiful, for the quantity carried off by *Cambyses*, the Persian conqueror, is fabulous (amounting to no less than £2,000,000 sterling), and the vast number of ecclesiastics required for the numerous temples in the city and neighbourhood, necessitated a large and wealthy population. A few wretched mud villages now occupy part of the site of what was once "the glory of Egypt."

To give an idea of the wealth lavished by the Egyptian monarchs upon ecclesiastical structures, I have collated, from "The Annals of *Rameses III.*," (20th dyn.), (translated from the *Great Harris Papyrus*—see "Records of the Past," vol. vi., p. 23, and vol. viii., p. 5), the sums given by this king to

	<i>Tens of Gold,</i>	<i>Tens of Silver.</i>
The Temple of Thebes	1506	11793
„ Heliopolis	1479	2255
„ The Nile	13568	13568
„ Memphis	2889	3340
„ various other Temples	15884	21219
Total	35326	52175

These figures reduced to troy weight mean no less than 103,034 ounces of gold, and 144,000 ounces (in round numbers) of silver, which, taking the value of gold at 40 shillings per ounce, and silver at 5 shillings per ounce, amounts to £309,102 sterling in gold, and £36,000 in silver.

This value does not include the cost of labour, &c,

expended on working the precious metals into the immense variety of utensils, images, &c, &c, for the temple requirements. The above merely applies to the "gifts," of one king; and when we take into account the "gifts"—for so they are styled in the official records—made by other kings, before and after *Rameses III.*, the value of the spoils credited to *Cambyses* as having been taken away from Thebes by him, does not appear to be overstated; and we may now well understand why Egypt should be such a tempting prize to the conquering hordes who, in the time of her weakness, swept down and carried off such enormous booty.

At Luxor, close to the river bank, are the remains of two temples; the largest built by *Amenoph III.* (18th dyn.) and the other by *Rameses II.* (19th dyn.). The greater part of both is covered with sand and native huts. In front of the *Rameses* temple there are several colossal figures, the heads of which are only visible above ground; also a large obelisk, which are all of polished red granite. Between these and the Great Temple at Karnak—a distance of one and a half miles—there was a roadway or avenue of sphinxes leading to a temple built by the third *Rameses*, and dedicated to Khons, the third of the great Theban Triad or Trinity.*

On the north side of the encircling wall of the Great Temple are the ruins of a temple dedicated to Ptah, the first of the Great Memphite Trinity, built by *Amenoph III.* (same builder as the one at Luxor). To the south, but connected by an avenue of sphinxes, are the foundation ruins of a temple, dedicated to Mout—the Great Mother,—the second of the Theban Trinity, and built by *Amenoph III.* Between this temple and just inside the encircling wall of the Great Temple is another temple built by *Amenoph II.* (about thirty years before the 3rd *Amenoph*). In addition to these are remains of two temples built by the 3rd and 7th *Ptolemies*.

These series of temples with their enclosures cover an area of about a mile in length by half a mile in width, and when in their integrity and full operation of worship, with their majestic pylons and magnificent halls and columns, etc., they must have produced a feeling of awe and astonishment in the

* The Pylons of this Temple, with its entrance gateway by *Ptolemy VII.*, are shown in the illustration. ■

mind of the beholder. There was an artificial lake connected with every temple, on which at the festivals there was a procession of boats, headed by the king and high priest, and which lakes were probably used for purificatory purposes.

The Great Temple of Karnak, dedicated to the great God, Ammon-Ra, is the largest and most imposing ecclesiastical ruin in the world. It measures 1,200 feet by 348 feet and is encircled by a wall of stone. It was commenced by *Usertesen I.* (12th dyn.) some 2,700 years B.C., and was altered and enlarged by succeeding monarchs, each one of whom seemed to "improve upon" what was done by his predecessor. This went on till the time of the *Ptolemies*, after whose era it suffered and decayed along with Thebes.

From the west entrance there was an avenue of sphinxes running down to the river side, facing the grand temple and palace of *Barneses II.* There are four fine pylons with gateways dividing the various portions built by the different sovereigns. The Sanctuary, or Most Holy Place, was built of red granite by *Thothmes III.*, destroyed by the Persians, and rebuilt by one of the *Ptolemies*; but which, in my opinion, formed part of the original structure built by *Usertesen I.* There were several obelisks; one still standing is the largest that is known. It was erected by *Hatasoo*, the Queen Regent, and daughter of *Thothmes I.*; and according to the inscription "it was removed from the quarries at Assuan and erected in its place in seven months only,"—an engineering feat that seems hardly credible.

The Great Hall, or "Hall of Columns," was constructed by *Sethi I.*, and is the most remarkable part of this extraordinary building. It measures 329 feet by 170 feet. Its roof composed of massive stones stretching from pillar to pillar is supported by 134 huge columns, 12 of which, forming the centre aisle, are 62 feet high and 34 feet in circumference; the rest are about 42 feet high by 28 feet in circumference, the whole of which are covered with hieroglyphs from top to bottom. The lintel stones for the doorway of this majestic hall are no less than 40 feet long, made out of one solid block.

There is a statue in Munich Museum of *Beken-Khonsoo*, the architect employed by *Rameses II.* On the statue the inscription reads thus: "I performed to the best of my ability

as the architect of my lord *Rameses II.*—the friend of Amen, who listens to those who pray to Him. I built the pylon ; and placed obelisks made of granite near the first gate of the Temple of Amen. Their height reached to the vault of heaven. I made two great double doors of gold, and their height reaches to heaven." This statement gives an idea of the immense wealth bestowed upon this Grand Temple. I visited these ruins four times, and my wonder and astonishment increased every visit, at the magnitude and work bestowed upon this marvellous structure.

On the walls of the temple are inscribed the victorious exploits of many of the kings. On the south wall is sculptured and recorded the victories of *Sheshonk I.* (22nd dyn.), which show 150 heads, representing his conquests over so many kings and chiefs; and amongst them is one supposed to be the King of Judah, whose capital—Jerusalem—was taken and sacked by *Sheshonk*, or Shishak of the Bible narrative.

It appears that there were " Poet Laureates" even in those early days ; for on the outer wall is inscribed a poem by Pentaor, recounting the deeds of valour by his royal master, *Rameses II.*, the subjects of which are very graphically delineated on the walls of the temple on the other side of the Nile, where the King is shewn alone in his chariot—forsaken by his generals and soldiers—cutting down his enemies who fly before him. And yet the battle must have been a tough one, for it took two whole days, and it was the daughter of the king of these very enemies whom *Rameses*, the conqueror, married. Perhaps the king of the Khetas might give a somewhat different version of the battle ; for in all the inscriptions relating to this *Rameses II.*, the inordinate vanity of the man is conspicuous : in fact, he aimed at being deified, and worshipped as God. There are more statues of this king spread all over Egypt than of all the other kings put together.

In the temple of Khons, contiguous to the Great Temple, there is a most interesting sculpture representing the usurpation of the regal power by *Her-Hor*, the High Priest of Amen-Ra, who deposed the last of the *Rameses* dynasty, and became first king of a new dynasty known as the 21st, which lasted a little over one hundred years. Strange to say, the

world is **indebted** to this dynasty for the "*wondrous find*" of last year, consisting of the coffins and mummies of thirty-six royal personages, **with** an enormous quantity of statuettes, gold, jewellery, and valuables. I saw the place where they had been deposited. It would seem that apprehensive of some invasion or other (which did come **100** years later, when the Assyrians conquered Egypt, under *Sheshonk*, and held it for **80 years**); or possibly to preserve them from spoliation by native thieves, *Her-Ilor* or some of his successors removed all these coffins with their mummies to a place of safety, and most probably the knowledge where they were would be lost. They were discovered by the **Arabs** living in the **neighbourhood**, who are continually searching for buried treasures; and but for their avarice the coffins would be there yet. A vast quantity of gold articles were finding their way into the market, which, coming to the ears of M. Maspero (successor to Mariette Bey, the officer superintendent of **Egyptian** antiquities), he instituted inquiries, and finally traced **them** to Luxor. The **place** of deposit was down a deep vertical shaft, on the almost **perpendicular** face of a rocky mountain; **at** the bottom there was a cavern running a long way into the **mountain**, and it was in this cavern where they were deposited. From sketches I think the cavern had been worked and made into a **Bepulchral** vault, which appears to have **been** used for most of the kings and royal families of the 21st dynasty. Amongst the mummies were **the** celebrated *Rameses II.*; his father, *Sethi I.*; and the scarcely less celebrated *Thothmes III.*

I saw these coffins at the Boolak Museum, and as there has been a good deal of discussion, especially regarding *Rameses II.*, who it was alleged was a man of great stature, I was curious **enough** to measure the mummies, and the following is the result:—

King Huni (Unas) 6.th	dynasty.	measured	feet	9	inches
<i>Raskeemen</i>	17th dyn.,		"	8	"
" <i>Amosis</i> , 1st king of 18th			5	"	"
" <i>Amenoph I.</i> , 2nd king			6	"	"
" <i>Thothmes II.</i> , 4th "			"	6	"
" <i>Sethi I.</i> , 2nd "	19th "		5	"	2
" <i>Rameses II.</i> , 3rd "				1	" ⁵

From the above it will be seen that these Egyptian kings were a small race of men. The average length of the reigns of the 18th dynasty kings was eleven and a-half years, and of the 19th twenty-two years.

It was at this time under *Her-Hor* that a great religious feud began between Upper and Lower Egypt. The priests of Thebes, who recognised Amen-Ra, Mout, and Khons as their Trinity, were evidently annoyed with the kings for their tolerance of the more popular Trinity of Osiris, Isis, and Horus, which was gradually extending over all Egypt, and it was doubtless the rule of the priest-kings that so enervated the country as to cause it to fall an easy prey to the Assyrian. Priestcraft was the same then as now, and will tolerate no system that does not acknowledge its power.

Crossing the river there are the ruins of many temples, and of several hardly any remains now exist. I therefore only notice the best preserved. The most northerly is the temple of Goornah. This temple appears not to have been dedicated to a deity, but was built by *Sethi I.*, and dedicated to his father, *Rameses I.* The chief interest attached to this building, arises from the sculptures and inscriptions on the walls, which throw much light upon the religious and other history of that time. The king, *Rameses I.*, was deified and exalted by his successors to rank among the Gods, and thus considered worthy to receive worship and homage from mortals. Over the portrait of *Rameses I.*—who bears the emblems of Osiris—is inscribed these words : " The good God, Lord of the world : Son of the Sun, Lord of the powerful, *Rameses* deceased, esteemed by the Great God, Lord of Abydus (*i. e.* Osiris)." In another compartment, *Rameses II.* is shown as receiving the emblem of life from a goddess who is supposed to speak thus : " I have accompanied you in order that you may dedicate this temple to your father, Amen-Ra."

This latter statement will be appreciated by those who have had much experience in psychic phenomena, and they will understand its meaning and application.

The Rameseum, or Temple of *Rameses II.*, directly faces the Grand Temple of Karnak on the opposite side of the river. It is in this temple that the now broken colossal statue

of *Rameses II.* is seen. This stupendous figure was made out of one block of red granite, and weighed about eleven hundred tons. The destruction of this gigantic monolith is as great a matter of surprise as its construction, removal, and erection, for there is no trace of blasting with powder, nor yet of the usual methods by the explosive force of wet wood wedges; and the means used for its displacement and destruction remains a mystery as yet unsolved.

The following extract from the panegyric by Pentaor shows that the ancient Egyptians believed in the "power of prayer," for it expressly stated that when the king was in the critical moment of danger, during his encounter with the Khetas, he addressed this prayer to his God :—

"Where art Thou, O my Father, Ammon? What Father denies his Son? I have done nothing without Thee; I have not stepped aside from looking to Thee; nor have I transgressed the decisions of Thy mouth; nor have I gone astray from Thy counsels. O Sovereign Lord of Egypt, who makest the hearts of those that withstand Thee to bow down: What are these Amu (the Khetas) to Thee? Ammon brings them low who know not God. Have I not made many temples to Thy name; and filled them with spoils? Have I not built Thee a house to dwell in; and given treasures to Thy Shrine? Shame be to him who opposes Thy counsels! Well shall it be to him who worships Thee, O Ammon! I call on Thee, O my Father, Ammon!"

The poet narrates that in answer to this prayer, the God Ammon appeared to the King who heard the words uttered by the God :—

"*Rameses Miamon!* I am with thee. I am thy Father, Ammon Ra. My hand is with thee. I am worth to thee one hundred thousand joined in one."

The reading of this remarkable work reminds one of the biblical record concerning the building and dedication of the Temple at Jerusalem to Jehovah, the God of the Israelites; and the appeal to the "God of Battles" is not without parallel even in our own day and times. Verily, there seems little to choose between the Heathen and Christian king! If there be any I leave it for the reader to decide. Surely, it is "the past brought forward."

It is thought, and not without good grounds, that this temple was erected by *Rameses II.*, and dedicated—not to a deity—but to himself. In short, that it was a cenotaph in which his successors and people should bow down and worship him as a God. This is tolerably plainly indicated; for I saw myself that on the outside of his coffin, this same king is shown with the emblems that pertained only to Osiris. From about this period we trace the action of that blasphemous presumption which was carried down to the time of the Roman Caesars, who claimed homage and worship from their subjects.

The Temple of MEDINET-ABOU is an elegant building. It was founded by the regent Queen *Hatasoo*, and her brothers, the second and third *Thothmes*; enlarged by *Rameses III.*, who seems to have associated his palace with the temple; and added to by many succeeding sovereigns down to the Roman Caesars. Between the palace and temple there is a magnificent pylon, with a gateway that led from one to the other.

In the interior chambers of the palatial edifice, the king, *Rameses III.*, is shown in a number of scenes depicting his domestic as well as his military history. Amongst the latter are a great number of prisoners (each shewing the distinctive type of his race), whom the king is parading before the deities. Over each is inscribed the words "vile chief," thus: "The vile chief of the *Khetas*, a living prisoner," and so on.

On one side of the pylon there is a sculpture representing the God Ammon-Harmachis presenting a falchion which the king uses to strike down a number of kneeling prisoners. The deity is supposed to utter these words (translated by M. Chabas):—

"My son, the fruit of my loins, thou whom I love, the lord over the two worlds, *Rameses III.*, champion of the sword over the whole earth, the *Petti* of Nubia lie stretched at thy feet. I bring thee the chiefs of the southern countries with their children on their backs, together with the precious produce of their lands. Spare the life of such as thou mayest choose amongst them; kill as many as it may seem good to thee. I turn my face to the north, and I overwhelm thee with marvels. I bring TO-TESCHER (the red land) under thy feet. Crush thy foolish enemies between thy fingers; over-

throw them with thy victorious sword. I bring to thee also nations that know riot Egypt, their coffers filled with gold, with silver, with lapis-lazuli, and all kinds of precious stones : the choicest products of the land are before thy fair face." The above, along with many others of a similar character, are useful to the historian ; but, to me, the more interesting are the sculptures that reveal the religious element, which seems so strangely intermingled with these military expeditions and episodes. It would appear that the return of His Majesty from a successful expedition or raid was marked by a triumphal procession to the temple, which is headed by the King in person, or the High Priest, and who, approaching the altar, pours out the libations and burns incense. Twenty-two priests carry the ark containing the statue of the divinity who has been so propitious ; then follow a number of priests bearing on their shoulders statuettes, which are the images of the royal ancestors and predecessors of the King, who thus participate in the triumph of their descendant. Another scene represents the letting fly of four birds, which is another representation of the four *genii* that play such an important part in the judgment scenes of the Great Osiris. The four birds symbolize the four cardinal points, to which they are sent to spread the news of the coronation of *Barneses* as " Lord over the Upper and Lower Countries." The most interesting of all, in my view, is an inscription on the gate of this temple, which is almost word for word the same as applied to Christ, as the Word, in St. John's Gospel; the only difference being that on the Egyptian temple it applies to the Divine Word symbolized by the Sun; while in the New Testament it applies to Christ as a person. In all cases the sun was used merely as a symbol to signify the creative power. The inscription reads thus : " It is He who has made all that is, and without Him nothing has ever been made." A similar inscription is to be found on the walls of the Great Temple at Philae.* Now the all-important question arises here in our investigation for truth. Did the Egyptians borrow this from the Christians ? or, did the Christians (or author of St. John's Gospel) take it from the Egyptians ? If this stood alone, it might—by a little

* See Mariette Bey, Memoire sur la mere d'Apis.

stretching—be conceived possible, that it was inserted after the Christian era; but when I come to treat of the Identity between the Osirian and Christian Religions, I have abundant evidence to show that this and other doctrines long antedate the Christian era.

Here let it be quite understood by the reader, that I am making no attack upon the Christian Religion. The religious principle in man is too sacred a thing to be needlessly tampered with; but if my " facts" shake the foundation upon which the Christian Religion is *supposed* to rest, I give them with the thought of imparting a truer knowledge and a far more solid and enduring basis, which no criticism can undermine, no ignorance can gainsay, and no hostility, eventually subdue. It is against the arrogant claims of the interested and ignorant partisans of the ecclesiastical system, who blasphemously (to my view) put forth " that the Christian Religion is the only true and divinely revealed one in the world; and that all others are false and heathen " : I repeat, it is against this blatant arrogance that I protest; and most certainly not against that deep reverential feeling which animates mankind and causes them to believe—some in one God and some in another God bearing a different name. What on earth or in heaven can it matter, whether a man, " in spirit and in truth to himself," worships his Creator under the *name* of Osiris, Brahma, Ammon, or Jehovah? It is not the belief in *a name* that affects for good our spiritual nature ; but a pure life, arising from the recognition of an omniscient Power—called It, or Him, God, or what we will,—that holds us responsible for our thoughts and actions ; and for which we shall surely have to give account at the great judgment. These remarks I trust will absolve me from any unjust aspersions in reference to what I may have to give forth in this work regarding the religion of ancient Egypt; for, so long as this attitude is maintained, just so long will the antagonism of the partizans of the various systems and creeds be continued; as I well know, by coming in contact with the adherents of other sacerdotal systems, who are quite as certain that *theirs* is the only true religion, and all others are false.

In addition to the temples referred to there are several

other smaller ones which in their day were fine edifices. There once was a large one behind the two gigantic colossi which represent *Amenoph III.* (18th dyn.), but little now remains except part of the foundations.

There are the remains of a beautiful temple built by *Hatasoo*, Queen Regent (18th dyn.), but in many instances her cartouches have been erased and supplanted by her brother and successor *Thothmes III.* She appears to have been a very strong-minded woman, ambitious and tyrannical. On the pylon we read : " *She* has made this work for *her* father, *Amen-ra*, lord of the regions ; *she* has erected to him this fine gateway—Amen protects the work—of granite ; she has done this (to whom) life is given for ever."

Here again, in this temple, there are sculptures representing the Queen and her brother offering adoration to their deceased ancestors.

In the valleys lying east and west at a distance of three or four miles from the river bank are the Royal Tombs, as well as those of high functionaries of the period. The road to these tombs is through a valley, the very ideal of desolation, and may well be termed " The Valley of the Shadow of Death," for the mountainous rocks on each side, by the blazing heat of an Egyptian sun, have expanded, cracked, and burst into all wild, jagged, and weird shapes. There is not a trace of vegetation to be seen, and the passage through this valley is an occurrence that will never fade from the mind.

In the eastern gorge are the tombs of the kings of the 19th and 20th dynasties; and in another valley leading from this are the tombs of the 18th dynasty. In another valley are the tombs of the 22nd and 26th dynasties; and in another are the tombs of the queens, whose remains are thus separated from their royal husbands. In another part of this vast necropolis there are tombs going as far back as the 11th dynasty, which are not of much interest, as the wealth of those times was expended on the coffins and mummies. It was here that the celebrated collection of jewels belonging to Queen *Aah-Hotep* were found, which are now in Boolak Museum.

The tombs are generally a little way up the mountain side, with a doorway for the entrance. The most interesting, both on account of its magnitude and the beauty of its paintings,

is that of *Sethi I.*, the father of *Rameses II.* The subjects of the pictures differ from the generality, in that they appear to treat of the soul's experiences after leaving the body; and using the words of Mariette Bey—"The soul has no sooner left the body than we are called upon, from room to room, to witness its progress as it appears before the Gods and becomes gradually purified; until at last, in the Grand Hall at the end of the tomb, we are present at its final admission into that life which a second death shall never reach."

The length of this excavated mausoleum, so far as has been explored, is 470 feet, descending to a depth of 180 feet. There are flights of steps, passages, and no less than thirteen chambers, the Grand Hall and two others being supported by pillars. We saw some of these pillars on which the draughtsman had drawn the designs. The sculptor had just made a beginning, and there they remain UNFINISHED.

It was open *only* as far as the *first chamber** until 1818, when Belzoni, suspecting there must be something more, sounded the walls, one of which sounding hollow he broke through it and came upon the series of magnificent sculptured and painted halls which were beyond. The entrance from this chamber had been built up—in fact *masked*—and covered over with stucco, and painted with continuous subjects all round the four walls, leading to the supposition that this chamber was the finale. The Grand Hall, the fourth in the series, is 27 feet square, its roof supported by six pillars, and at one end is a vaulted saloon 11) feet by 30 feet. In the centre of this saloon there stood a beautiful but empty alabaster sarcophagus, which is now in the Sloane Museum. The body of the king, *Sethi I.*, had been taken out of the sarcophagus and removed to the place of safety, and was amongst the thirty-six discovered in 1882, in a cavern where they had been deposited along with a vast quantity of gold and silver ornaments and other valuables.

I note that the learned author of "The Obelisk and Freemasonry" claims this justly-celebrated tomb as a Grand Masonic Hall which was used for initiation into the mysteries of the Masonry of that time; but I think the finding of the

* Recent discoveries seem to show that there was a secret passage, giving entrance to the lower chambers, from the other side of the mountain.

coffin and mummy of the king, *Sethi I.* (whoso tomb it undoubtedly was), which had been taken out of the sarcophagus, together with the fact of the "masked chamber," is fatal to such a theory. Whether the scenes depicted on the walls are "initiation scenes" in the masonic sense is an open question, but that they have another meaning and application, to my mind, is undoubted. That every king before he ascended the throne had to pass through sacerdotal ceremonies is unquestioned; and the remains of this ancient prerogative, viz., the blending of the royal with the sacerdotal element, coupled with the doctrine of "divine right of kings," which still clings to so many imperial and royal personages, is undoubtedly derived from the ancient Egyptian sovereigns.

The tomb of *Rameses III.* is a large catacomb extending to a length of 405 feet, and differs entirely from that of his great-grandfather, *Sethi I.*, inasmuch as the paintings represent chiefly the domestic history of the king; although in some of the chambers Deities are shown, notably in the fifth chamber, on the walls of which the God Osiris is represented with various attributes, from which it would appear that this king was devoted to the worship of Osiris more than the Theban God Ammon. In fact, as I shall prove further on, there must have been religious dissensions at this time, for, on many of the stelae of this date, it is noted that so and so, although shown as adoring the God Osiris (no doubt out of regard to the king), yet was a worshipper of Ammon.

In the tomb of *Rameses VI.* on one of the passage walls is a painting representing an unfortunate defunct who had passed the ordeal of the Judgment before Osiris, but who upon being weighed in the balance was found wanting, and in consequence his soul was degraded, for it is shown as coming therefrom in the form of a pig. This is interesting from the light that is thrown upon the old Egyptian doctrine of metempsychosis; as it is evident they did not, in all cases, believe in the soul's progression. The doctrine of retrogression is still held by most religious systems in one form or another.

Another of these royal tombs is of peculiar interest for more reasons than one: it is that of *Sethi II.*, son of *Rameses*

II. This is generally supposed by an important section of

Egyptologists, to be the Pharaoh of the Bible, who was drowned along with his host in the Red Sea, when pursuing the Israelites (see Exodus, xiv., 10—28); but according to this tomb, and more particularly from a papyrus in the British Museum, which applies to this very king, and translated in "Records of the Past," vol. IV., p. 51, the Egyptian record testifies to the fact that he lived to a good old age, and was anything but a defeated monarch. It reads thus :—

" Amen gave thy heart pleasure ;
 He gave thee a good old age,
 A life-time of pleasure followed thee.
 Blessed was thy lip, sound thy arm,
 And strong thy eye to see afar."
 " Thy galley came from Xaru (Syria) laden with goods;
 Thy stable was full of horses ;
 Thy female slaves were strong ;
 Thy enemies were placed fallen ;
 Thy word no one opposed.
 Thou hast gone before the Gods, the victor, the justified."

The inference is clear, either the Egyptologists referred to are in error as to this king being the Pharaoh of the Exodus, or the Bible narrative must admit of another meaning (which I believe it does) and not be taken in its literal rendering.

In another part of the necropolis there is the tomb of Petamunoph, a priest (exact date unknown) which has an excavated surface area of no less than nearly *twenty-four thousand square feet*. It is the largest known tomb in Egypt belonging to one individual.

There is an interesting tomb belonging to a " royal scribe " of the 18th dynasty. The sculptures delineate the defunct in the great Judgment scene, prior to his admission into the presence of Osiris. As might be expected the following scenes portray his successful passage through the dread ordeal: for whoever heard of high dignitaries, court favourites, and the like kith, to whom the Gods of the higher world were Unpropitious ?

Months and even years might be spent by the student of history in this interesting district surrounding Thebes, and then much would remain unseen and unnoticed, so vast are the materials still at hand for the historical record of a re-

markable bygone race, who "left their impress on the sands of time," but which not even time itself has obliterated.

At ESNEH, 36 miles south of Luxor, there is a temple part only of which is excavated, the rest is covered over by the houses of the natives. The shrine appears to date from the 18th dynasty, but the greater part is the work of the Roman emperors, and possesses nothing of very great interest except to the historian. Not very far distant from Esneh are the remains of a number of small temples reared by the kings of the 6th dynasty; and amongst the tombs is one belonging to Aahmes, the son of Abena, who was captain of the fleet which took part in the war waged by king *Aahmes* (1st of 18th dynasty), against the *Hyksos*, or Shepherd Kings.

At EDFOU, 532 miles southward from Cairo, is one of the most beautiful and perfect temples in Egypt, thanks to the debris and accumulated sand which had until recently completely covered it over. By order of the late Khedive, *Ismail Pacha*, the native houses and debris were cleared out and removed. The temple, dedicated to Horus, the son of Isis, was founded by *Ptolomy IV.*, about 200 years B.C., and completed under *Ptolomy XIII.*, about 70 years B.C. An inscription states "that the temple was completed, after interruptions caused by wars, in ninety-five years," applying doubtless to part of the main building. The whole of this magnificent building is covered with sculptures and inscriptions both within and without. In plan it is an oblong square 450 feet long by 250 wide, fronted by two majestic pylons. In one of the chambers there is a fine shrine cut out of one solid block of grey granite, which was made by *Nectabeno I.* (30th dyn.), and used as a repository for a massive hawk, which bird was recognised as the symbol of the God Horus. This shrine was used in a former temple, destroyed or taken down and replaced by the present beautiful structure. As in the other temples so in this, the king is the hero of the story that is told, including his coronation and supposed introduction into the presence of the Grand Trinity—Osiris, Isis, and Horus—from whom he receives his right and power to reign; and other episodes in his history, all bearing upon his greatness and military successes, &c. &c. In

addition to these, however, there are many interesting details giving the dimensions of the various rooms and their purposes, along with other scientific and literary details which are very valuable from an historical point of view.

Southward from Edfou we pass the GEBEL Mountain, in which are the great quarries of Silsileh, from which much of the stone used in the building of the temples was taken. In this neighbourhood are many excavated tombs and remains of small temples, some of which date from a very early period. It was at this point that the catastrophe took place by the sweeping away of rocks that formed a natural barrier for the head waters of the river, and which catastrophe resulted in the decadence and depopulation of Ethiopia. Still further south is the modern town of ASSUAN, 600 miles from Cairo, which is the southern frontier town of Egypt proper, where Egypt ends and Nubia begins. The cataracts, as they are called, intervene hereabouts, and are a barrier to the passage of steamers beyond this point. They extend to Philae, 5 miles distant, above which another steamer ascends the stream to the second cataract.

The Island of ELEPHANTINE (formed by the branches of the river) lies opposite Assuan. There were two fine temples on the Island—one of them built by *Amenoph III.* — but they were destroyed by the then governor of Assuan in 1822, in order to obtain stone for building purposes. If such ruthless acts have been perpetrated so recently, no wonder that so many of Egypt's finest monumental remains have suffered from Vandalism during the long rule of Turkish domination for 1,100 years. According to the calculation of my friend and travelling companion, 1,100 years' cycle is the time allotted to governing races (which can be verified by those who are sufficiently interested to go into this question of duration of dynastic governments), and this time is now expiring. One can only hope that this miserable domination will very shortly come to its end. The outlook is encouraging.

The excursion from Assuan to Philae is generally on donkeys (quite an Egyptian institution and far from unpleasant, as some of the animals are very good and easy to ride). The road passes near to the great granite quarries of SYENE, from which the granite blocks for statues, obelisks,

and temples were taken. The distance to the river bank is about two or three miles, and in ancient times the blocks were removed by human labour (generally by captives taken in war). In an old tomb the operation is shewn by a picture, which represents a great number of men pulling away at four ropes, to a time-beater who sits on the sledge which holds the block. The sledge runs on rollers which work on planks or beams placed on the soft sand or earth. They were thus drawn to the river bank and placed on rafts or boats, then floated to their destination. This specifies the manner of their removal, but there are no pictures which show

(that I am aware of) how the gigantic colossi were reared into their vertical position ; and it is this that excites the wonder of all beholders.

Herodotus states " that one of the largest blocks ever cut by the Egyptians, during the reign of *Amasis*, measuring 43 feet long, 30 feet wide, and 16 feet high, and weighing over 200 tons, was brought from Syene to Sais — a distance of near

700 miles—by land; that it was moved by levers and took 2,000 men to remove it, and three years to accomplish it."

At SYENE we saw the method employed for cutting the blocks, which was done by making a narrow groove 3 inches deep, then putting in wood wedges and filling with water, which swelled the wood wedges and caused the rock to split to desired size. One block was left in the quarry, which had not been removed by the workmen; it measured according to my measurement 95 feet long by 11 feet wide, and about 4 feet deep. As I gazed upon this immense block my thoughts reverted back to 13 centuries B.C., and I wondered what had caused the workmen to leave so suddenly an industry that may never be resumed; and I pictured to myself a well-populated district, with a dark background of unfortunate captive slave-labour, groaning under " hard Egyptian taskmasters," and I contrasted that with the present scene of desolation. The product of that labour, oversights as it was by cruel taskmasters, under command of ambitious and proud monarchs, whose only aim seemed to be self-glorification, alone remains to tell the tale of hardship and suffering. But " Egypt, the basest of nations,"—as so described by a biblical author—still lives ; and having sunk to such a degradation



PORTRAIT OF SETHI I.

(1224 B.C.A.D.)

c On the wall of Temple at Abydos.
From a Photograph by P. Schiap.

will henceforth pass the turning point, and under the descendants of her ancient population (now the British race) will once again rise Phoenix-like to a new and probably better position than she ever enjoyed in the past.

From Syene the road passes through a picturesque valley girded by the remains of Roman walls and fortifications. It was to this part that Juvenal, the Roman satirist, was sent as governor; and here, according to tradition, he died of a broken heart.

PHILAE is an island near what is called the first cataract, and is indeed "a lovely spot." With its scenic surroundings it surpasses anything that I saw in Egypt. It was on this island that the body of Osiris was supposed to rest, after Isis had collected its scattered parts. The strongest oath an Egyptian could utter was "by Him who sleeps at Philae."

On this island stands the remains of the Great Temple of Isis, one of the finest and most interesting of Egypt's monuments. It was commenced by *Nectabeno* (30th dyn.), and completed under the *Ptolemies* about 50 B.C. Mr. Fergusson, the eminent archaeological architect, speaking of this temple, says: "No Gothic architect in his wildest moments ever played so freely with his lines and dimensions, and none, it must be added, ever produced anything so beautifully picturesque as this. It contains all the variety of Gothic art, with the massiveness and grandeur of the Egyptian style."

I noticed two interesting facts here. In one of the corridors running along the side of the outer court are twenty-four stone columns; four of the capitals had been finished, while the next twenty were left in the rough. Likewise in the exquisite little adjoining temple—called "Pharaoh's Bed"—only two of the wall slabs had been sculptured; the rest were left untouched. These two facts speak of some unexpected disaster, for as at Syene quarries, so here also the workmen had been stopped from some cause or other, and the work has never been resumed.

The ancient worship of Osiris, Isis, and Horus, was maintained here seventy years after it had been abolished by the edict of *Theodisius*, 380 A.D. The sculptures are fine and vigorous; one set, in one of the chapels, represents the birth of Horus, and the history of the "young child" is gra-

phically delineated. In going over the building I came on a beautiful chapel of Osiris. This beautiful little chapel or temple is hardly noticed in guide books; but I confess to a surprise when I saw nine tablets, sculptured on the wall, delineating the death, sepulchre scene, resurrection, removal by *genii* (angels), ascension, and glorification of Osiris, with a plainness and parallel to similar scenes as narrated of Christ, that cannot possibly be mistaken. These I have had reproduced from my notes and sketches, and as they form the heading of another chapter, I reserve further comment for the present. The " missing link " between the old and new form of religious thought and worship, is supplied by the sculptures and contemporary literature of this and other fine Ptolemaic temples.

This temple has been used as a Christian church, and is said to have been the church ■ of St. Stephen. The figure of a cross, and other emblems, show that part of the building has at one time been used for Christian worship ; for many of the sculptures have been plastered over, and some rude paintings of Christian origin still exist. Several of the temples show traces of the same thing, but when the Christian worship ceased there is no indubitable evidence to show. I would fain have lingered longer at this more than interesting spot, but circumstances would not permit, and I left it with a pleasing impression that the confines of Egypt could not be marked by a more fitting locality, for nature and art had combined to make this the most beautiful and charming of Egypt's scenes.

Six days' steaming down stream brings us back to CAIRO, from whence the Pyramids of JEEZEH are visited, and which I shall describe.



III.

MONUMENTAL EGYPT: THE PYRAMIDS, NECROPOLIS, AND SPHINX OF JEEZEH.

SITUATE *THE WEST SIDE OF THE NILE, AT THE FOOT*
OF THE LIBYAN MOUNTAIN RANGE, ABOUT SEVEN
OR EIGHT MILES S.W. OF CAIRO.

SPEAKING of Pyramids in general, it excites one's wonder to conceive what purpose such massive structures were intended to fulfil; but recent discoveries have demonstrated that they were built as tombs or mausoleums for the kings; as sarcophagi with coffins have been found in most or all that have been opened (excepting the Great Pyramid), and kings' names found inscribed. They seem to have been built by the earliest known kings, from the 3rd to 5th dynasty, which means some 3,000 to 4,000 years B.C. The remains of seventy Pyramids have been discovered; and all are found to be in the midst of a vast necropolis.

As to the buildings, the three large ones at JEEZEH are undoubtedly the *best* in every respect; and unless wilfully destroyed there is no reason why they should not last another five thousand years.

As architectural structures they cannot be classed as "things of beauty"; and it is quite evident that the constructors had one chief idea, which was *endurance*; also to provide a perfect covering for the *body* of the king who was interred inside. From this fact we may know the value *they* attached to the physical body, even after its animating spirit had departed; and there can be no question that the belief in "the resurrection of the body and its reunion with the soul" was a prominent and cherished doctrine with the Egyptians from the very earliest times.

I have no difficulty in thinking where the idea as to *shape* came from. They got it from nature; for in sailing up the

Nile we saw several mountain peaks which, at a distance, had the exact pyramidal form. In fact all their architectural and ornamental designs are taken and copied from nature. In treating of the development and ultimatum of the religious ideas of the ancient Egyptians, I shall show how natural phenomena formed the groundwork and, so to speak, background. The splendid sunshine and brilliant starlight had, undoubtedly, the effect of calling out the thoughts and engaging the brightest intellects of the age ; and from the study of astronomy, with minds of such a cast as the Egyptian, it was easy to work out a corresponding spiritual system, and that this system—concreted as it was, and perverted by the governing class for selfish ends—had truth for its base is evident; for no system could endure through so many ages as the Egyptian system did, if it were based altogether on a lie. It will be my endeavour to show forth the Truth that formed its life ; and also to demonstrate that the part which was Truth still lives in the Christian system, and must continue to live so long as man inhabits this earth.

There are three pyramids at Jeezeh, besides a number of smaller ones which appear dwarfed by contiguity to the large ones. These pyramids were in a vast necropolis, and originally had encircling walls enclosing them, with temples, of which I shall speak. Around these pyramids there cluster a vast number of built tombs, which, viewed from the top of the Great Pyramid, have a most striking effect, and to my view they are almost as interesting as the pyramids themselves. They are large and well built, with massive stone work, some of the stones measuring nearly 20 feet long, thickness in proportion. These tombs are built on the usual plan with the three chambers ; and some of them have sculptures on the walls, delineating the history and social position of the defunct. There are the remains of roads which intersected at right angles this great cemetery. Majestic as these ruins still are, to have seen this spot in its integrity it is impossible to convey any idea of what the emotion would be while gazing upon such a scene, the product of human conception, skill, and labour.

The first pyramid is generally called " The Great Pyramid," which I shall notice in due course.



THE EAST VIEW OF THE GREAT PYRAMID
AND SPHINX AS THEY NOW ARE.
This a Photograph.

The second pyramid is nearly as large as the first. Both Herodotus and Diodorus mention these pyramids, and to the latter is due the supposition that it was built by *Khafra* (*Cephren*) a near successor of *Shoofoo* (*Cheops*). The statue of this king was lately discovered in a temple-tomb close to this pyramid, and which certainly—considering its immense antiquity—is a remarkable piece of art, and shows that the sculptor of that day was no despicable artist. (This statue is in Boolak Museum.) There are two chambers in this pyramid, which were found by Belzoni, who re-opened it in 1816 A.D. IN THE larger chamber, measuring 46 feet long, 16 feet wide, and 22 feet high, there is a coffer (possibly it is a sarcophagus) rather larger than the one in the Great Pyramid ; but as no inscriptions have been discovered there is no absolute certainty as to the builder. In any case, except for size and shape, it cannot compare with its near neighbour. If it was built *after* the Great Pyramid, the architect could not have had the same ends in view as the designer of the other and more important one; for it is nothing more than a copy, without any interior details than those we should expect to find for a colossal mausoleum. The coffer, or sarcophagus, being destitute of any marks or hieroglyphs throws no light on this question.

The third (smallest of the three) pyramid was built by *Menkara*, the third king after *Shoofoo*, and has yet remaining a considerable portion of its lower casing layers of red granite. The entrance to this pyramid was discovered by Caviglia; but to Col. Howard Vyse is due the honour of re-discovering the fine series of passages and chambers in the interior of the building. I went inside, and was surprised at the length and size of the passages and halls. The Colonel penetrated into a fine chamber at the end of first passage, which is 104 feet long. This chamber had sculptured panels all round, with no appearance of anything beyond ; but suspecting something more, Col. Vyse sounded the walls, one of which — opposite to the entrance passage—sounding hollow, he broke through, and found a passage leading to a large chamber, 46 feet long and 12 wide, nearly under the apex of the pyramid. In this chamber he found a mummy case with the name of the king, *Menkara* (5th king of the 4th

dyn.) inscribed thereon. From this chamber a passage descends into another one lined with granite, in which was discovered a fine sarcophagus, but which was lost at sea by the foundering of the vessel which was carrying it. The broken lid and mummy—supposed to be the body of the king—was found in one of the passages. There is also still another chamber below, in which are niches, evidently made for the reception of other members of the royal family. It would appear from these discoveries that those chambers had been desecrated at a very early period—probably by a hostile power,—and then the walling of the entrance chamber made to mask the entrance to the sepulchral chambers ; after which the entrance to the pyramid was built up and sealed.

The coffin found in the third pyramid, which is made of cedar wood, undoubtedly contained the body of King *Menkara* (4th dyn.) who—according to the Tablet of Kings as given by *Seihi I.* (19th dyn.)—is the 24th king in succession from *Menes*, the founder of the Egyptian Monarchy. There was a body found, thought to be that of the king, but it is somewhat doubtful, as unfortunately these fine chambers had been all rifled ages ago, most probably before the commencement of the Turko-Arab rule. If it was not the king's body it was doubtless one closely connected with him, as it is very unlikely that the spoilers would take the trouble to bring another into the pyramid.

Sacrilege was a crime with the Egyptians. There is a papyrus in the British Museum (translated by P. J. De Horrack, in "Records of the Past," vol. xii., p. 103) which gives a full account of the trials of some criminals who had taken part in the spoliation of many of the royal tombs in the necropolis of Thebes, in the reign of *Rameses IX.* (20th dyn.). A commission was appointed to examine and report as to the state of the rifled tombs (from the details which are given in full "red-tapism" is not a modern thing), and it appears that some of the "thieves" were connected with the temples and necropolis. A number of men were arrested and subjected to a severe cross-examination; but as much of the papyrus is wanting the result of the trial is not given. No doubt some of them were found guilty, and it would appear that decapitation was their doom; for, in course of

cross-examination one of the Judges said : " They are crimes worthy of the hatchet." This report of this commission is interesting and valuable for the number of kings' names which are given, and which are useful in settling the chronology of the dynasties.

Returning to the coffin of *Menkara* : there are two vertical lines of hieroglyphs on the lid, the interpretation of which is:—First line : " Osirian, King *Menkara* of eternal life, engendered of the Heaven; Child of Nut.....who extends thy mother." Second line : " Nut over thee: may she watch thy abode of rest in Heaven; revealing thee to the God (chastiser) of thy enemies; King *Menkara*, living for ever."

The God referred to is Horus, the son of Osiris, who is generally represented as the avenger of his father, Osiris. Nut is the protecting Goddess of the dead, who is to the spirit of the defunct what the overspreading vault of space is to the planets.

There are several small pyramids which would be considered colossal were it not that they are so completely overpowered by their gigantic neighbours. These date from the times of the kings of the 4th dynasty : in fact one of them is the tomb of *Heut-sen*, a daughter of *Shoofoo*, the builder of the Great Pyramid: for an inscription—found by Mariette Bey close to one of these small pyramids—reads thus : *

" The living Horus, the....., the king of Upper and Lower Egypt, *Shoofoo*, during his lifetime has cleaned out the Temple of Isis, Ruler of the Pyramid, which is situated at the spot where is the Sphinx, on the N. E. side of the Temple of Osiris, Lord of Rusta. He has built his Pyramid where the Temple of this Goddess is; and he has also built the Pyramid of the Princess *Heut-sen* where this Temple is. The living Horus, the king of Upper and Lower Egypt, *Shoofoo*, during his lifetime has paid this honour to his mother Isis, the divine mother, Athor, having ordered him to have it graven on stone. And he has renewed (the foundation) of the divine offerings, and has built for them his temple in stone, and a second time he has also restored the Gods (of this temple) in the sanctuary. a

• See Bunsen's Egypt's Place in Universal History, Vol. V.

" The place of the Sphinx is to the south of the Temple of Isis, Ruler of the Pyramid, and to the north of the Temple of Osiris, Lord of Rusta. The images of the God of Hor-em-khoo (the Sphinx) are in accordance with the regulations."

There are several most important results obtained from this precious relic. It connects *Shoofoo* with the building of the Great Pyramid ; and testifies to the two temples, dedicated, the one to Isis, and the other to Osiris (no remains of which are now known to exist) ; also that the Sphinx was in existence at the time the Great Pyramid was built; and last but not least, it proves the antiquity of the Osirian worship and system.

To the east of the three pyramids is The Great Sphinx, about which so much has been written and so little really understood: that such is the case is proved by the familiar colloquial: " The riddle of the Sphinx " ; and such it will continue to be until its true character is recognised. It undoubtedly has a dual meaning : the first to represent an astronomical fact, and the second a symbolic representation with an esoteric application, that runs through all the Egyptian system or religion, of which I shall treat in following chapters. The name *Hor-em-khoo* (given on the Tablet of *Shoofoo*) supplies the astronomical application ; for it means—" The sun at rest, or, in his resting-place."

The Sphinx is a recumbent figure, with a male human head and animal body (supposed to be that of a lion). Its proportions are gigantic. The body is 140 feet long, and is formed of the natural rock, filled in with masonry to make it the required shape. The head is cut out of the solid rock from the top of the forehead to the bottom of the chin, and is about 14 feet across. The wig—a huge mass of stone—is still there, but the head-dress (which is shown on tablets where this image is shown) is gone. In fact the whole monument is so worn and disfigured that most of the rhapsodical writings about it may be put down to the " imagination " of the writers. As a work of sculpture, when you have stated that it is a huge colossal figure, proportionate in design,—it pretty much contains all that can be said of this, the oldest of Egypt's monuments. Its builder, designer, and date are unknown. Caviglia, who in 1817 made excavations, found

several tablets which had been placed by *Thothmes III.* and *Rameses II.* ; as well as some by the Roman emperors. In those times it doubtless formed a part of a series of buildings connected with the two temples of Osiris and Isis, and the Great Pyramids ; which in the *tout ensemble* justly entitles these majestic piles to be regarded as one of the " wonders of the world." The Desert sands are continually encroaching and burying what remains of these once grand buildings.

I am much perplexed by a statement of Herodotus (see *Euterpe II.*, 127) who says that a channel from the Nile flowed in an artificial aqueduct to the Great Pyramid ; and " that it flowed round an island (formed by said aqueduct) in which (the Egyptians say) the body of *Cheops* is laid."

If he had said this " island" was *near* the Pyramid, it might be understood, but when we know that the base level of the Building is more than a hundred feet above the level of the Nile, it is hard to reconcile such a statement with the actual truth. Unless raised by means of locks (of which there are no traces) it would be impossible to bring the water to anything near the Pyramid, and if it was at the foot of the hill, such an island would apply to any or all three Pyramids : but he distinctly says : " Nor does a channel from the Nile flow to it (the second pyramid) as to the other."

Such a statement, coupled with many others respecting the builders of these three Pyramids, causes me to think that he was—to use a rather uneuphonious phrase—" made a fool of " by those Egyptian priests who, he says, were his informants. He states that " *Cheops* was succeeded by his brother *Cephren*," whereas *Sethi's* Tablet shows a King *Tatfra* between these two monarchs; and by the way in which he speaks of these two kings, it is very evident that either the priests were fooling him, or that *they* were not of the same theological cult as *Cheops* and *Cephren*. If these Pyramids were erected by " forced labour "—which is not at all unlikely,—in this respect they were only like their successors, and which practice has maintained in Egypt down to our own times. It is this very " theological quarrel" between the several successive monarchs, which causes so much difficulty in unravelling the intricate web of ancient Egyptian history.

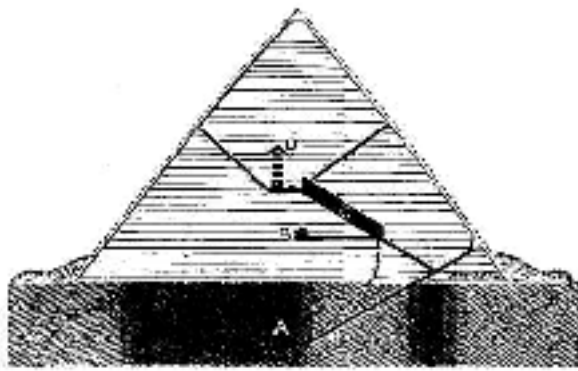
IV.

THE GREAT PYRAMID.

VIEWED from any standpoint, this great Building is justly entitled to its ancient position as " one of the seven wonders of the world;" and at the present time, considering the amount of attention it is receiving from so many different sections of the Christian and scientific worlds, it cannot be passed over with a mere running account of its size and dimensions, &c.

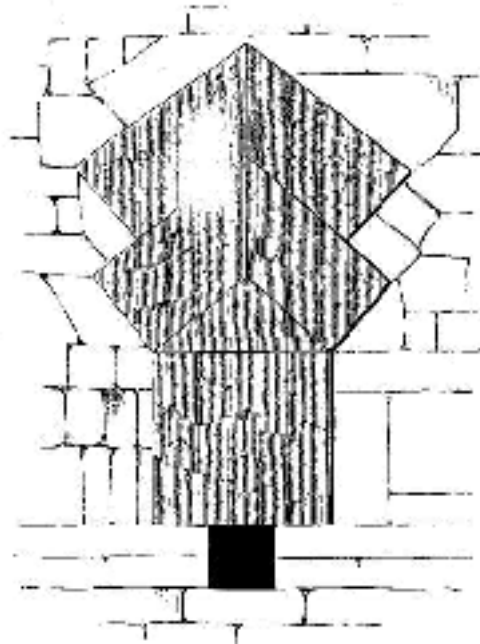
Without a doubt, The Great Pyramid of Jeezeh stands out distinct and separate from all other pyramids. It seems to have been constructed with a particular and peculiar meaning and significance in all its details. Some—not un-influential - scientists affect to think that the marvellously accurate scientific details which it unfolds, may be brushed aside by the simple statement that these are so many " coincidences "; but as we shall presently see, this is a mere stratagem to save an admission that true knowledge was in possession of a man, or men, at that early period of human history, in many respects antedating and anticipating the scientific accuracy of our own day. As will be seen there are a vast deal too many positive scientific facts delineated in its construction to be disposed of by the " mere coincidence " theory.

From my own study of this majestic Building, I have no hesitation in assigning to it a more than ordinary human foresight and skill in its design and purpose. Without question it embodies—in stone—the principles of geography, mathematics, meteorology, and astronomy. More than this : while some of the ablest astronomers and mathematicians of our times are bringing their learning and knowledge to bear upon its details, and find that the measurements, as applied to astronomy, geography, and other sciences, are absolutely and mathematically correct; I am perfectly convinced that this stone structure embodies another and interior science, of



SECTION OF GREAT PYRAMID OF JEEZEH.

- A. Underground Chamber (unfinished).
- B. Queen's Chamber.
- C. Grand Ascending Hall.
- D. Central or King's Chamber, with the five small Secret Chambers.



View of Entrance Passage to the Pyramid with the Monogram of Osiris.

REMARKS.—The small square block is the Entrance Passage, and the large square and triangular with wings in light tint, form the Monogram or Symbol of the Osirian Religion, which, with the Entrance, were coated wd with the casing stones. The rest are the filling-in spaces of the Pyramid.

which the other sciences are the external representations. That science is the Science of Symbols, implying a knowledge of the *Intellectual evolution and prophetic history of Humanity, from the time of its construction to our own day and times*. Whether this was actually known to the Designer of the Great Pyramid, is a question that is not easily answered; but one thing is certain, all this is plain to those who have eyes to see.

No greater fallacy exists than the supposition that law is only applicable to the external phenomena of nature. There is law within law, and laws within laws; and it is only the self-sufficient materialist, who asserts that "law which is observable in nature" is alone within the study and reach of the human mind. If the microscope has revealed the fact of a vast and populous world of living organisms outside the reach of the unaided vision, and if the telescope brings to view thousands upon thousands of suns which the ordinary vision never sees; who has the temerity to assert that "we can know nothing for certain beyond that which is tangible and cognizable to our senses?" If science itself has demonstrated that that which was supposed to be "nothing" is (so far as science has explored) composed of infinitesimally minute atomic particles, affected in their motions by what are termed heat and light; surely then a vaster kosmos appreciable by the interior faculty of mind must exist, the divisions of which are so finely marked that none can actually define the dividing line between so-called matter and spirit. All this and much more follows, so soon as we penetrate the spheres and planetary spaces which encircle our earth; on the surface of which we have, for a temporary period, the consciousness of being what we are.

Now as to the size of the Pyramid: in round numbers its height was 480 feet; that is twenty feet higher than the spire of Strasburg Cathedral, the highest building in Europe. It is composed of solid stone-work, or masonry, covering a square surface of thirteen acres. The blocks or stones composing the body or bulk of the building, are squared and set in mortar; these were faced on the four sides, with fine polished casing stones of white limestone, about 7 feet long and 5 feet deep (a few of which still remain *in situ*); and

so fine was the work that I could not insert my knife-blade between the joints. It contains no less than 85 millions of cubic feet of solid worked stone. These particulars will enable us to form some conception of the magnitude of this vast colossal structure.

It stands at the head of the Delta formed by the various mouths of the river Nile, by which it empties itself into the Mediterranean Sea, and is fixed at the centre of the circle of which the land is a sector, or portion "cut out" of a circle, the extremities of the sector being formed by the outer branches of the river.

It is built on a hill formed of limestone rock, part of which was utilized for the filling-up stones, and is 130 feet above the level of the Nile valley, so that it is not affected by the annual inundations of the Great River. The casing stones, now for the most part gone, were formed of a fine, white stone, polished, and when covering the Building must have presented a sight beautiful to look upon, and awe-inspiring by its magnitude. Many of the stones were of vast size, say 27 feet long, 5 feet wide, and 6 feet deep; to bring these from the quarries and raise them to such enormous heights where they had to be used, was a feat of engineering prowess, that even now with all our modern appliances (apart from steam power) would tax the energies of our most skilful and enterprising engineers and builders.

Not only the style of the Building but its position and locality are unique, and prove that He who designed and placed it on that exact spot, was guided by a wisdom and knowledge that descended from above, which was intended to be made apparent in after ages, when the time should be ripe for the unfoldment of its meaning. It stands in latitude 30 degrees, and is in the centre of the habitable globe, for :—

- 1 st. The quantity of dry land east of meridian of Pyramid is equal to that west of it.
- 2nd. The dry land north of that latitude equals that to the south of it.
- 3rd. The greatest meridian extension of dry land is on the meridian of the Pyramid.
- 4th. The greatest length of dry land in latitude is on the latitude of the Pyramid.

Thus proving that the Designer of this wondrous pile was a geographer, as well as architect, engineer, and astronomer, and well acquainted with all that relates to the configuration and position of the planet.

The dimensions taken from the accurate measurements by Professor Smyth bring out the following facts :—

The polar axis of the earth, or the distance between the arctic and antarctic poles, is measured by 500 millions of pyramid inches, or 20 million pyramid cubits.

The height of the Pyramid (in its integrity, not as it is now) was 5,813.01 inches, which figures, multiplied by 10 to its ninth power (3 times 3), gives the distance of the earth from the sun, which is 91,840,000 miles.

The length of the floor of the Antechamber (of which I shall treat more fully when describing the internal arrangements) multiplied by 50 is exactly the height of the Pyramid.

The length of each base side of the Pyramid is 9,131.05 inches, which divided by cubits of 25 inches, is 365.242, and shows the exact length of a solar year, in days, hours, minutes and seconds. The total length of the four sides is 36,524.2 inches, which divided by 100, is again the number of days, &c, in a year, but in terms of an unit day one hundred inches long.

What is known in astronomy as the "Precession of the Equinoxes," that is, the time that is required for any particular star in the heavens, on the meridian on a particular night to appear again in that exact spot (the time of this cycle is 25,826.5266 years), is demonstrated by the length (in inches) of the two diagonal lines drawn across the base of Pyramid, which is exactly the same as given in the figures above.

The Pyramid also shows and expresses in many forms the power in mathematics of the Greek letter corresponding to the letter P in our alphabet, and in fact, the Building itself is termed a "Pyramid" from this very circumstance, it is the mathematical expression or power of that letter, and means the proportion which a diameter of a circle bears to its circumference, which put into figures, reads as 1 is to 3.14159.

This proportion is seen by the mathematician to have no exact definable ratio, as to the relation existing between a

■square and a circle, *i.e.*, it is impossible to put into a square the exact contents of a circle. As a square symbolizes the highest and most perfect form of Truth, and a circle that of Good, expressed in human beings by the masculine and feminine sexes, it proves that the two can never be interchangeable but that the difference will be maintained throughout eternity in all state and spheres.

The power or value of this relationship of a diameter to circumference, is demonstrated in the Pyramid, as follows :—

- 1st. By its vertical height, which is the radius of a circle, the length of whose circumference is equal to the sum of length of the four sides of base.
- 2nd. It is shown twice over in what is known as the Antechamber, by a peculiar arrangement or division of the flooring, and also by the granite wainscoating on the east wall. (I omit the figures here, as they would not interest the generality of readers, but they are all to be found in works published by scientific men who have worked out, and are still working out, the problems involved in these intricate calculations, and to their labours I am indebted for the elucidation of these interesting and marvellous natural scientific results.)
- 3rd. The length of the granite floor of the Antechamber, if multiplied by 50, gives the length of the side of a square, whose area is equal to the area of a circle which has the height of the Pyramid for its diameter.
- 4th. In the Central Chamber, its length, expressed in cubits, represents the diameter of a circle which is equal in area to a square whose side is the same as the number of cubits in the base side of Pyramid, or the number of days, &c, in a solar year.
- 5th. The same measurement in Central Chamber, (412.132 cubits) is as the side of a square which represents in area, a circle whose radius (or half diameter) is 232.52 cubits, and this multiplied by 25 inches (a cubit) is 5,813 inches, or the height of the Pyramid.

We have thus seen that the special number 5 is the radical number in the Pyramid measurements :

- The Building itself is a figure of 5 sides.
- The Standard Index is 5 inches.

There are 5 lines over entrance to Grand Chamber.
There are 5 steps in wall niche of Middle Chamber.
There are 5 chambers over Grand Chamber.
The space occupied by Chambers and Passages is a fifteenth part (3x5) of the whole of Building.
The Middle Chamber is on the 25th course of masonry.
The Grand Chamber is on the 50th course, which is the standard of 5 and 50. It has 5 courses of granite masonry, and has 100 stones in the 4 walls; and its contents are exactly 50 times the quantity of coffer capacity.

There must be some reason why this number *Jive* plays such an important part as a factor in the construction of this Representative Building, which reason is quite intelligible to those who are versed in Esoterism, or the knowledge of the " Law of Symbols."

The Pyramid was truly orientated, *i.e.*, its four faces were opposite the four cardinal points, according to astronomical (not magnetic) position. From the situation of the Pyramid on that particular parallel of latitude, the sun, twice a-year, for 14 days before the vernal, and 14 days after the autumnal equinoxes, would cease to cast a shadow at mid-day, and for some moments, seen from the base at the north side, the majestic disc of the sun would appear as though it rested on the summit or apex, thus the Building would appear as a pedestal for the glorious orb of day. The same may be said of the full moon of the equinoxes when it takes place in this parallel. A fact like this is too important to be left out of consideration, for it supplies the key to unlock many, what would otherwise be incomprehensible, mysteries.

The entrance to the Pyramid is on the north side, about 900 inches high from the base level, not quite in the centre, but at some distance to the east of the centre line. *Why* this departure from what would be thought to be the right place, has been shown by an eminent engineer and scientist to have a significant meaning, *viz.*, that it showed the obliquity of the polar axis of the earth, or how much it is out of the vertical line, and which he demonstrates to be correct and in accordance with scientific fact.

From the entrance, the passage (which roughly expressed

is 4 feet high by 3 1/2 feet wide, and which dimensions are maintained through the system of passages) descends at an angle of 26 deg. 18 min. 10 thirds, to a distance of about 375 feet, where it enters a chamber hewn out of the solid rock, and which is about 50 cubits below the base line of Pyramid.

This subterranean Chamber is 550 inches long, 330 broad, and varies in depth from 50 to 150 inches. A striking feature connected with the Chamber is, that while the roof and walls are properly finished off and square, the bottom was left unfinished, suggesting the idea of "a bottomless pit." Judging from other Pyramids, this chamber should have been for the sarcophagus of the king, but it is evident the room itself with its unfurnished exit passage is a "blind."

Returning to the entrance passage, after descending 350 inches, there are two fine vertical lines on each side wall of the passage, which by astronomical calculation, indicate the date at which the Pyramid was supposed (by Professor Smyth) to have been built, viz., 2,170 B.C., for at that particular time the star *a Draconis* was on the meridian below the pole, while the *Pleiades* was exactly on the meridian above the pole, *i.e.*, when these particular stars were in a position exactly opposite to each other, equidistant from a point called the pole, and at a certain distance down the slope—the angle of which was determined by this fact, and which was so constructed as to commemorate it,—this phenomenon could be observed within the vista of the opening formed by the mouth of the passage.

This truth is shown by one of the lines; the other line refers to a not less remarkable fact, viz., that from that point to the entrance of the Grand Gallery is exactly 2,170 inches, so that two important epochs in Pyramid teachings are noticed from that standpoint, the one, by looking outward, fixes a certain date; the other, by looking inward, points to the entrance of a Grand majestic Hall (or Gallery, as it is usually termed). By some, this point at the entrance of the Grand Gallery is supposed to fix the date of the commencement of the Christian era by the birth of Christ; but of this more anon.

After descending from the entrance to the point referred to, the ascent to the Central Hall is by a long passage without

a break for 1,542 inches, which by some is supposed to have a specific chronological application, and to refer to the continuance of the Mosaic Dispensation from the time of the Exodus of Israel out of Egypt until the commencement of the Christian era; but of this chronological application I shall treat afterwards.

At a distance of 1,542 inches, the ascending passage opens out into the majestic hall known as the Grand Gallery, the floor of which is continued nearly to its end at the same angle as the ascending passage. The angles of the passages were determined with special reference to geometry, chiefly to express the mathematical power of the Greek letter before referred to, by showing for all time the exact proportion of a diameter of a circle to its circumference; next, to geography, requiring for symbolic purposes that the Pyramid itself should be placed in the centre of the habitable parts of the globe; and finally, to astronomy, which relates the earth to the stellar system, and its twin-sister science astrology, which deals with states, as well as with time and space.

Astronomy is but a half science; for mankind *merely* to know that the planets move over a given space in a certain given time, and are subject to an unerring law which governs their movements, is in itself but of little practical value; but using this knowledge as a stepping-stone, an advance is made by noting the influences of the planetary and stellar systems upon the earth, and if such influences affect the earth as a physical body, why not man, the highest and noblest form of life inhabiting the earth? And if such influences are observed and noted, and these influences are found to be subject to law (it may perchance be law of another kind than natural science at present acknowledges, but subject to law nevertheless they must be), then it follows that there is an interrelation subsisting between the planets forming our solar system, and again between that system as a whole, and other solar systems.

Before ascending the Gallery, there is a horizontal passage leading from its entrance to the middle, or Queen's Chamber, as it is called. This passage, for a *seventh* part of its length both at its beginning and ending, is depressed so as to give increased height to the passage. The chamber itself is also

a room of seven sides, *i.e.*, the four walls, floor, and two roof sides. It is lined with a fine white stone, and the joints are remarkably close and accurate ; so excellent is the workmanship that a knife blade cannot enter between the joints of masonry. In this chamber, the floor, though levelled, was never finished off, but is made of the rough fillings-in of the body of the Pyramid; and the mean of the length and breadth of this chamber is exactly the same as the length of the terminal portion of its own entering passage. By a somewhat elaborate method of calculation, Professor Smyth found this chamber to coincide with the Hebrew week of 6 ordinary days, terminated by, or founded on, one larger, nobler, and in the Pyramid terms in which the measures are given, more glorious than the rest, *viz.*, the *seventh*.

Thus the number 7 is the main element in the symbolic construction of this beautiful room. To my mind, this repeats in another form that which is embodied in the Grand Gallery, to which I shall presently refer.

Another remarkable architectural feature in this room, is the presence of what is called the niche inserted in the east wall, composed of 5 steps, the lowest one being a little over 66 inches high, and all the rest about 30. This niche is the key to the mensuration which brings out the number 7, and its relations just referred to; and also by the same process identifies the cubit of 25 inches., as the larger standard measure of the Pyramid.

Returning from the Middle Chamber along the horizontal passage, the Grand Ascending Gallery is entered, when the attention of the visitor is at once arrested by the noble proportions of the apartment. Its direction, like the others, is from North to South. This noble Hall is 340 inches high, just seven times the height of the mean of the entrance and exit passage; 82 inches wide at the bottom, and gradually reduced by seven overlappings to the top, where the breadth is reduced to that of the passages, corresponding to the width of the passage through the Hall itself; this width is 42 inches, formed by a stone bench or ramp, running the whole length on each side, which is 20 inches wide and 21 inches deep. On the top of these ramps are 28 holes (14 on each side, which, doubtless, refer to the phenomenon of the sun



PERSPECTIVE VIEW OF GRAND GALLERY,
 showing end of South Wall, with overlappings
 and Exit Passage, Ramps, and overlapping
 Side Wall.



**SECTION THROUGH KING'S AND SECRET
 CHAMBERS OF GREAT PYRAMID.**

- A. Antechamber, with granite Cross Bar.
- B. Central or King's Chamber, with
- C. Coffin.
- D. Five Secret Chambers.
- E. End of Grand Gallery.
- F. Passage to lowest Secret Chamber.
- G. Granite roof stones.

NOTE: The dark parts show masses and Passages; medium lines (see G)

appearing on the top of the Pyramid 14 days before the vernal and 14 days after the autumnal equinoxes, referred to in previous chapters), and the crossing of the line by the sun is indicated by stones let into the side walls immediately over these ramp-holes, and having the form of crosses.

The overlapping stones of the side walls are, on an average, 35 inches in height, and each project 3 inches over the lower one, thus narrowing the width upward to the roof, which is formed by 36 stones overlapping in a similar manner to those forming the side walls.

The seven overlapping stones refer to the sun and planets, which then formed the solar system, as known to the astronomers of that day. It is from this that the cycle of the week originates and which still exists among Christian nations, the days being dedicated to the various orbs of the system. Besides this, they referred to the *Pleiades* or seven stars, which play such an important part in all ages and countries, and which in ancient times marked the commencement of the annual cycle or the year,—whose advent was always associated with feasts of rejoicing,—and the influences from which, from all time, have invariably been associated with good for the human race. Astronomically considered, *Alcyone* in *Pleiades* forms the centre of the astral system, and is the pivot around which our solar system revolves.

The height of this magnificent chamber is determined by astronomical values, for, as shown by Professor Smyth, lines drawn from the centre of the base of the Pyramid and extended outward to take in the upper and lower culmination of the then Pole Star, intersected at that point or entrance the lowest and highest parts of the north wall, and thus formed the height, as already given.

The roof is formed by 36 overlapping stones, laid as tiles, and refers to the annual cycle of twelve months, the month being then divided into three periods of ten days each ; thus it represents the 36 decades which made the year, for the week of the Pyramid Builder and the Egyptians for long-after ages was composed often days.

A short passage 50 inches long by 43 in height and 41 in width—one tenth the length of Grand Chamber—connects the Grand Gallery with a small room called the Antecham-

ber, which is 150 inches (nearly) high, 116 long, and 65 wide, with a ceiling formed by three granite stones. Exactly 21 inches from the entrance wall there is a barrier, formed by two granite stones 45 inches in depth, stretching right across the room. On the face of the bar, there is an object known as the Boss, in shape like a horse-shoe.

This Boss is the only piece of sculptured work in the whole building, and is formed by cutting away the face of the stone, and leaving it as a projection from the remaining surface. Its original shape was a semi-circular raised rim with the ends joined together by a base of same proportion; the rim is also semi-circular in section, and is just 1 inch broad at the bottom. It is 5 inches across the bottom, inside the lower part of the figure, and 7 inches outside measurement. This Boss, being exactly 5 inches long within the area of the sector, is the index or standard of measurement, as well as the standard of capacity of the geodesic values of the Pyramid. As to measurement, it is a *palm* or a man's hand-breadth, and when the correspondence of the human hand is known, the significance of this beautiful symbol is fully appreciated.

The Boss is also the standard of capacity, as well as of measurement, for the cubic contents is 28.5 inches, which is equivalent to a pint of pure water weighing a pound of Pyramid density, and these are the fundamentals of the whole geodesic system portrayed in the structure. It is a 5-inch reference scale, and is 5 inches above the horizontal line that divides the two stones which form the Bar, and also is 25 inches from the east wall. It also by its peculiar construction shows the relation between the square and circle, which is again repeated on a larger scale in two other parts of the Chamber, thus three times over resolving this intricate problem, the significance of which I have already referred to.

This Antechamber, like its superior Central Chamber, is on the 50th course of masonry, and the full length of the floor multiplied by 50 is the exact height of the Pyramid; also, the shorter length—*i. e.*, of the granite portion—multiplied by 50 is exactly equal to the contents of the vertical triangular section of the Pyramid.

This Central Chamber is built of polished granite stones, well and truly laid, and is 412 inches in length, 206 inches

wide, and 230 inches high. It has five courses of masonry, the horizontal joints of which are even and the same height on all the four walls. The roof is spanned by nine granite blocks extending the whole width of room, and resting on the north and south walls, one of which is no less than 326 inches long, 60 inches wide, and 80 inches deep. The lowest course is 42 inches from the floor line, and the remaining courses each 47 inches high. The lowest course is the same height as the Coffin (for so it is called), and the cubical contents of the room to that height are exactly 50 times the cubical contents of the Coffin. It is situated on the 50th course of masonry forming the Pyramid.

As in the Antechamber the index or reference scale was given on the Standard Bar, so in this noble and majestic hall the standards themselves are illustrated, both as to length and capacity, measure and quantity; hence it is the "Chamber of the Standards."

The length of the Chamber, by a process of calculation, is proved to have relation to the height of the Pyramid, and indicates the sun's distance from the earth, while its width and contents have a specific relation to the illustration of other mathematical and geometrical problems.

The Coffin, which is the Gem of the Structure, and which is the sole occupant, is situated at the west end of the Chamber, and occupies a corresponding place to the heart in the human body. It is a plain granite vessel (or some other hard stone which is not yet positively determined) without a lid, and utterly destitute of any ornamentation whatever. While examining this Coffin, our guide directed attention to what has the appearance of *saw marks*, which are regular and as if cut by a circular saw. I am surprised that such an extraordinary circumstance should have been unnoticed by Professor Smyth in his work on The Great Pyramid. (There are also very faint angular, or circular, lines on the side wall of the Grand Chamber also left unnoticed.) These "saw marks" open out an interesting question, for if they really are so—and I am very strongly of opinion that they are—it proves the ancient Egyptians were more advanced in mechanical arts than is generally accredited to them. That they knew how to make or utilize iron is

proved by the fact of the discovery of a piece of wrought iron in the Pyramid, by Mr. Perrin, which undoubtedly had been placed there at the time the Pyramid was built.

This Ark or Coffin is rectangular in shape, and in round numbers 90 inches long, 38 inches wide, and 41 inches deep, outside measurements, with a thickness of 6 inches of sides and ends, and of 7 inches for the bottom. The cubical contents are 71,250 inches, precisely the same quantity as contents of the material of which it is made. The void of the Coffin is just four times the solid of the lower granite stone that forms

the Bar in the Antechamber; and is also 2,500 times the solid of the Boss on index scale, on the same Bar, and, expressed in units, is exactly a ton of Pyramid weight. And what is peculiarly interesting to the Anglo-Saxon people, is the remarkable fact that a British imperial quarter of corn is exactly a fourth part of the capacity of this vessel; thus unmistakably proving some connection existing between this branch of the human family and the Great Pyramid of Egypt; for until this discovery no living man was able to define or say what the British quarter was a fourth of, or what the four quarters made and referred to, but now it appears that the old Anglo-Saxon "chaldron" was very nearly, if not exactly, identical with the cubical contents of the Ark of the Great Pyramid of Egypt, and why it should be termed a "chaldron" is not difficult to decipher, when we see the use which this very vessel had to perform in the rites and ceremonies connected with the "Mysteries" pertaining to the system inaugurated at the building of the Pyramid; and it is not too much to assert that this fact is the key to many other problems relating to the history, language, and position, both social and geographical, of the Anglo-Saxon people, and the part which this specific branch of the human family has played, and yet has to play, in the world's history.

The Coffin is also the standard of length, expressed in the larger measure of a cubit, and also the standard of capacity, expressed in the larger power of a ton: the cubit being 5 multiplied by 5=25 inches, and the ton being 50 multiplied by 50=2,500 cubic inches, or equal to a ton in weight, *i.e.*, expressed in terms of water. This factor of 2,500 cubic inches, multiplied by 5 (the radical number of the chamber)

=12,500, which again multiplied by 5.70 (the mean density of the earth) =71,250 cubic inches, the exact quantity of the Coffin's contents.

The standard of weight is determined by a certain quantity which is an integral part of the earth's mean density, viz., a ten-millionth part of the earth's polar axis. The standard of capacity is determined by the contents of the Coffin, which is 12,500 cubic inches of the earth's density, and is equal to the weight of the quantity of water contained therein.

(Most of these elaborate and scientific discoveries are collated from the published works of Professor Smyth, and other scientists and mathematicians, who have worked out these intricate and interesting problems, which are, for the most part, published in the interest of the " British Israel " party, who claim our Inheritance in the Great Pyramid, by virtue of the supposed identity of the British race with the ten lost tribes of Israel; and, as a consequence of this, supported by biblical references and prophecies, they claim that we are specially favoured by God above all other nations of the earth.)

By an abstruse but true method of calculation, it has been found that the position of the Ark, together with that of the entrance on the north face of the Pyramid, gives the exact angle of the tilt of the earth's axis, or in other words, shows how much it is off the vertical. It is this obliquity of the earth's axis that causes the change of seasons, without which, life itself on the earth would be monotonous and destitute of those enjoyments which the cycle of the seasons bestows in their courses, and from this is derivable the 3 zones, frigid, temperate, and torrid, symbolizing again, in another form, the 3 degrees of reception of life by the spirit while in the body.

Above the Grand Central Repository, with its precious unornamented but all-important Chest, there are 5 Chambers, the lowest having a connection with the top of the Ascending Gallery, by a passage 28 inches square, and, by forcing, this chamber was discovered in the latter part of the eighteenth century; the other four rooms were only discovered by Colonel Howard Vyse about 36 years ago, who forced an entrance by breaking away the masonry on the east side, commencing at the lower chamber and working upward.

By some it is supposed that these chambers were constructed for architectural purposes to relieve the Central Chamber of the enormous weight above it, but we may dismiss this idea from the Builder's design, as *he* had other ideas to express, for had this been the only reason, he would not have finished them off in the manner in which they are found, as the ceilings are formed of solid massive granite stones, reaching across the rooms and resting on the side walls, the chambers preserving the same dimensions in length and width as the Grand Central Chamber beneath. These rooms, or Chambers of Secrecy, average only about 40 inches in height. The floors are the tops of the granite blocks, forming the roof or covering of the chamber underneath, and are left rough and unworked on the upper surface of the stones, while the sides forming the joints are worked smooth to make a close joint; but the chief distinguishing feature in their appearance is, that the roofs or ceilings are all beautifully smooth, thus forming 5 polished granite ceilings. The top chamber alone is roofed by limestone stones, meeting in the middle and projecting 100 inches beyond the north and south walls on which they rest; there are 11 stones, showing 10 joints in each slant of the roof. The east and west walls of all these 5 chambers, together with the roof of the 5th or highest, are all built of fine white mokattan stone; comporting in this respect with the fourth or antechamber in the lower series. Thus there are 5 chambers below and 5 above, making 10 in all. In the upper of these 5 chambers, hieroglyphs with royal ovals were discovered—painted on the walls—which indicate that the building was erected in the reign of *Khufu* (the Greek *Cheops*) of the 4th dynasty.

Why such an amount of labour and cost should have been expended on the granite blocks forming the ceiling of these chambers, cannot be accounted for by any architectural object; especially seeing that they were hermetically sealed and apparently formed no part of the general system. We are thus shut up to the thought that some symbolic meaning was intended, which again is quite plain to the possessor of the true science of symbolism.

None but the Mighty One, who possessed the knowledge of the secrets of the Kosmos, and who appeared on the earth

for the express purpose of revealing those secrets, and embodying them in symbolic form and structure, could have accomplished such a work, unless He had brought down a consciousness of His descent from the highest or central sphere; or, He was for the time being in conscious and open communion with angelic beings who revealed, from a divine source, the knowledge that was needful for the purpose; as it is quite clear, that in that age, there were no means of obtaining the astronomical, geometrical, and geographical scientific knowledge (which the architect of such a building must of necessity possess) by any external means and appliances; therefore there is no alternative but to credit the Author of this majestic and grand design with more than ordinary human intellect, and which unquestionably was supplied, not from outer but from inner sources, known to himself, but unknown to the rest of the race.

Before entering upon the religious systems of the Egyptians, it will be necessary to revert to the subject of "Chronology," which is supposed to be embodied in the Great Pyramid of Egypt, by the British Israel party, and other biblical literalists referred to above.

By taking the lengths of the various passages and chambers along the floor lines, and counting inches of measure as years of time, it is presumed that these measures, along with certain marks and divisions, apply to historical events as narrated in the Old Testament Scriptures.

The Zero, or cardinal point of this supposed system, is at the entrance of the Grand Gallery, and its length, 1,881 inches, taken as years, fixes that date as the consummation of the Christian Dispensation, which by others is supposed to refer, if not to the end of the physical world, at least, that it marks the time when the Lord Jesus Christ will come again in person, and thus make his "second advent" upon our earth.

Returning to Pyramid measurements. The entrance is 2,523 inches from the Zero point (or the year 1, commencing with the birth of Christ), which is supposed to indicate the year when the dispersion of Babel took place, and assumes that the deluge or flood occurred about 2,800 years B.C.

At a distance of 2,170 inches from Zero (near the entrance) there are the two double lines on the walls of the entrance

passage, which are supposed to establish the date of the building of the Pyramid, and to have a prophetic allusion to the birth of the Messiah, and his appearance upon the earth; hence they are styled the Messianic lines.

At a distance of 1,542 inches the ascending passage leading to the Grand Gallery and Central Chamber strikes off at another angle from the descending passage, and marks the time when Moses led Israel out of Egypt; thus the length of 1,542 inches, in years, marks the duration of the Mosaic Economy, or Jewish Dispensation.

The length of the Grand Gallery is 1,881 inches, which answers to the duration of the Christian Dispensation; another 50 inches brings us to the Antechamber, which measures 116 inches, and after that a length of 100 inches, or a total of 2,157 inches, which, as years A.D., introduces into the Grand Central Chamber, representing the millennium epoch.

Such is an outline of the system advocated by those who give a specific chronological application to Pyramid measurements, and apply them to the historicals and prophecies of Scripture.

It will be seen that the crucial points of the system are the Pyramid entrance, and commencement of the Grand Gallery; the first referring to the Deluge, and the second to the Birth of Christ; both of which are considered to have been actual occurrences, at the time specified. If it can be shown that either of these are not in accordance with literal fact, then it follows that the system is founded upon an erroneous conception of the true symbolism, which unquestionably is the grand characteristic of the Great Pyramid.

It is precisely on the question of the literal application of the Scriptures to historical events in human history, and relating, for the most part, to a small portion only of the race, that disputations and contentions take place; and to this very contention is due the division of Christendom into the vast number of contending sects, each claiming for themselves the possession of truth, such as taught by the Scriptures, and which, according to the doctrines they teach, is to reform and regenerate the whole world.

It is against this arrogant claim that I protest, for I do not believe that Truth— in any form—is monopolised by any

special people, or body of scientists or religionists. Nothing must be accepted as truth that will not bear the most rigid scrutiny *upon its own plane*, and it is not too much to assert that the day of dogmatic assertion, unsupported by proof, is rapidly passing away, and any system that cannot reconcile science and true philosophy with religion, must go down before the advancing intellectual capacity which is now being developed among so many portions of the human race.

I now turn to a scientific, *i.e.*, the astronomical view, and give details which can be verified. Here no question can be raised as to doubtful or fanciful interpretation; and these facts demonstrate that in this department, at least, the Designer of this Structure was a profound scientist, as well as historian and prophet.

Without committing myself to the *theories* of Professor Smyth, yet one of his discoveries is undoubted, *viz.*, the use of the *inch measurement*, as a standard for the division of time—one inch coinciding with a year of time. The value of this fact is determined both by astronomical and astrological science, the latter now justly numbered among the *lost sciences*.

The chief point of interest turns upon the meaning of the measurement of the most magnificent of its interior chambers. The one known as the Grand Gallery measures in length exactly 1,880 1/2 inches, and, taking the inches as years from

the commencement of the Christian era, it brings us, in time, to the middle of the year 1881 A.D., in which *something* was to occur; and, as a literal fact, we had THE GRAND ASSEMBLY OF PLANETS IN TAURUS.

While dwelling on this subject I was impressed to consult my drawings of the Great Pyramid, and to add up the measurements from the entrance, along the passages to the end of the Grand Gallery, which evidently appears to culminate in something remarkable. The result was startling, as it brought out the fact of the (very near if not actual) agreement with the time when the sun entered the sign *Aries* at the vernal equinox, which is known to science as "The first point of *Aries*" and which to this day forms the basic point from which all astronomical calculations are made. More anon in reference to this First Point of *Aries*. Here is the sum :—

Length of passage to junction of descend-	983 i	
ing and ascending passages ...	1542	inches
Length of ascending passage to Grand	1880	
Gallery		

Length of Grand Gallery-

Total	
Time from now to when sun entered	
<i>Aquarius</i>	
Add for sun's passage through <i>Pisces</i> ...	
Add for do. do. <i>Aries</i> ...	
Total	4413 1/2

which, allowing for a very slight inaccuracy in measurement, is virtually the same.

There are three points in the Pyramidal construction which are especially noticeable, viz., the entrance, and the commencement, and ending, of the Grand Gallery, the walls of which, in both instances, abruptly rise to a height of 340 inches, just seven times the height of the entrance and exit passages. The first point, or entrance, agreeing with the first point of *Aries*, was also identical with an astronomical fact as remarkable as the one on which I am now treating, for at that specific time there was (about 2580 years B.C.) a Grand Assembly of five Planets in the sign *Pisces*. At the second point, supposed to indicate the birth of Jesus Christ, and from which time the Christian era commences, there was an assembly and conjunction of three large Planets, and now, at the third point, corresponding to time, we had five large Planets assembled in *Taurus*. With such facts as these, we can afford to dispense with the plea of coincidences.

But more than this, we find that the *Pleiades* in the sign *Taurus* (or the Bull), are most intimately associated with the Great Pyramid design and construction; for as an astronomical fact, at the time it was built, and on a certain specified hour the observer when stationed at a given point in the descending passage, saw three stars (or groups), viz., the then Pole Star in the centre, the *Pleiades* above the meridian of

the pole star, and *a Draconis* below the meridian, equi-distant from the centre, and it is, therefore, not surprising that the *Pleiades* should come up again and form an important factor at the time specified as 1881.

Connecting all the known astronomical facts together, it would appear that at that specific time, registered by the Great Pyramid, and which coincides with the " first point of *Aries*" a grand solar cycle had been completed, and then commenced a new one, which would not recur again for upwards of 25,000 years, and of which nearly one-sixth has run its course.

These cycles, based upon solar and sidereal phenomena—with their effect upon humanity—formed a most important part of the Egyptian and Indian systems, which will be noticed in following chapters.

Many Egyptologists—who for a time accepted Professor Smyth's theories, as wrought out in his learned work, and which was written mainly to prove the literal occurrence of a universal Deluge, a few centuries before the Pyramid was supposed to be built; and who fixes the date of its erection at 2,170 years B.C.,—have been reluctantly compelled to give up this date; for accumulating proofs from the monuments themselves seem to establish the general correctness of Manetho's " Lists of Dynasties," accepting which, the date would long antedate the period assigned by biblical chronology for the universal Flood, which is stated, to have destroyed all the human race except Noah and his family. The facts I have given of an astronomical nature relieve us from any dependence upon biblical assumed chronology, and leave us free to accept dates, as a more correct knowledge of Egyptian history will undoubtedly give.

The discovery of the " Table of Kings " in *Sethi's* Temple at Abydos is of incalculable value in this direction, and doubtless many more lie buried under the soil, which await the excavator's efforts, and as these are brought to light many questions, both of fact and chronology, will then be satisfactorily settled.

In closing this chapter upon the Great Pyramid—much remaining unnoticed,—I think sufficient has been given to arouse the thoughtful mind; and which may be accepted as

demonstrating that this wondrous structure was intended to be vastly more than—like the other pyramids—a royal mausoleum. It is quite possible that other chambers may yet be discovered (my own view runs very strongly in that direction), and even the body of the King (and possibly of the Designer) may be found, which will corroborate the precious inscription testifying to the actual king who built it; similar to the value of the recent find of royal mummies at Thebes, which are actual proof of the correctness of Manetho's lists, so far as they apply.

This closes my delineation of Monumental Egypt, as it now is; except what I may use for reference to the more important chapters which follow on the Religion of Egypt, and its bearing upon Christendom. Before this I shall devote a little space to the elucidation of its Magic, so called, and other subjects; for, as already noted, these form part and parcel of the ceremonial and usages of this ancient people.

N.13.—Referring again to the statement of Herodotus regarding the aqueduct to the Great Pyramid, it is just possible that there may be a deep vertical shaft, at the bottom of which a channel may be formed enclosing a space in which the body of King *Khufu* was laid, and that a long subterraneous duct may have supplied this channel with water; but of course, this fact can only be proved by costly and laborious excavations. We will hope that at some future day this work will be done.



V.

LIST OF EGYPTIAN KINGS.

FROM NO. 1 TO NO. 76 IS TAKEN FROM THE TABLET OF
 ABYDUS, BY *SETHI*, 2ND KING OF 19TH DYN. FROM
 77 TO THE END IS COPIED FROM BUNSEN'S LISTS - AS
 GIVEN IN VOL. 5, "EGYPT'S PLACE IN UNIVERSAL
 HISTORY."

*The first names are Throne Names, and the second are
 Dynastic Names.*

I. DYNASTY. (*Thinite.*)

1. Mena	3620	B.C..
2. Teta ...	3605	¹⁷
3. Ata ...	3590	¹⁸
4. Atau ...	3575	¹⁹
5. Hespū	3560	²⁰
6. Mernebka	3545	²¹
7. Ptah.....	3530	²²
8. Kabh.....	3515	²³

II. DYN. (*Memphite.*)

9. Bautau	3500	
10 Kaka...	3485	²⁴
11 Baca-neter-en	3470	²⁵
12 Utnas ...	3455	²⁶
13 Senta ...	3440	²⁷
14 Gaga ...		²⁸

III. DYN. (*Memphite.*)

15 Nebka	3410	²⁹
16 Ra-iser	3395	
17 Teta	3380	³⁰
18 Tess	3365	
19 Ra-nefer-ka	3350	

*Egypt: The Land of Wonders.*IV. DYN. (*Memphite.*)

20. Senefru	3335	B.
21. Khufu (Cheops)	3320	
22. Ra-tatf	3305	
23. Ra-khaf (Cephren)	3290	
24. Ra-men-ka (Mycereinius) ...	3275	
25. Aserkaf	3260	»

V. DYN. (*Elephantine.*)

26. Usskaf	3245	
27. Ra-sahu	3230	
28. Ka-ka-a	3215	
29. Ra-nefer-ef	3200	
80. Ra-en-user	3185	
81. Menka	3170	»
32. Ra-tat-ka	3155	»
33. Unas	3140	»
34. Teta	3125	»
35. Ra-us-ka	3110	»

VI. DYN. (*Memphite.*)

86. Ra-mer-i, Pepi	3095	»
37. Ra-mer-en	3080	»
38. Ra-nefer-ka I.	3065	
39. Ra-mer-en, Shakensaf	3050	»
40. Ra-neter-ka	3035	»
41. Ra-menka	3020	»
42. Ra-nefer-ka II. ...	3005	»
43. Ua-nefer-ka-neb-bii III. ...	2990	

VII. AND VIII. DYNASTIES. (*Memphite.*)*According to Manetho — omitted.*IX. AND X. DYNASTIES. (*Ileracleopolite.*)

44. Ra-tat-ka-ma ...	2975
45. Ra-nefer-ka-khenta IV., ...	2960
46. Mer-er-en	2945
47. S-nefer-ka	2930
48. Ra-en-ka	2915
49. Ra-nefer-ka-te-ru V.	2900
50. Har-nefer-ka I....	2885

51. Ra-nefer-ka-senti VI., Pepi Snub 2870 ^B
 52. Ra-nefer-ka-anu VII. 2855
 63. Ra-sha-ka 2840 ³²
 54. Ru-nefer-ka VIII. 2825 ³³
 (55. Har-nefer-ka II. 2810 ³³
 56. Ra-nefer-ar-ka IX. 2795 ³²

XL DYN. (*Theban.*)

57. Ra-neb-ker, Mentuhotep 2790 ³²
 58. Ra-us-ankh-ka, Ameni 2785 ³³

XII. DYN. (*Theban.*)

59. Ra-s-hotep-heb, Amenemha I. 2780 ³²
 60. Ra-kheper-ka, Usertesen I. 2755 ^{II}
 61. Ra-neb-ka, Amenemha II. 2732 ³²
 62. Ra-kha-kheper, Usertesen II. 2677 ³²
 63. Ra-kha-ka, Usertesen III. 2634 ³²
 64. Ra-er-ma-at, Amenemha III. 2629 ³²
 65. Ra-ma-a-kharu, Amenemha IV. 2610 ³²

XIII, XIV., XV., XVI., AND XVII.

DYNASTIES.

*Are omitted—being dynasties of Xoite
 and Hyksos, or
 Shepherd Kings.*

XVIII. DYN. (*Theban.*)

66. Ra-neb-peh-ti, Aahmes ... 1625
 67. Ra-ser-ka, Amcnhoph I. 1600
 68. Ra-kheper-ka, Thothmes I. 1587
 69. Ra-kheper-en, Thothmes II. 1566
 Hatasu (Queen), *omitted.*
 70. Ra-men-kheper, Thothmes III. 1544 ^V
 71. Ra-a-kheper-u, Amenloph II. 1518 ³²
 72. Ra-men-kheper-u, Thothmes IV. 1509 ³²
 73. Ra-ma-neb, Amenhoph III. 1478 ³²
 Amenhoph IV., *omitted.*
 74. Ra-tser-kheper-enra, Horus, 1441 ³²

XIX. Dm (*Theban;*)

75. Ra-men-peh-ti, Rameses I. 1409
 7(5. Ra-ma-men, Sethi I. ... 1403 ³²
 (*End of Sethi's Tablet*)

77. Rameses II.	1390	1	B.C.
78. Menephtah	1324		"
79. Sethi II.	1304		"
80. Setnekht	1299		35

XX. DYN. (*Theban*)

81. Rameses III.	1292		79
82. Rameses IV.			
83. Rameses V.			
84. Rameses VI.		>	
85. Rameses VII. ...			
86. Rameses VIII.			
87. Rameses IX.			

It is now supposed there were 13 Rameside Kings.

XXI. DYN. (*Tanite.*)

88. Her Hor	1114		
89. Pusemes I., Piankh	1088		
90. Menkheperes	1042		"
91. Menophthes	1038		
92. Osokhor	1029		
93. Phinakes I.	1023		--
94. Pusemes II.	1014		
Phinakes II., <i>omitted.</i>			

XXII. DYN. (*Bubastite.*)

95. Sheshonk I.	979		
96. Osorkon I.	955		--
97. Hershaseb	940		
98. Osorkon II.	930		
99. Sheshonk II. ...	920		
100. Takelothis I. ...	916		--
101. Osorkon III.	916		--
102. Sheshonk III. ...	915		
103. Takelothis II. ...	901		--
104. Pikhi	850		
105. Sheshonk IV. ...	847		::;

XXIII. DYN. (*Tanite.*)

106. Petubastes	810		
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List of Egyptian Kittys. **77**

107. Osorkon IV	773	B
108. Psammus	765	
109. Si-het	755	
XXIV. DYN. (<i>Saite.</i>)		
110. Bochoris	724	"
XXV. DYN. (<i>Ethiopian.</i>)		
111. Sevekh, Sabaco	718	<i>ff</i>
112. Sevetekh	706	
113. Tarkos	692)
XXVI. DYN. (<i>Saite.</i>)		
114. Stephinates	685)
115. Necho I.	679)
116. Necho II.....	673)
117. Psametic I.	664)
118. Necho III.	610)
119. Psametic II.	594	
120. Uaphres (Apres)	588)
121. Amosis	569)
122. Psametic III....	526)
XXVII. DYN. (<i>Persian.</i>)		
123. Cambyses	526)
124. Darius I.	521)
125. Xerxes I.	485)
126. Artabanus	465	
127. Artaxerxes I....	464	
128. Xerxes II.	424)
129. Sogdianus	424)
130. Darius Nothos...	423)
XXVIII. DYN. (<i>Saite.</i>)		
131. Amyrtaeus	404)
XXIX. DYN. (<i>Mendesian.</i>)		
132. Nephertites I.	398)
133. Achoris	393	
134. Psammuthis	379	

135. Nepherites II. ...	378 u.c.
XXX. DYN. (<i>Sebennyte.</i>)	
136. Nectabeno I.	377 „
137. Teos	359 „
138. Nectabeno II. ...	357 „
(<i>Last Native Dynasty.</i>)	
XXIX [I. AND XXXII. DYNASTIES. (<i>Macedonian.</i>)	
139. Alexander (the Great)	340 „
140. Alexander II. ...	332 „
XXXIII. DYN. (<i>Greek or Ptolemaic.</i>)	
141. Ptolemy Soter ...	305 „
142. Ptolemy Philadelphia	286 „
143. Ptolemy Euergetes I.	247 „
144. Ptolemy Philopater	222 „
145. Ptolemy Epiphanes »...	205 „
146. Ptolemy Philometer	182 „
147. Ptolemy Euergetes II.	146 „
148. Ptolemy Lathyrus	117 „
149. Ptolemy Alexander ...	81 „
150. Ptolemy Auletes	81 „
151. Cleopatra (Queen)	52 „

Who was the last of resident Sovereigns. She committed suicide in 30 B.C., after which Egypt became a Roman Province governed by *r*

THE Illustration at the head of this chapter shews three royal ovals or cartouches, belonging to kings of the 4th dynasty, which were discovered in the small chambers above the grand Central **Chamber** of the Great Pyramid of JEEZEH. No. 3 contains the name of *Khufu* (*Citeops*), the builder of the Great Pyramid.

I have given the List of Kings, as a reference to enable the reader to verify the time of the kings' reigns, which may be used in the following chapters, as this forms an **important** element in the subjects under consideration. For this purpose, I have given the names (**throne** names) as they **appear**

on the Ancestral Tablet at Abydos, which was sculptured by order of *Sethi I.* (19 th dyn.). This List extends from *Mena* (the founder of the Egyptian Monarchy) down to his own time ■ for the last name is his own. The names and dates which follow that of *Sethi I.* I have taken from Bunsen, as given in Vol. IX. of his justly celebrated work : " Egypt's place in Universal History."

As there is much uncertainty concerning the dates of the kings' reigns prior to the 18th dynasty, I have adopted a general average from the 1st to end of 10th dynasty. After that, I use dates as given by Bunsen. To be on the safe side I have taken fifteen years for each king, although probably they would actually reach an average of twenty or even more years, which of course would give so much the greater antiquity to the monarchy: but this can be supplied by the reader if need be. It is very doubtful if *Sethi's* List contains all, or near all, the kings' names, even in the dynasties he uses, for the monuments give many names which are either ignored by, or were unknown to, *Sethi*.

The *number* of the dynasties are given from Manetho, an Egyptian priest who lived in the reign of *Ptolemy (Philadelphus)* about 260 B.C.* Unfortunately there is not a single copy of Manetho in existence (that is known), and those that are used are from later Greek and Latin authors, no two of whom agree. This discrepancy, in all probability, arises from culpable alterations of the ancient text; for it is well known that many of the authors of that day were not very scrupulous in copying MSS., inasmuch as they altered and suppressed to suit their own purposes. Even Manetho himself is not above suspicion in this respect, for many kings' names have been discovered which do not appear in his list.

The absence of an eratic data in the ancient Egyptian records, causes an insurmountable difficulty in fixing a chronological certitude ; hence the great difference, in this respect, amongst Egyptologists. For instance, Mariette Bey fixes the foundation of the monarchy at 5004 B.C. ; Dr. Brusch, at 4400 B.C. ; Sir Gardner Wilkinson, at 2320 B.C. The greatest variation however ranges from the time of the 1st to the 18th

* *Sethi* makes no *dynastic* divisions in his List, but gives them continuously without a break.

dynasty ; hence it will be seen the average system that I have used gives something like a mean between these two extremes.

In addition to Manetho's Lists and *Sethi's* Tablet, which I utilise, there are tablets by other kings, (to which I shall refer), and also a papyrus in Turin, which gives the names of 250 kings previous to the age of *Rameses II.* (19th dyn.). This gives colour to the statement that either Manetho was incorrect, or his copyists are unreliable.

There were *two* Kings' Tablets, or Lists of Kings' Ancestors, at Abydos. The one from which my List is taken was sculptured for *Sethi I*, and was buried in sand until unearthed by the late Mariette Bey; and to this fortunate accident its preservation is due; and I can testify to its integrity and excellent condition. There was another Tablet, known as the First Tablet of Abydos, which was sculptured for *Rameses II*, son of *Sethi I*, on another part of the Temple. It had 52 names, (with 14 others I think originally) but many of the ovals had been destroyed at the time of its discovery. This Tablet agrees exactly with *Sethi's*, and was undoubtedly a copy of it. Nearly the whole of this Tablet has been removed, and part of it is to be seen in the British Museum on the right wall of the basement room. The inscription over the ovals reads, " A libation to the Lords of the West, by the offerings of their son, the king *Rameses*, in his abode."

Another is known as the Sakhara Tablet. It was discovered in the tomb of two persons named Nekht and Tunarui, the latter of whom was a royal scribe. It agrees, substantially, with the other two Tablets, but has not so many names, and three or four which are either the same kings with the names spelt differently, or, they are kings not mentioned by *Sethi* and *Rameses*, my opinion is to the former alternative; but all the rest are the same.

Another difficulty arises from the fact that some of the dynasties were contemporary, and hence the uncertainty as to the actual chronology. But, to my view, *Sethi's* List is valuable (so far as it goes) as it contains a successive line, with an exception which will be presently noticed. The kings who have given ancestral tables have used different dynastic lines of descent, for purposes which it is easy enough to divine.

Political and religious bias supplied the motive for this selection by the various monarchs.

This is plainly seen by comparing *Sethi's* Table with that of his predecessor, *Thothmes III.*, who reigned only about 140 years before *Sethi*. This tablet is on one of the walls of the Great Temple at Karnak. It originally contained the names of 64 kings (his predecessors), but the spiteful conduct of later monarchs is shown by the erasure of 21 and the mutilation of several others, leaving only 36 whose names can be deciphered. In their ancestral lists both omit the kings' names of the 7th and 8th dynasties, which is accounted for by the fact that these were Memphite kings, and rivals of the lines adopted by *Thothmes* and *Sethi*. *Thothmes* ignores all the kings of the 9th and 10th dynasties, which are mentioned by *Sethi*, but gives the same names in the 12th. Strange to say, *Thothmes* supplies many names of the 13th, 14th, and 16th which are ignored *in toto* by *Sethi*, and which help to fill up the chasm in *Sethi's* List between the 12th and 18th dynasties. And what is stranger still, some names of the *Hyksos*, or Shepherd Kings, appear, of which more anon. This unmistakably points to a wide divergence between the politico-theological views of these two sovereigns. The fact is, *Thothmes* was an out-and-out Ammon worshipper, while *Sethi's* leanings were more favourable to the Osirian form of worship; but of this I shall have to speak when treating of the Religions, &c, of ancient Egypt.

That my view is correct is proved by the inscription, forming the heading over the royal ovals, on the Sakhara Tablet, which reads : " A royal offering to the Kings of Upper and Lower Egypt, to each Osirian and justified Monarch ; the Son of the Sun, *Rameses*, beloved of Amen-Ra : may they grant to the Osirian Conductor of Festivals of the Gods, Superintendent of the building of all the royal monuments, Royal Scribe, Reader-Superintendent Tunarui, the justified son of Paser, to receive the viands which come before them daily." The above clearly and unmistakably proves that this Rameside royal family were Osirians in their religious proclivities.

The gap unaccounted for in *Sethi's* Tablet between the 12th and 18th dynasties, covers about 900 years, during

which the *Hyksos* Kings reigned in Lower Egypt, and to whom the Theban Viceroys were tributary. While this lasted the South was in complete subjection to the kings of the Northern dynasties ; which sorely wounded the pride of the Thebans. It was when drawing to the close of this hateful supremacy, that several revolts were essayed, which ultimately proved successful under *Aahm.es*, who drove the *Hyksos* from Egypt, established a new dynasty (the 18th), with Thebes for its capital, and once more united the whole of Egypt under one monarchy.

That *Sethi* was an Osirian is evidenced by the fact that such is plainly intimated in the inscription over the Tablet of Cartouches* which reads thus :—

" Royal offering given to Ptah-Socharis, Osiris, Lord of the Tomb, Resident in the abode of the Sun, Establisher of Truth for ever to the Kings of Upper and Lower Egypt: made by the King of Upper and Lower Egypt, *Sethi*, the Sun, the Establisher of Truth, the Son of the Sun, beloved of Ptan. (The offering consists of) thousands of bread, of drink, of oxen, of fowls, incense, wax, clothes, fabrics, wine, of divine food; all given by (*Sethi I.*) the Sun, Establisher of Truth."

The interest and value of this, together with the accompanying sculptured figures, consists in the light which is thrown on the ceremony of ancestral worship. *Sethi* holds a smoking incense vessel in his left hand, and points to the Tablet with the other, directing his son *Rameses*—then a youth,—to the names before him. The youth holds a scroll in each hand ; and the inscription above him reads : " The invocations are pronounced by the Prince, heir of his body ; beloved by him; *Rameses* the Justified." The dresses are emblematic, such as were worn by the priest-kings in dedicatory services. The apron (or something like it) is still worn by the highest officer of the Masonic Order, the use of which undoubtedly dates from a very high antiquity. There are several sculptured monuments at Karnak and elsewhere, which represent this very king (*Sethi I.*) seated on a throne, holding the Osirian symbols in his hand. In one he is commanding a collar to

* The List of Kings as given.

be presented to one of his generals, or courtiers, with which he is to be invested as an insignia. This picture antedates, in the long past, similar scenes which are enacted by sovereigns of our own day, who invest their subjects with insignia which introduces them into certain orders, &c.

Referring to the Hyksos, or Shepherd Kings, recognised by *Thothmes* but ignored by *Sethi*, it has generally been assumed by Egyptologists that they were a race of foreigners, who hailed from what we know as Palestine, and who invaded and held Egypt in subjection for a space of some 900 years ; and also that during their sway the country languished. But certainly the monuments do not carry out this idea. Some of the finest artistic productions which have been preserved are from this very period. The conception of these *Hyksos* being foreign invaders, and alien to the Egyptian weal, arises from that class who wish to square the Bible records with actual literal history; but until Egypt and her monuments are allowed to tell their own tale *in their own way*, endless and hopeless confusion must ever be the result. There *is* a method of understanding the Biblical records (as I have shown in several articles on this very subject, written and published two or three years ago), but these Old Testament narratives deal with personages of a totally different character from ordinary men and women. In plain terms, they are astro-masonic or astro-theological legends, and as such are allegorical characters, relating to mystical and spiritual, and *not* to mundane, history.

Mr. Massey, in his magnificent work, " The Book of Beginnings," has demonstrated the truth of what I have put forth : and he shews (with which I am in perfect accord) that these *Hyksos*, or Shepherd Kings, were not Palestinian invaders, but *native kings* ; who held on to the ancient cults, which they adhered to in opposition to the newer theology held by succeeding dynasties. In short, they could not, or would not, accommodate themselves to the " spirit of the age," and as a consequence were ejected. Doubtless there was a political as well as a religious feud which was irreconcilable, but it resolves itself into something like a parallel case in our own national history; when the Stuart dynasty holding on to the old Roman Catholic regime, with all its

antiquated notions of "divine right," &c, &c, were ejected from the throne and expelled. The same thing occurred with the Bourbon dynasties on the Continent, who "learnt nothing, and forgot nothing," with all the experiences and vicissitudes they had to undergo. It was precisely the same with the old *Hyksos* dynasties, and their competitors, who kept Egypt in a continuous state of disquietude by their politico-religious feuds. Party spirit ran as high in those old times as in modern, and found vent in one form or another : but if history records one fact plainer than another, it is that religious, or rather theological, feuds are the deadliest, and more fatal to human happiness and progress than all others put together. The rancorous spirit which animates the fanatical adherents of the various systems into which the human race is divided, though quiescent is not expurged; nor will it be, until "creeds," or beliefs, are made of secondary importance, and recognised as "matters of taste" : thus made subservient to the vastly more important Rule of Life, which demands the recognition of universal brotherhood, and social usages dependent upon this grand doctrine and truth. Special standards ; special revelations ; special Gods ; and specialities of all kinds, must go down before the enunciation of pure esoteric and spiritual truth, which never changes, but is the same "yesterday, to-day, and for ever," and which is based upon the recognition of the ONE Great Life, made manifest in an infinite variety of forms.

I shall have to recur again to the conflict of religious and political opinions in a following chapter, for without this much of Egyptian and still later systems of thought, and thence of life, cannot be read and understood.



VL

EGYPTIAN ASTRONOMY AND CHRONOLOGY.

By what has preceded, the reader will be prepared to find that the ancient Egyptian priests (for it was the sacerdotal caste, chiefly, that were the literati of that time, as was the case in Christendom until the art of printing came into vogue) had a fair knowledge of astronomy. As a recognised science, its origin is traceable to Egypt, at least, so far as we are concerned; for our system unquestionably is in unison with, and derived from, that of ancient Egypt.

As will be seen, the chief object of the study of this science by the priests, was to determine times for the Temple Festivals; and also by it was elaborated a system of ethics, that maintained its hold on thousands of generations, and which still survives and forms the base of all the great religious systems of the world, Christianity itself included.

Solar, sidereal, and planetary motions and phenomena are the real groundwork of all religions; and in a thousand and one different ways these have been personified in a manner so apparently natural, that the "unthinking multitude" read the records and believe them to be historical narratives of actual human and divine beings; little suspecting that the real heroes of the various stories are the sun, moon, stars, and planets.

For instance, how many — or how few — know, or care to know, that the account of the creation of the world and man, as recorded in the opening chapter of our Bible — and which formed the topic of consultation in the conclave of the heavenly, hierarchy — is nothing more and nothing less than an allegorical account of the constellations and planets with their motions. For the "Elohim," who are the "us" who say (in Gen., i., 26): "Let us make man in our image, after our likeness," are simply the astrological ruling spirits of the six constellations, which formed the northern arc between the vernal and autumnal equinoxes. Were it within

the scope of my present work, nothing would be easier than to show that all the " Saviours of the world,"—who have been supposed to have made a sacrifice of themselves for the sins of the world,—one and all resolve themselves into the phenomenon of the sun, which after completing his annual cycle, *dies* to the old, and *rises* again to commence a new one. Like the sun, these Saviours are invariably born in the winter solstice, crucified at the time the sun crosses the equinoctial line, and rise again when the solar orb begins his ascent from that point. This phenomenon actually fits in—when astrologically interpreted—*in every detail*, with the whole recorded Gospel history of Jesus Christ, the last and youngest of the world's Saviours. Did those who so loudly clamour for the " inspiration " of the New Testament, know what really underlies the varying statements (of the same supposed facts) of the writers of the four Gospels, they would then understand that there are no conflicting statements : for they are accounts of the annual solar progression, as seen from the four cardinal points of the circle, that is, from the summer and winter solstitial, and spring and autumn equinoctial, points. This is pre-eminently Egyptian in its origin, as these four points were represented from very ancient times by *the four* Genii of the Amenti, which figure in astro-theology from a very remote period. But as this subject will be treated more at length in following chapters, I forbear to say more here.

It is planetary motions and the sun's path amongst the stars that form the base for chronological eras, and it is by the knowledge of astronomy—if I mistake not—that the key will be found, and used, to determine times and dates, whereby dynastic tables, and historicals pertaining to the history of Egypt will be fixed with certitude.

I think I have been successful—partially, at least—in discovering the true date of two important epochs in Egyptian annals, and if I am correct there will not be much difficulty in determining the length and duration of the dynastic lists containing the names of the kings, who ruled Egypt for some thousands of years. But of the value of this discovery the reader must judge.

That the Designer of the Great Pyramid of Jeezeh was an

astronomer, *par excellence*, is already demonstrated beyond all cavil, by what I have written concerning this wondrous structure. That it was built, if not completed, during the reign of *Khufu* (*Cheops* of the Greek historians) we may accept as a certainty; which is proved by contemporary monuments testifying to the fact; and also by the discovery of his ovals in the chambers (above the Central Chamber) of the Pyramid itself. The presence of the two other royal ovals found with that of *Khufu*, would seem to show that the two kings were in some way or other connected with *Khufu*. I think they were royal princes, associated with their father in the government, and possibly sharers in the monarchy. I do not judge, because neither of the two names are found in Manetho's Lists, nor yet on *Sethi's*, or other royal Tablets.

Apropos to this subject, there is, in Boolak Museum, a beautiful red granite sarcophagus, once containing the mummified body of a person called *Khufu-Ankh*. It was taken from a tomb close to the south-east corner of the Great Pyramid at Jeezeh. Mariette Bey says the tomb was constructed at the same time as that of *Senefru-Schaf* (to be referred to shortly), who was a grandson of King *Snefru*, the predecessor of *Khufu*. The inscription states that he was a worshipper of Apis, or, say rather, of Osiris, who was symbolised from the most ancient times by a white Bull; as Isis was symbolised by the Cow.

Amongst the many offices which were borne by this *Khufu-Ankh*, is one which states that " he was charged with the whole of the King's Buildings"; which is equivalent to " Designer and Royal Architect." As this gentleman had the king's name incorporated with his own, it is tolerably certain that *Khufu* was the king referred to ; for *Ankh* means living; hence *Khufu-Ankh* simply means the living *Khufu*. If so, we are actually in possession of the name, at all events, of the Grand Architect of the Great Pyramid, and the interpretation of the very full inscriptions on this sarcophagus will be awaited with great interest. So much of it as I have seen is free from the usual bombast which appears on most of the Egyptian grandees, and to this extent is what we might expect from such a man. In any case the discovery of this monument is a step in the right direction, and no doubt when

the vast Jeezeh necropolis conies to be scientifically explored, more will be found to throw light on this interesting, but so far mysterious, problem. One thing comes out clear, and that is, that *Khufu* and his associates were Osirians ; and no wonder that *Sethi* has *Khufu* amongst his ancestors, for it is well known that the Rameside family were more than favourable to this form of religion, although their own capital was the great stronghold of Ammonism. And this fact concerning *Khufu* explains why the informants of Herodotus, who were Egyptian priests, " attached to the worship of the Memphite Deities," should propagate the canard, and speak in so disparaging a manner of the Builders of the three Great Pyramids..

A not less interesting and important point is settled by this and other contemporary monuments, viz., that at that particular period, the so-called Bull-worship, or, as I prefer to style it, Osiric-worship, was then in vogue, if not then (as I think it was) instituted under the royal authority ; and we shall presently see the bearing of this on the vexed question of Egyptian Chronology.

There are two symbols that form the base of the two great systems of this ancient Religion, and these are the Bull (*Taurus*) and the Ram (*Aries*). The former we find near the commencement of the monarchy, and the latter at its close, and these two, Osiris and Ammon, maintained the supremacy over all the minor Deities which held sway in the different provinces into which Egypt was divided.

The first appearance (so far as I can gather) of the Bull as a symbol on the monuments, is in the reign of *Khufu*, although it must have required some time for its development, before being adopted by this monarch. In fact, Manetho states that it was introduced by *Ka-ka*, the second king of the second dynasty, which would take us back from 150 to 200 years from the time of *Khufu*.

Now, Mariette Bey fixes the date of this king (*Ka-ka*), about 4700 B.C., while Dr. Brusch specifies it as 4100 B.C. (It must be remembered that these eminent *savants* arrive at their conclusions as to dynastic dates, from Manetho's and other lists of kings.) The mean of these two stands at 4400 B.C.

As an astronomical fact, the sun was in the sign *Taurus*

from 4684 to 2532 B.C. If Manetho has good authority for the statement that *Ka-ha* introduced Bull-worship, it would be something over 200 years after the entry of the sun into *Taurus*; and as it is certain that *Khufu* adopted it, ample time is allowed for the elaboration of the Osirian system, between the reigns of these two monarchs.

Prior to this, the sun was in *Gemini* (the Twins), and what is more than strange, Isis—the great Mother-Goddess—was the *Genitrix* of *two*—Horus and Harmachis — which represents a duality of the same birth, rather than two distinct births: and what is to the point, the Sphinx itself is styled Harmachis, on monuments contemporary with *Khufu*, so that here we have the symbol of *Gemini* actually antedating the Sun's entry into *Taurus*, which again agrees with the astronomical fact.

I now deal with the Earn (*Aries*), in which sign the sun was from 2532 to 380 B.C.

We see nothing of the Earn until the time of the 12th, which was a Theban dynasty. The 11th (or part of it) was also Theban, but of little importance, as it was little better than a Viceroyalty under the northern kings.

The Earn was to Ammon what the Bull was to Osiris, *i.e.*, it was the symbol of the God Ammon, (the Egyptians spelt the name Amen, exactly as used to this day in Christian rites and ceremonies.) That which is relevant to my subject is the fact that the first king of the 12th dynasty, *Ra-sat-hotep-heb*, added a dynastic name to his own, *viz.*, *Amenemha*. Where Ammon-worship originated is uncertain, but here we have as a fact the monarchs of the 12th dynasty appropriating and incorporating the name of the Ram-deity with their own. Thebes was their capital, and in this city was built the first temple dedicated to the worship of Ammon, the remains of which exist to this day, and form the largest ecclesiastical ruins in the world.

The Great Temple of Karnak (at Thebes) as we now see it, was the work of the kings of the 18th dynasty downwards: but the presence of four columns still in existence in one of the courts bearing the name of *Usertesen I.*, son of *Amenemha I.*, unmistakably prove that it was founded by the first kings of the 12th dynasty. *Amenemha* reigned five years alone,

and twenty-one years conjointly with his son *Usertesen*, and we are told that he was murdered in his palace (the **why** or wherefore history does not record, but herehy hangs a tale which I shall refer to in a following chapter).

Now, according to Dr. Brusch (although others fix it further back), this king, *Amenemha I.*, commenced his reign 2466 B.C., some 70 years after the sun entered the sign of the Ram, which again is in strict accordance with the astronomic fact. In reference to the assignments of dates, here is another instance of the perplexity which ordinary minds must experience on this question, for there is a difference of 1300 years between the extremes, as given by eminent Egyptologists. In such a case, with all modesty, I prefer the astronomical key, as a means of arriving at a comparatively true solution, rather than the guesses of any special "authority." The Ram-worship continued down to the close of the monarchy, and the Ram seems to have superseded the Bull as a symbol, in later times, through all Egypt. This is proved from the great Mendes stele* (as it is called), which contains a long and graphic account of the ecclesiastical rites and ceremonials of that time. It dates from the ninth year of *Ptolemy Eugertes I.*, 238 B.C. and shows that the Ram-worship was then in full force. It states that a live ram was consecrated and worshipped in the Temple on certain great festivals pertaining thereto. After the animal had been subject to the examination of sacerdotal experts, and was pronounced by them to be without spot and blemish; and after *they had acknowledged its symbolic meaning*, it was led into the shrine where it became enthroned, "according to the rules of the divine prescription." It then received the following title: "The Ram, the Life of Ra; The Ram, the Life of Shu; The Ram, the Life of Set; The Ram, the Life of Osiris."

This proves that—at this date—the Osiric animal symbol had been changed from the Bull to the Ram, *i.e.*, from *Taurus* to *Aries*. The inscription states, "that the Holy Ram was led into his temple, and all the other (deities) assembled in their chambers, in their Ram-shapes; for the

* See "Records of the Past," Vol. VII., p. 96.

whole country had for each town its Ram-deity." And also,

" When the festival was solemnized, as was always customary to the Ram of all the Gods from ancient times unto this day."

This deeply interesting and important inscription shows that Ram-worship had existed from (then) remote times, and had become the universal and established symbol of the religion of the country ; and what is profoundly suggestive is the statement that, before the living animal was led into the holy place, "*its symbolic meaning was acknowledged*" The bearing of this statement upon the Christian symbol of the Lamb (the Earn), and its connection therewith, will be treated of in succeeding chapters. Here, again, we have proof of the astro-theological origin of these symbols, and which is in accordance with astronomical phenomenon ; for at that very date, the sun had only left *Aries* about 100 years previously. The sum of the whole is, that the religious symbols were changed according to the sun's path through the zodiacal signs, and were in agreement therewith.

According to this, the Lamb is not strictly a Christian symbol. It should be the Pishes (*Pisces*); for the sun entered into this sign 380 B.C. But to those who can delve beneath the surface of the letter, the Pishes *do* appear in the New Testament Gospels.* In the Old Testament they occur in many of the prophets ; and the Book of Jonah is a running commentary of this astronomic fact, for with the proper names interpreted, and astro-masonic key, the whole story becomes clear as the sun at noon-day, as to its real meaning and application.

The fact of the appearance of the Book of Jonah in the Old Testament, would seem to militate against my statement. Not so, however. We are dealing with dates, and it was in the reign of *Ptolemy II.* — who was a great patron of the arts and sciences (who reigned from 286 to 247 B.C.)—that the so-called Septuagint was written. This Septuagint (according to tradition, for it rests on nothing else) was a Greek translation of Hebrew records, but unfortunately for the

* See Matthew, iv., 18. Mark, i., 16 and 17. John, vi., 9.
,, xiv., 17. ,, vi., 38. ,, xxi., 7 and 11.
,, viii., 7.

tradition, there is no known Hebrew MSS. of older date than some centuries after the Christian era—notwithstanding reference to the same by the early Christian Fathers,—and if there is any shadow of truth in the tradition, it is tolerably sure that the Septuagint and the Hebrew records are one and the same. My researches into this matter carry me no further back than about the 10th century A.D., beyond which all is vague, shadowy, and uncertain as to the origin both of the Old and New Testaments.

The Old Testament—in the form that we have it—appears to have been compiled by Saadia, a Spaniard (who died 941 A.D.), who translated the Scriptures into Arabic, which contains (according to Bishop Marsh) the roots of almost all the words in the Hebrew Bible. What adds to the difficulty is, that *no dates* are given in the writings of the early Christian authors, and what is more, many of their names are evidently *noms de plume* : as, for instance, the arch-heretic *Arms*, and the Great Nicene Council, seem to resolve themselves simply into a controversy relating to the Sun-God under the form of *Aries* (the Ram or Lamb); and as to dates in connection therewith, they are simply masonic points with an astronomical reference and symbolical meaning. In plain terms, nearly the whole of both Old and New Testaments are allegorical records of astral, solar, and planetary phenomena, with personages substituted for zodiacal signs ; and with this key in hand, the Hermetic student can unravel the allegories, which are presented in such a form as to read like literal history. A fuller account of this system—interesting enough in its way—is hardly suitable for the present work; but I have hinted at it, rather than explained it, in order to show that the Christian follows the more ancient Egyptian religious system, which was, undoubtedly, based upon the same, and that both are in general accord ; and it is this fact with which I am at present concerned.

It has generally been *assumed* that the Egyptians of ancient times were unacquainted with the zodiacal chart; but this, I think, is erroneous, as will presently be proved. Unfortunately there are no known sculptures or paintings of the zodiac, of a date prior to the Ptolemaic period, say some two centuries before the Christian era. There is one now existing

on the roof of the Temple at Denderah, which is drawn horizontally. The other (to which I now refer) was removed by the French, and is now in the Paris Museum. If the Egyptians had not the twelve zodiacal constellations, it is certain they had twelve months in the annual cycle, and that from a very remote period.

The value of this celebrated zodiacal sculpture consists in the fact of the adaptation of Egyptian astro-theological personifications to the 12 signs of the Greek zodiac, as it was then known, and which is in use in this country to this day. The 12 signs are shown in a spiral circle, commencing with *Leo* (the Lion) and ending with *Cancer* (the Crab). On the outside of the circle there are four feminine figures, who represent the Deities of the North, South, East, and West. These are aided by 8 figures of Horus, with hawk heads ; and the 12 are holding up the heavens on their hands. Next comes a series of 36 minor Deities, the Rulers of the 36 decades ; a decade was a week of ten days, three of which formed the month, hence the 36. The purely Egyptian conception is seen by the representations of the various zodiacal and other constellations. Amongst these the Great Serpent, or Dragon, occupies a prominent position. *Sirius*—the Star of Isis—is shown by a cow (the symbol of Isis), and *Orion* is represented by Osiris, in the form of a *Sahu*, of which more anon. All this plainly indicates that the Greek zodiac was based upon the older Egyptian system.

So far as can be gathered, all the " learning " of old Egypt was confined to the sacerdotal caste, who utilized it for the formation of calendars to determine the time of the civil, and more especially religious, festivals. It was the same in Christendom to comparatively modern times. In these calendars, besides the dates for the festivals, it was requisite to have tables for the annual observance of ancestral offerings to deceased progenitors, which formed a most important part of the religious duties of the royal, noble, and wealthy portion of the people.

The conservatism of the Egyptian character is shown by the continuance of the principal festivals, from time immemorial down to the Turkish invasion. For this purpose a calendar was absolutely essential, especially considering the

difference between the commencement of the civil and sacred years. This difference can be traced back to the time of the 4th dynasty; for, there is, in the Boolak Museum, a fine monument taken from the tomb of Ka-em-nefer, who was " a priest of the Pyramids of the Kings *Khufu* and *Ra-shaf*." On this monument the actual length of the year (365 1/4 days) is mentioned, and also the beginnings of the two fixed years, which even then were in general use. The frequent reference to the *two years* has led many to think that the Egyptians had a two-year (instead of an annual) cycle ; but this is erroneous, as it refers to the civil and sacred years. The civil year commenced on our August 29th, and the sacred year on the 1st of the month Thoth, our July 20th.

The unchanging observance of the grand festivals is shown by what is mentioned on two ancient tombs, and which correspond with those down to the close of the monarchy. One is from the tomb of Xeman, (translated by Dr. Birch) " a royal prince and heir apparent." After a delineation of his good deeds, and describing himself (or some other for him) as " a person devoted to the service of the Great God " ; he tells us that " he gave gifts at the Uaka and Thoth festivals; at the year's beginning and year's opening festivals (the civil and sacred); at the Great Xem and Sat festivals; at the burning on the altar; the monthly, half-monthly, and daily festivals."

The other is from the tomb of Knum-hotep, at Beni Hassan, dating from the 12th dynasty, at least 600 years later than Xeman's. The inscription reads : " I ordered the sepulchral offerings of bread, &c, &c, in all the festivals of Karneter (the spiritual world, into which all were ushered at death) ; in the festivals of the beginning of the year; opening of the year; increase of the year ; diminution of the year ; and close of year; in the Great Festival; in the great burning, and in the lesser burning,* festivals; in the five intercalary days, and in the bread-making festivals; (the latter is doubtless the origin of our 'harvest-home feasts') in the 12 monthly ; and 12 half-monthly festivals." Knum-

* This word here translated " burning " would be more correct if rendered *heat*. Hence, it would apply to the midsummer and autumnal festivals! I saw **no trace whatever, in any of Temples, of altars for fire sacrifices or burnt offerings.**

hotep does not appear to have been so exemplary in his piety as Xeman, for he makes no mention of the daily festivals.

Did opportunity permit, it would be interesting to trace the manner, as well as the time, of the observances of these various festivals, or feasts as we term them ; but sufficient has been shown to portray the great attention which was paid to the " ordinances of religion," at least, by the Egyptian people, and it is but fair to presume that in the multiplicity of these observances, there must have been a deep-seated aspiration for that which was holy and of good repute. In fact, this was so interwoven into their daily life, that it were impossible to gauge the Egyptian character and history, without a recognition of this underlying principle; but this will come out clearer in following chapters.



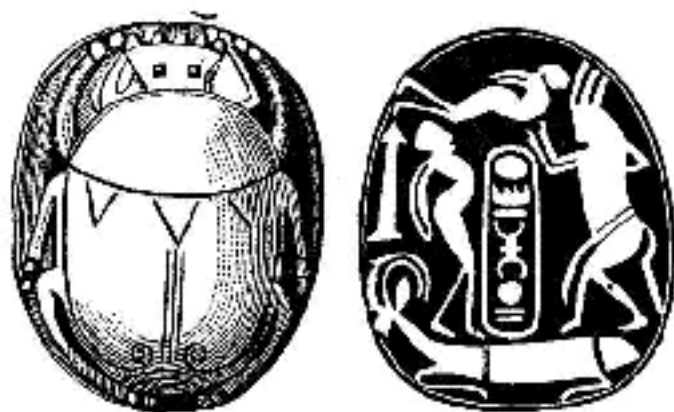
VII.

EGYPTIAN MAGIC AND SPIRITISM.

THE Illustration is an exact copy of a fine stone Scarabeus *I* (Kheper. Egyp.) in my possession, drawn full size. The royal oval in the centre is that of *Thothmes IV.* (18th dyn.), and reads *Ra-men-kheper-u*, which means, according to my view, the representative life of the Sun-Gods ; for these kings claimed direct descent from Deity, as will be seen by what appears in the following pages.

Ammon-Ra was the great Theban Deity, and the *Thothmes* family were ardent worshippers of this God, in preference to all others. This is shown by the appearance of the Ram under the oval, which indicates the source from whence they derived their life and power. The horned figure on the right symbolizes Typhon, the evil one (corresponding to the Christian Devil) ; and the two human figures, falling back paralysed, represent human suffering from the great evil power. As nothing but deific power could save from calamity, and as Ammon-Ra was the greatest of the Gods, and as *Thothmes* was the earthly representative of this God ; therefore, it was thought that such a charm or amulet was a sufficient protection to ward off evils. The whole device is Theban, and undoubtedly was originally worn by some one living in that district. There are more scarabei inscribed with the name of *Thothmes* than all other kings put together. Out of twenty-six *genuine* scarabei which I was fortunate enough to pick up during my late visit, five have royal ovals, and all these are of *Thothmes III.*, with one exception as above.

As these amulets continued to be worn down to the close of the monarchy, it would seem to show that this king was considered to be possessed of great power, even after he had passed from earth; and here we have a glimpse of mediatorship in its earliest form. *Thothmes* had been a mortal, and



EGYPTIAN AMULET.

Drawn full Size from Stone Scarabaeus in the
Possession of William OXLEY.

as the Great (to them the greatest) God, Ammon, was so infinitely above mankind, what more natural than to conceive that the once earthly king—but now recognised as one of the lower Gods—would be more easy of access, and more acquainted with the wants of mortals; and hence could *mediate* between themselves and the Great God, high above all Gods. This is the only explanation that meets the case, and will be seen to be so, when I come to treat of the deification of Egyptian kings; for, not content with aspiring to be reckoned among the Gods after death, some of the successors of *Thothmes*, especially the Rameside kings, claimed it during their life time. But of this more anon.

Having treated of the external evidences, which still remain, of the science, art, and civilization of Ancient Egypt, I now turn to the internal spring, or motive power, which impressed the national life and made it what it was. That Egypt had its warriors, is proved by the details of their foreign conquests, and that the national life was tenacious is shown by its continuance during so many thousand years. Egypt was a settled and civilized nation ages before Assyria, Media, Babylonia, and Greece, and Rome, as great powers, came into being; and although she was the prey of each of these in turn, yet, all these have passed away for ever, while Egypt still lives. There must have been some characteristic, —either physical or mental, perhaps both—that caused this people, of all others, to outlive the ordeals through which they had to pass so frequently. Whatever it may have been (and every nationality, like individuality, has its idiosyncrasy), there can be no question, that it was profoundly affected by its—what we rightly term—religious instincts.

Those instincts found vent in outward observances, rites, and ceremonials, in which the Temple was the central object. *i* heirs was a system of Supernaturalism, which was inter-blended with their social, religious, and even political life and existence; and it is this aspect that brings to the front *my* present subject, named Magic and Spiritism. Included in these terms are the various phases: Necromancy, Sorcery, Oracles, Witchcraft, and the like; all of which are now classed under the general term superstition: which is only another way of expressing the unbelief of present generations, in

any agency or controlling power outside the realm of Nature. But those who are so self-satisfied as to dispose of this vast problem by classing it all under the head of delusion, imagination, and imposture, reckon without their host. Except in so-called scientifically-educated minds, there is, in all classes and in all peoples, a simple but genuine belief in the intervention of controlling and intervening powers, which, in one way or another, affect the destinies of mankind for weal or for woe. In any case, as will be shown by what follows, the Egyptians believed and practiced it, and to them it was a reality, from the earliest times, which can be traced all through their national existence, even down to the present day.

Of this I had ample evidence. Amongst other things, I noticed that when our party came near mothers with children in arms, the little ones were immediately covered over so as not to be exposed to our gaze. This was to save them from "the evil eye," which the natives credit Europeans with possessing. This, doubtless, does not have much force in cities like Cairo and Alexandria, where the natives come in contact with foreigners in such numbers, but away from these centres, in the villages and up country, it is all but universal. In any case, no true History of Egypt can be, or will ever be, compiled which does not take in the supernatural element which was, and is, the potent factor in Egyptian life, from the monarch on the throne down to the most poverty-stricken subject. Making full allowance for a vast deal that was, unquestionably, due to the impositions of designing priests, who traded upon the superstitious fears of their ignorant dupes, yet, there was, underlying it all, a basis of pure and genuine truth.

Certain Orders, to which I shall refer, were in possession not only of scientific knowledge—as witness their astronomical, geometrical, and chemical formulæ—but also an esoteric wisdom, that included a philosophy and system of ethics which enabled them to elaborate a symbolism, which is the admiration of all who delve beneath the surface of things exposed to the physical senses. To those ancient Orders is due the honour of laying the foundation of that astro-theology, which forms the base of contemporary and following religious systems of the world. The Christian system itself, including the masonic institutions, and all occult societies, are, one and all,

based upon what was first propounded and taught by these Egyptian Orders, to which I shall refer.

This involved much more than a mere belief in the continuation of a life beyond the grave ; it professed to bring the nature of existence after death within the scope of human knowledge. 'Twere vain to conceive that such a system, elaborated and made the very warp and woof of the nation's life could have no more solid base than mere imagination and speculation; and to be discarded as the vagaries of the human mind in its fruitless search after the unknowable and incomprehensible.

The history of the past thirty years, if faithfully and truthfully recorded, will tell to future generations, of the phoenix-like power which is rising into a new form from the ashes of a bygone age, to counteract the materialistic tendency which the teachings of modern *savants* are undoubtedly developing. That to which I refer is commonly known as Spiritualism, which, I am bold to say, has spread over the largest surface in the least time than any other system (if such it can be called) which the world has yet known. What is now a novelty with us, was antedated, known, and experimented upon, thousands of years ago in Egypt: and if Egyptology is worth studying at all, it should be well and impartially studied, with an unbiassed mind, yielding credence and even admiration where due, and passing an adverse judgment where the exigencies of the case demand it. This is the spirit which has actuated me in my researches into this more than interesting subject; and while, on the one hand, I see much that is indicative of human weakness, ignorance, and folly, yet, on the other hand, when the external husk is removed, I am bound to admit the presence of a kernel, that is not only "pleasant to the eye but good for (mental) food." While—since these ancient times—there has been a great advance in the adaptation of science and art to human requirements—so far as mere earthly existence is concerned—yet, if this is at the expense of the spiritual perceptions and powers of humanity, it becomes a question whether it does not betoken a retrogression. This will depend upon the standpoint from which it is viewed : and here I leave it with the reader to decide.

I shall deal first with the external (and, perchance, rudest) forms of this phase of Egyptian life, leaving the esoteric, or underlying, principles for after-consideration.

The character and working of the externalism (as I term it) of this ancient system of thought and life is seen in the now almost innumerable specimens, such as Amulets, Talismans, Charms, and the like objects (one example of which is shewn in the Illustration). They are found in large quantities, in the museums of all the principal cities of Christendom, to say nothing of private collections. Although generally classed together, the terms used to describe these objects are not exactly of the same import. An Amulet (from *harmala*) applies to something that is worn on the person. A Talisman is an image with an engraved figure or characters; frequently representing astrological configurations, which is supposed to produce wonderful effects on its possessor, or on others, as the case may be. Charms may be of any form, figure, or device; and these are supposed to possess within themselves some potent power either of attraction or repulsion.

As a rule, these were worn on the person during life, and buried with the mummified body. The amulets were made and used (where applied for sepulchral purposes) according to directions which are given in chapters 30—64 and 156—161 of the Ritual. For general use, they were worn as pendants from the neck, and sometimes a number of them were strung together and worn as a necklace. (Mine was of the latter description, which had twenty-four scarabei, the largest in the centre and the smallest at the end). The number and value of these articles depended upon the purchasing power of the individual; for wealth was a power then as now, and the more money, or money's worth, that one possessed, the greater facility for purchasing the good things of this life, and also of that which is to come.

These magical objects were made in many forms, of gold, silver, bronze; as also of stones (some precious), lapis-lazuli (a beautiful blue stone and much prized), as well as of composite, which was subjected to heat and glazed with different colours. The principal figure in which these were made was the Beetle, of which there are many varieties in Egypt.

This insect - of which I was fortunate enough to get a specimen is of large size, about 2 inches long, and jet black

is the Scarabeus, which is the term applied to this particular of amulets. It is assumed that the Egyptians believed this insect was only masculine, and yet had the power (like *the* lotus plant) of self-propagation: but of this I am doubtful. It is difficult to conceive that so intelligent and scientific a people should have been so ignorant on this point. Be this it may, its habits had not escaped observation; for it evinced an instinct in adapting means for the preservation of its species, that could not but attract attention. After the creature had laid its *egg*, or eggs, close to the water's edge, it covered the new laid egg with the slime or mud, and worked it into a spherical form. It then rolled it up to the mountain side, out of reach of the annual inundation, and as this was just before that event took place, it was a prognosticator of good tidings, and thus the herald and harbinger of the coming rise of the river, which was as new life, or rather a perpetuation and reproduction of what was the national life-supply and source. This is quite sufficient and ample evidence why this creature (above all others) should be chosen as a symbol of resurrection; or, rather, as that of a *continuance of life*. Another, and potent, reason was the spherical shape of the ball that enclosed the life-seed of the coming creature; which was an image of the Sun itself, the great First Cause, in nature, of light and life. As a linguistic term—*kheper* - it had a very comprehensive meaning and application. It included the idea of being and transformation, as well as creative power, extending even to the universe. With such an application, it is easy to see why a powerful family of kings like the *Thothmeses* should adopt it as a symbol of royalty, and incorporate it with their dynastic titles. It not only fed their own vanity, but it gave them a status with their subjects, which remained for ages after the dynasty itself had become extinct.

As a symbol of life, and its perpetuation and transformation (as witness the change from a tiny *egg* into a living animal), it was largely used—especially in the later dynasties—for funereal purposes. After the removal of the heart from the corpse—which was deposited in a small jar and placed

under the charge of one of the four genii, or guardians of the various parts of the viscera—a large scarabeus, about 3 to 4 inches long, and engraved with a chapter from the Ritual, was placed in the cavity from which the heart had been removed; and as the heart is the seat of life, hence the applicability of this particular symbol. The heart itself was under the specific charge of Snouf — a form of Anubis, with the mask head of a jackal—who held it in pledge until the defunct had passed through the ordeal of the Great Assize before the Judgment-seat of Osiris. If the Balance was on the right side, and the weighed one was pronounced "justified," then at the final re-union of soul and body it would be yielded up again to its original possessor. All this is explanatory of the doctrinal beliefs, as well as of the magical properties, pertaining to the use of amulets.

Shortly after the commencement of the Christian era, the scarabei were superseded by what are known as Gnostic Gems; which, although changed as to form or shape, were still used for personal wear, and for precisely the same object, clearly proving their Egyptian origin. These gnostic gems had symbols engraved thereon (many of which are secret and unknown as to their meaning), and they were supposed to exert great influence over both body and mind; such as, inspiring the love sentiment; avoiding the evil eye, and counteracting the influence of inimical spells; and the curing of diseases; —the latter idea was entertained by even eminent physicians of those days. The more ancient Egyptian names and symbols of deities (which were on the scarabei) were replaced by the figures of angels, among which the names of Michael, Gabriel, Raphael, Uriel, Samael, and Phiniel, appear, which in plain words are the Elohim of the Old Testament. On one of the gnostic gems now in case 86, No. 17 in the British Museum, which is of oval shape, there is the figure of a lion-headed radiating serpent, with a Hebrew inscription which reads: "I am Chnoumis, the Eternal Sun;" and one in Greek: "The Overthrower of Demons." Here, and elsewhere, in other specimens, the biblical reference is unmistakable, and its meaning is easy to divine.

The appearance of the kings' names on the scarabei was

indicative of the wearer's choice as to a patron; in fact the "In fact, the patron king" of the old, yielded to the "patron saint" of later times. Our own national patron saint—Saint George, the Dragon Slayer—is nothing more nor less than a substitution for the old deified Egyptian monarch. The name is changed, but the idea is the same; and, as my Illustration shows, *Thothmes* is the overcomer of Typhon; which means the same thing as George, the overcomer, or slayer of the Serpent or Dragon. One specimen, No. 3920^A, case 95, in the British Museum, has the name of *Khufu*, Builder of the Great Pyramid; another of *Ra-Shaf*; and another of *Ra-Menka*; all kings of the fourth dynasty; proving that by some of the Egyptians these ancient monarchs were held in high and sacred estimation.

Another favourite shape for amulets was that of a heart, which was supposed to be made by command of the Great God Thoth, and thus they were of peculiar sanctity. Here we have the origin of the biblical phrase, "heart of stone." Still another was that of a clasp, or girdle fastener; and whoever was worthy to wear this, was enrolled among the servants of Osiris: hence comes "servants of God." This was equivalent to the "jewel" of the master-masonic degree. It was commanded to be made of red jasper, to represent, in mystical form, the "blood of Isis." Those, who wore this emblem, were supposed to have overcome all evil; and the phrase is more than suggestive as to the origin of the statement in the Book of Revelation (xii., 11): "They overcame him (the great serpent called the Devil and Satan) by the blood of the Lamb." To any thoughtful mind that is conversant with ancient symbolism, the whole of the imagery of this mystic Book of Revelation is founded upon the astrology of ancient Egypt.

The practice of wearing amulets, and using talismans, is still in use in this country; as witness, the very frequent appearance of horse-shoes on the stables of country farmsteads, which are considered to possess some power to ward off evil. The possession, and carrying about the person, of certain coloured stones, which are considered "lucky," is clearly traceable to the mother-land of Egypt. Although the ignorant multitude thought that these various objects had

a special power in themselves; - and who can deny that minerals, and especially stones of some kinds, have a peculiar quality, other than mere chemical potency, pertaining to them—any one conversant with the old alchemic literature and formula, will know what a part these sustained in their magical observances. Apart from the undoubtedly ignorant and superstitious value attached to objects of this class, behind all there lies a substratum of truth, and that is, their symbolical value, which was known to the adepts, and who regarded them from a different standpoint from that of the common people. That this was so, is proved by the monumental records; which show that the manufacture of these magical objects, and the knowledge of their symbolical meaning, was confined to a certain caste, or order—not necessarily priests—who were teachers of this occult branch of knowledge.

There is a monument in the Louvre (inscription translated in "Records of the Past,"* Vol. X., p. 3), called the Stele of Iritsen, who lived in the reign of King *Mentu-hotep* (11th dyn.). After enumerating the various sepulchral or funereal gifts made by, or for, this person, Iritsen says: "I know the mystery of the Divine Word; the ordinances of the religious festivals; and (the meaning of) every rite performed therein. I never departed therefrom. I am an artist, wise in his art, a man standing above all men by his learning.

"I know what means the sinking waters; and the weighing and reckoning accounts. I know how to produce the form, for issuing forth and coming in, so that a member may go to his place.

"I know the making of amulets, by which we may go so that the fire shall not burn; and that water shall not wash us away (*i. e.*, not drowned by the inundation.)

"Lo! there is no man who excels in this art but I alone, and my eldest legitimate son. God has decreed him to be excellent in it, and I have seen the excellence of his handiwork."

Had the translators possessed an inkling of the knowledge pertaining to occult science, the wording would be different;

* In future references to these volumes, I shall abbreviate, and use "R. P." instead of the full title, "Records of the Past."

but to those who have, the inscription is of surpassing interest. It proves the existence of Secret Orders, whose members were taught the mysteries (as they were called) of religion; that is, they were initiated into the Secrets of Psychology, and at the same time instructed in the esoteric philosophy and science, which were only taught to those who lived a pure and blameless life, and proved themselves worthy of being entrusted with the vast powers which could be, and were, wielded by the Egyptian Hierophant. The ornaments which grace the vesture of modern Freemasons, from the Grand Master downwards, are mere shams; for they are nothing more than indications of the rank, or office, of the wearer, in the craft. But it was not so in the day of its power and splendour in Egypt. There, and then, they were possessed and worn only by those who had earned the right to wear them; and that right was only conceded after the neophyte had passed an ordeal of moral and physical testing, from which Masons of the present day would shrink from undergoing. All this, and more, is involved in a correct understanding of what Iritsen has left on record; who was evidently not only a master-artist, but a man "mighty in the Scriptures" of his day; and did time and space permit, it would be interesting to comment on the whole of this valuable and interesting inscription. The dead past is destined to produce a living present and future, in which the ancient Art and Science—more potent than any physical art and science—is destined to become the heritage of men and women, who will use it wisely and well for the good and happiness of their fellows.

It would appear that the possession of magical instruments and formula for unlawful purposes was illegal, and rendered their possessor amenable to criminal proceedings; even although the holder was in a high social position. This is proved from a papyrus in the Turin Museum, interpreted by M. Renouf (see R. P., VIII., 53). The document is entitled, *A case of conspiracy in the reign of Rameses III.*, (19th dyn.). This shows that kings, even in those days, had not quite all their own way; and the proverb, "Uneasy lies the head that wears the crown," was as applicable to Egyptian as to Christian autocrats. The case was a con-

spiracy, presumably against the king's life, and the indictment included something like thirty men, in addition to several women, who were tried by a commission appointed for the purpose. There must have been an *emeute* with bloodshed, for the judges were to be careful to discriminate, as only those " were to have death inflicted upon their bodies, who have inflicted death with their hand. " The result was that twelve suffered death, sixteen were punished, and two (or more) had their noses and ears amputated. Several of the culprits were high officers in the army; some scribes, and persons connected with the Temple and Palace. Amongst the army officers was " the great criminal, Pai-bakak-amen, " a Major Domo. In this case he was an accessory, and was charged with " carrying abroad their words (of the conspirators) to their mothers and sisters, who were there to stir up men, and incite malefactors to do wrong to their lord (the king). " He was found guilty, and punishment (but not death) was inflicted upon him. But that which bears more immediately upon my subject, is that this same man, Pai-bakak-amen, (as is shown by a contemporary document, of which only some fragments remain), was concerned in another criminal proceeding. He was charged with sorcery; for it was proved that he had in his possession a book of magic, recipes, wax figures, and love charms, etc., by which a person's hand had been paralyzed; also, that he had received the wax figures and prescriptions for paralyzing human hands. The result of the trial is unknown, as the part containing this is lost. This interesting papyrus shows that the Egyptians believed in the power of working evil by the use of these magical objects and prescriptions.

Magic is a term used to express the idea, that certain people have the power—either real or supposed—to influence others for good or for evil, as the case may be. In short, it means (our word) spell, from which the term Gospel is derived, *i. e.*, God's-spell, in contradistinction to Man's-spell.

Our modern Law denies the reality of this power, and any persons who come under the action of law, are tried—not for possessing or using the power—but for pretending to have it, and trading on the credulity of their victims. It is well that silly dupes should be protected from the consequences of their

folly; but, nevertheless, police or magisterial action can never determine as to the actuality, or otherwise, of this power, which comes under the generic word Magic. But, lest I should be misunderstood, I am treating of psychological, occult powers, and these are classified as Black and White Magic.

Those who are conversant with the late Lord Lytton's novels, so called "Zanoni" and "A Strange Story," will understand my meaning; and I am not transgressing the bounds of truth when I say they are "fictions founded on facts." As the author of those weird stories masked his heroes and heroines, it were highly improper and injudicious to lift or attempt to lift, the veil which he for good reasons interposed. The actors in those dramas are now, I presume, removed from all human criticism and espionage, and I leave it where he left it; and my only object in referring to it is, to show that there are some who know of these things, and give out just as much as an uneducated (and uninitiated) public can understand and appreciate.

Strange it is that the majority of our "scientific" *savants* are so persistently opposed to what they choose to class as supernaturalism — meaning thereby the action of any law, or power, that does not come within the scope of the laboratory, or instruments made by the hand of man — as if, forsooth, there could be anything more unscientific, or irrational, than to relegate the action of known natural laws to a blind force. If such, indeed, were so, the solar and planetary universes would, in less than twelve hours, be reduced to chaos! The Egyptians, in their day and generation, were wiser than this, and although they might have erred in the manner of presentation, yet they, doubtless, adopted the method most suitable for the infantile state of the mass by whom they were surrounded. That some of their Adepts *did know*, I hope to show, by good evidence, before I close these chapters.

Black Magic is simply Sorcery, Necromancy, Enchantment, as worked by means of thaumaturgical arts, which, undoubtedly, in ancient times were used with mischievous effect. White Magic, on the other hand, includes the exercise of all psychological and occult powers, which are used for the good, and alleviation of the sufferings, of others..

The so-called animal magnetic powers, now being so largely exercised, come under this category; and, however unscientifically practised, yet it is useful in counteracting the materialistic tendency of modern times; and all who have sympathy with such an end in view, would do well to read the extensive literature on these and kindred subjects, which is now teeming from the press of this and other countries.

That the Egyptian Magicians of ancient times did possess wonder-working powers, is patent to all who put faith in Bible narratives; for, up to a certain point, they could do all that was done by Moses and Aaron; and they were only foiled because they were in presence of a greater power than their own.

To show that Magical Power has *not* died out, and that it is something vastly more real and terrible (when used by the Sorcerer) than " a country-side superstition, " I adduce the following story, which, in this case, is not " a fiction founded on fact, " but a matter-of-fact relation of an actual occurrence

in very recent times. The whole narrative is given at length in " The Theosophist, " (published in Madras) for January of current year. But as very few of my readers may know of such a journal, I cull the principal parts, and give them as follows. The account is furnished by Madame Blavatsky (a well-known name in connection with Occult literature) who was an eye witness of one part of the drama. The historic incidents mentioned can be verified by those who are sceptical; and, as to the occult part, that rests on the evidence furnished by the authoress. For prudential reasons, the actual names of the parties concerned are withheld, and initials substituted.

The late Michael Obrenovitch, reigning Prince of Servia, with his aunt, the Princess Catherine, and her daughter, were all murdered in broad daylight, at morningtime, while in their own gardens near Belgrade. This was in 1867. The murder seems to have been of the most atrocious kind, but the assassin, or assassins, escaped, and were unknown. This is an historic fact, at all events; and here I leave this part of the drama, and introduce the reader to Act the second.

About eighteen months after the murder, Madame Blavatsky was travelling through the Banat (Croatia), and apparently by accident fell in with a Frenchman, who was an

" Adept in Mesmerism, of the school of Dupotet. " This gentleman (travelling on pleasure, or business, also in the Banat) came across a party, best described in his own words: " I have found (he said to Mad. B.) one of the most wonderful (mesmeric) subjects in this lovely Thebaide. I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl —. She is wonderful; very, very wonderful " This girl was a Roumanian Gipsy, of unknown parentage. Being fellow students, and practitioners, the lady was invited; who, accordingly went, and formed one of the strange party. The party consisted of a Madame Gospaja P., who was related to the murdered family. She herself was gifted with mesmeric power, and had determined to avenge the murder, (this accounts for her presence and contact with the Gipsy sensitive). The girl, who is named Frosya, was the sensitive, and chief actor in the tragedy. These two, with the Frenchman (name not given) and Mad. Blavatsky, formed the quartette. All preliminaries being settled, the Frenchman made passes over the girl, who was speedily entranced, but soon got beyond the power of the mesmeriser, who was stunned and horror-stricken by the scene which followed. The powerful will of the Gospaja had possession of the sensitive's organism, and she used it with deadly effect. The girl muttered some words. "What sayest thou, my daughter? (this was the lady — Gospaja — speaking). Can your spirit seek out the murderers ? "

" I am on my way—I go, " faintly whispered Frosya.

"At this moment" (says Mad. B.) "a luminous shadow, vapour-like, appeared, closely surrounding the girl's body. It suddenly broke off from the body altogether, and condensed itself into a form, with the likeness of the somnambulist herself. After gliding about, it went off and disappeared. " (This part I can fully endorse, for I have witnessed a similar phenomenon on several occasions. I have actually seen, touched, and spoken with these psychic, temporarily-solidified forms, which, to all intents and purposes, are human forms. They were produced under conditions—before our very eyes, for we witnessed the process of solidification—that rendered trickery *impossible*.)

The Gospaja had placed a stiletto in the girl's bosom, with such a rapidity that the other two had no opportunity to expostulate. " A few minutes elapsed (says the writer of the story) in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips..... She bent forward, and snatching the stiletto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes. Her mouth foamed, and wild exclamations broke from her lips, among which discordant sounds, I discerned several times two familiar Christian names of men. In a few moments the girl dropped the weapon and remained motionless.

" 'What are you about ?' hoarsely shouted the Mesmerizer in French. ' Answer me. I command you. '

" 'I did — but what *she*—whom you ordered me to obey—commanded me to do, ' answered the girl in French, to my utter amazement.

" ' What did the old witch command you ?' asked the Frenchman.

" ' To find them—who murdered—kill them—I did so—and they are no more ! Avenged—avenged ! ! They are—'

" An exclamation of triumph rang loud in the air, (not from the girl's lips) which awoke the dogs of the neighbouring villages.

" Here the lady, Gospaja, cried out: ' I am avenged, I feel it, I know it! My warning heart tells me that the fiends are no more. "'

The meeting was over and they separated. Now comes the sequel. Madame Blavatsky writes—" Three days after this occurrence I was at T , in a restaurant, and taking up a newspaper read the following: —

" ' VIENNA, 186—; Two Mysterious Deaths. —Last evening, at 9. 45 p. m., as P was about to retire, two of the gentlemen in waiting exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room, holding up their hands, as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any

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external marks of wounds; but, wonderful to relate, there were numerous dark spots, and long marks upon the skin, as though they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolourations, there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery.... ""

At this point the curtain drops, and the readers are left to draw their own inferences; but there should not be any great difficulty for the sceptical one to substantiate the newspaper paragraph; and as for the rest, if the one is verified the other may be accepted as a genuine narration of facts. I know the authoress well (by reputation), and I cannot think, for one moment, that *she* would publish in a monthly serial, which has a world-wide circulation, what has no other base than fiction or imagination. I am well aware that by publishing this weird narrative, I expose myself to the suspicion of weak credulity; but I, nevertheless, give it forth under the conviction that it is *true* ! My apology for inserting it in this place (if apology be needed) is, that it is one proof out of many that could be given, which goes to demonstrate that magico-mesmeric powers are a reality, and that they are, at this moment, actually practised to a vastly larger extent than the outside world reckons. Personally, I have never sought the acquaintance of those who venture on the dark side of this subject; I am satisfied with the knowledge that it exists. But as to the better, and (to me) far more interesting side, I can testify as to *its* truth, from an experience which has ranged over many years, during which I have witnessed phenomena quite as wonderful, but not so tragic as that narrated above. A knowledge and experience of modern psychology goes a long way towards attaching credence to that which antedated it in the annals of Ancient Egypt, and this is that which concerns me in my present undertaking, and research into the history of the now long past.

Returning to my subject, there is a series of hieroglyphics in the celebrated tomb or mausoleum of *Sethi* I., at Thebes. The subject relates to a consultation among the Gods, as to the means to be devised to bring about " the destruction of mankind. " (Possibly this, or a similar myth, may be the

origin of that which has a similar application to the biblical narrative as recorded in the book of Genesis.) In one of the commands of the great presiding Deity, He is made to say to a subordinate:—

" Beware of those enchanters, whose mouth is subtle; and through whom I myself am enchanted. I cannot preserve myself, because of the long time which has elapsed. I send thee to thy son, Osiris. Be the guardian of the children; for the hearts of their elders are perverted through their intelligence; they do what they like on the whole earth, by virtue of the charms which they possess in their bodies. "

Apart from the mystical explanation of the above curious paragraph, it reveals the more than belief in the necromantic art. The allusion to " intelligence " is extremely suggestive. It reads two ways, and shows that the knowledge of occult power is dangerous; and also that " intelligence " is the power that will neutralize baneful action. And more, it hints that " intelligence " is the power that will raise mankind above, the slavish and abject servility to the higher powers, *i. e.*, the domination of kingcraft and priestcraft, the two self-claimed representative powers of Deity upon the earth.

On the wall of the once beautiful little temple at Deir-el-Bahien, near Thebes, there are some sculptured scenes representing the return of a successful naval expedition, which had been despatched by the reigning Queen. *Hatasu*, (18th dyn.). The God, Ammon-Ra (from whom Her Majesty claimed direct descent), is shown seated, and is made to say: " It was I who inspired thee (the Queen); the carrying out of the expedition was my work, in conjunction with Hathor, the mother, who is the mistress of Arabia (where the expedition had been), and the great Mistress of Magic. " Hathor is one of the many forms of Isis, and this inscription shows that the enchantment arts were considered to be under the direct presidency of the great God-mother.

In connection with this particular subject under review, Dreams must not pass unnoticed; for the Pharaohic dreams had more than a mere personal interest. They not unfrequently had a national importance (this is more than once illustrated in our Bible records), and affected more than Royalty. The translators—not acquainted with, or interested

in the psychical side of Egyptian history—have translated the hieroglyphic signs by the generic word "dreams;" but, in many instances, the proper term would be "visions;" as what is to follow will prove.

Dreams are the result of the soul's activity, which is more or less vividly impressed on the physical brain; while visions are (as the term implies), a clear sight, otherwise than by images reflected on the physical retina; and the "appearances" presented to the inner eye are impressed with greater vividness and force upon the memory, rather than upon the brain. The clearest visions do not occur during slumber, but in a somnambulistic state, when the outer consciousness is inactive and quiescent.

A remarkable instance of the latter is narrated on a papyrus entitled "The Instructions of King *Amenemha I.* to his son, (*Utertesen I.* " (both of 12th dyn.). The reader will remember

I have referred to this king, *Amenemha I.*, in a prior chapter, stating that "hereby hangs a tale." Here it is:—The king appeared to his son (who had succeeded him on the throne), *after his decease*, and after giving some advice as to government, &c, enters into the details of his death; and finishes by declaring "that he was a spirit," &c. The advice, or "Instructions" part, can be read in *R. P.*, vol. II., p. 11, but I quote the other part, which bears upon my subject. The deceased king tells his living son (*Utertesen*): "After supper time it was, when night had come, that I took an hour of pleasure. I laid myself down on the carpets of my house. I stretched myself, and began in my soul to follow sleep. But, lo! there had been weapons gathered together to oppose me, and I became as helpless as the snake of the field. Then I woke up to fight, feeling strong in my limbs; but I soon found that it was to strike at a foe who did not stand." (It is known that this king was murdered in his palace.) "There never was a time of need coming (in my life time) that I did not know of. But when the time for my passage (death) came, it came without my knowing, and consequently there was no fear. I had not listened to my courtiers, who wished me to abdicate in thy favour." (This supplies the key to the assassination.) "There are many devices of passages, but I alone know how to tell how my

(.....) so that no one knows it but thee. " Here the text is so corrupt that it cannot be decyphered, but it seems to mean: There are many occult ways by which a man's death may be brought about. The king, since his arrival in the spirit world, had learnt what had been done for him; but he wanted his son alone to know this: or, he did not want even him to know it; for, being an evil device, it was better to be withheld. That some secret or occult reference is intended is clear, inasmuch as the simple fact of the King's murder, and probably of its details, must have been well known to *Usertesen*, and the (to us) strange manner in which the incidents are given, can only be explained by the secret or occult truth, which the " spirit of the King " was wishful to impart. " O man, *Usertexen* ! Thy legs go, and thou seest me in a fortunate hour among the spirits who do honour to thee. "

The latter clause proves that it was more than a dream. Apart from the interest of the story itself; anyone conversant with psychology can quite understand what is meant as to the *modus operandi*. Similar occurrences are very common in our own day (*i. e.*, so far as relates to the phenomenal part). The organs of speech and sight of psychic sensitives are very frequently utilized by defunct beings, who relate their experiences at, and after, death: and by these means many a tale of misery, and even of crime, is told, which, but for these means, would for ever remain an impenetrable mystery. There is abundant testimony for this to satisfy any inquiring mind (who may be wishful to certify these statements), by consulting the now extensive literature (and some of it high class) on this and kindred topics.

The following is from a tablet discovered before the breast of the Sphinx some years ago, erected by *Thothmes IV*. (same king whose oval is shown in the Illustration.) The translation by Dr. Birch (See R. P., XII., p. 43) is headed " Dream of *Thothmes IV*."

From the inscription it appears that *Thothmes*—then Prince and heir apparent—was on a hunting expedition, " to hunt the lions of the Gazelle - land, " *i. e.*, the Libyan Desert, in the neighbourhood of the Pyramids. His " shooting box " seems to have been close to the Great Pyramid; and

•we are told, in the fulsome and somewhat flowery language of Egyptian courtiers, that, " Then it was an hour of giving rest to his servants, at the time Harmachis selects to be with Sekar in Rusta; Ranen is above with Isis, Lady of the North and South walls; Sekhet is resident in Khas; and Set-apep, the *Great Enchantress* is in the holy place, " &c, &c. It requires all this to describe the night, when royalty is concerned. It was especially at the night season when " the form of the Sphinx reposed in this place; and the greatest of spirits rested upon (or overshadowed) it. "

On one of the days the Prince retired to his house at noontide, for the purpose of enjoying a siesta. The dwelling (used by the Prince) was built right under the shadow of the huge monument, which probably gave colour to the incident that follows: " While dreaming in slumber at the moment the sun was in the zenith, he found the sanctity of the noble God (Turn) speaking with his own mouth, as a father speaks to his son, saying, ' Look to me ! behold me, my son, Thothmes: I am thy father; my kingdom will be given to thee, and thou shalt sit on my throne amidst the living. Thou shalt wear the crown of Upper and Lower Egypt. ' "

Here the God Harmachis (the Sphinx) is supposed to speak in person, on his own account: " Consider" (in plain English, how would you like it, if you were in my predicament), " as if you were encircled by all my special flesh. The sand of the country encroaches upon me—even on that which is my • existence (or outward representation). Now answer me that you will do for me what is in my heart. "

There could be no resistance to such an appeal, especially as the God had promised him such a noble heritage, together with a long life. As a consequence, when the Prince ascended the throne, he redeemed his own promise, and beautified the monument, by enlarging the precincts and building a temple in connection with the Sphinx, the remains of which now exist, but covered over with " the sand of the country. ", The " promises " made by the God seem to have been fairly redeemed; for *Thothmes* had a long and prosperous reign of over thirty years. Whether dream or vision, or apparition, it appears to have made a deep impression, and was enrolled as a memorable occurrence in the family

annals; for the king's son and successor, *Amenoph III.*, had a magnificent statue of himself made in polished granite, in which he is represented as a Sphinx.

The following is from an inscription of a Royal Dreamer, named *Ra-ba-ka*, an Ethiopian king, of the 25th dyn. This seems to have been a genuine dream, for " His Majesty beheld, in a dream of the night, two snakes: one on his right and the other on his left; and when His Majesty awoke, he found them no more. " His Majesty was evidently profoundly impressed with the dream, and calling his expounders said, " Explain these things to me on the moment. " The Interpreters were quite equal to the occasion, for they said: " Thou wilt have the Southern Land, and thou wilt seize the Northern Land: for the earth (of Egypt) in all its width and length will be given to thee; and the two crowns shall be put on thy head; and there will not be another who can compete with thee in power. " There is no doubt but that the interpretation was quite after " His Majesty's own heart. "

However, in the strength of the " promise " made to him, he started upon a military expedition; and the inscription gives full details of his successes, and how city after city fell into his hands. It ended in the whole of Egypt becoming prostrate before him, and he *was* crowned with the double crowns of Upper and Lower Egypt. The king himself laid great reliance upon " his dream and the interpretation thereof; " for he seemed surprised at his success, exclaiming, " Verily, it was true what I dreamt. It is well for him who acts after God's heart; but it is a plague for the man who does not know it. " We can afford a complacent smile at His Majesty's satisfaction, but there must have been a vein of philosophy—if not something more—in this old African king, when he could give utterance to the above, and following sentiment: " (Said His Majesty) Truly, my Lord, this venerable God, Amen-Ra, Lord of the seats of both Countries: (who hath done according to His promise) the Great God is He who benefits the one who knows His name, who is watchful over him whom He loves; and who gives strength to him who obeys Him. There is no injury that can come to the man who follows His injunctions; and no driving back whom He leads. Truly, what He said to me in the night, I see it all in the day. "

These instances which I have given, prove that dreams—especially under the then circumstances—had a deep significance, and not unfrequently a political and even national result. In short, they formed an important part in the social economy, from Royalty downward; and it is to establish this that I have introduced them as coming within the range of my subject. Like all religious observances, which have their rituals and formulae, so likewise magic and its practices had their rituals and formulae. There are many of these now extant, and several papyri are interpreted under the headings of "Magical Texts." These cover a wide surface, embracing—not only the forms and ceremonies to be used for mundane purposes—but such as had reference to the souls of the defunct, which were supposed to be greatly aided by the efforts (in this direction) of their surviving friends and relatives. Great importance was attached to these writings, for, after being used in certain ceremonies, they were inserted in the folds of the mummy bandages; as well as, in other instances, deposited in the sarcophagus, or statue, as the case might be.

There is a papyrus, V. 25, in the Louvre, with a long and important inscription, which throws much light on this question. It was found on the mummy of Psentaah'a, who (so the inscription reads) was high priest of Amen, in the city of Thebes: "Great Professor, (or Doctor, equivalent to our LL. D.); Chief of the Scribes; and Treasurer of the Temple of Amen: High Priest of the God who produced the Book of Respirations, with the Talismans (pertaining thereto)." The writing on this papyrus extends over a large surface, and finishes by a formula which is styled Xer. V. N. OSIRIS N. What this means would, of course, be only known to the initiated: but it evidently formed a part of the requiem performed by the surviving members of his Order. As see: "The Osiris (good and *great* people were invariably named after the Great God Osiris) is the holy father; he shall not be taken away from the Hall of Osiris. May his soul live for ever in the interior of the spiritual hemisphere. He is the prophet of the Divine Society of Thebes; and High Priest of Amen, king of the Gods."

Perhaps the most remarkable papyrus of this class, is one

in the British Museum, and translated by M. Chabas, (see R. P., X., p. 135). It is known as "The Magic Papyrus of the Harris Collection." It extends over a large surface, and is divided into chapters, commencing with "Chapter of the excellent Songs, which dispel the Immersed," opening with a "Hymn to the God, Shou." This God, Shou, was "the divine flesh of Ra," which symbolized the sun, as the highest manifestation of divine power in nature.

A reference is made to ancient writings. Ra, the father of Shou, "made for him (Shou) hereditary titles, which are in the writings of the Lord of Sesoun; and which writings he transmitted to the son of his son for centuries and eternity," (i. e., from generation to generation). The interest centres in the reference to these "ancient writings," which must have been transmitted from a then very remote past; and which doubtless were treasured up in the sacred archives. Ever and anon, the mystic element is made subordinate, and the real or esoteric ideas come out. For instance, in one of the hymns addressed to Ammon-Ra-Har-Akhu, the Self-existent, the following is given (which I clothe with verbiage of my own, but strictly maintain the original ideas): —

All hail, to Thee, the Self-existent One !

Although in essence One, yet Thou hast made
Thyself in myriad forms; which manifest
Thy Life; which is the Central Source of all.

How vast Thy Power, which reaches through all space !
It fills immensity, and knows no bounds.

The God of Gods, Himself doth generate;
Himself; by power which is His own alone.

O mighty Urhaka ! * Thy radiant heat

Extends throughout the boundless universe. Who can withstand
the force, self-centred in]

Thy awful Form, Incomprehensible !

Thou art the Soul of Soul, the Life of Lives.

Methinks, that sentiments of this class would do no dishonour to the loftiest mind which this age can produce; and when we consider that the author of these and similar "ex-

* The name of the Goddess in serpent form, which represented the divine magical - power, or, spiritually interpreted, it symbolizes the great Divine Intelligence, which produces all existent things that are visible. *

cellent songs " lived some 1500 years *before Christ*, we shall do well to pause before classing the old Egyptian *literati* as •'pagans and idolaters. " There are several other pages devoted to the God-kings, who were supposed (by the ignorant) to have ruled Egypt before the establishment of the earthly dynasties by *Mena*, the first king.

The remaining pages are filled with the formulae to be used by earth-dwellers. One is a " Book of Spells for remaining in the Country, " and contains a form of words to be used and addressed to Isis and Nephtys. Another is " To shut Enclosures, " which is to protect its possessor, and acts as a spell against those who would be inclined for mischief. It reads thus: •—

• I confide in the efficacy of the excellent written book, which is this day placed in my hands; which through its fascination disables men, and repels them by its spell; which disables lions, and muzzles the mouths of hyaennas, wolves, and the heads of all animals with long tails, that live on flesh or drink blood; which muzzles the mouths of the tiger, the leopard, and the lionness; which muzzles the mouth of her who sees—the great living woman (witches and the like); which muzzles the mouths of all men who have bad faces; it paralyzes their limbs, and will not allow their flesh and bones to work (to be healthy), and causes them to keep in shade and darkness (blindness).

" For safeguard, these words are to be used at the end of the magic spell: adir-adisana, adir-kaha-adisana ! " (and a great many more of the like kind).

The appearance of these uncouth words forcibly reminds us of similar unmeaning words (to us) that are found in old books and MSS. belonging to the alchemic fraternity, which betray their Egyptian origin.

Another papyrus of a similar class, in the British Museum, translated by Dr. Birch (see R. P., VI., p. 113), goes more into details, and gives directions for certain ingredients to be used in magical incantations. (It dates from the 21st to 26th dyn.) Like the others, it commences with an account of the Parts played by the Deities in the drama of human life, both present and to come. It tells us that this Book was made by a scribe of the Treasury (name not given). One part reads:

" Oh ! fatal words ! Keep the heart of the Magic Book. The 20th of Thoth (August 9th), is the day to receive the Book of Orders. Life and death proceed from it. On that day this Magic Book was incorporated. This hidden (mysterious) book triumphs over enchantments, connects ligatures, prepares ties, destroys the locks (breaks the spell). Life and death proceed from it. Come not beneath its influence ! It will be instant death to him who conies under its power. Go not very far, for life and death are in it. " Four drawings of amulets, which were used in the ceremony, are shown. First, a circle formed by a green herb, with a drop of well water inside, also must be placed therein, the heart of a jackal, the nostril of a pig, and the water of an ape. Second, a plate of gold, on which an eagle's wing is figured. Third, a heart, over which is written, " Thou triumphest over thy enemies, " together with cabalistic figures not translatable. Fourth, a crocodile, with a feather on its head, sitting on a wheel enclosing an uraeus serpent. Over it is written, " The crocodile which turneth to destruction. " Then comes the burning brazier, whose fire is to destroy all the wicked ones. Now comes, *in secret characters*, the ingredients, with the directions for use by the magician. These are: a jar of sand; divine incense; a jar of wine for Amen-Ra; Nile water mixed with wine. Take a jar of oil, with the foam from *shot* (an effervescing wine), and wine; wash it and make thereof a good compound.

" *First Formula.* —In the place where one makes an image of Osiris, who dwells in the West; 4 jars of flowers of the sea water; 4 1/2 jars of sand, or sea weed; 2 1/2- jars of essence of cedar oil; 2 1/2 jars of liquid *shot* (see above). Put in a mystic pot of earthenware, hold it firm in hand; and put 10 uraei serpents, shaped like the white crown, on the head (of the magician). Do not consider the work unknown (*i. e.*, have faith in it). Use 1 grain of incense, 1 fumigation, 2 jars of bitumen, 2 wax candles, and 2 1/2 jars of foam of (tas). When thou hast done all this, he will make the breath return: (or) he embalms the work, he is unknown. "

The latter clause seems to point to efforts made to resuscitate a dead body; or, it may be, to test whether an apparent corpse can be brought to conscious life again. The latter

probability appears to apply; for the *Second Formula* (ingredients of same class as above) reads: " At the place of thy heart, they embalm strongly (that is, the ingredients are applied to the region of the heart). Thou art protected against accidents of life; thou art protected against a violent death; thou art protected against fire; thou escapest in heaven (the world of spirit); and thou art not ruined on earth. He has been saved from death, and has not been consumed by demons. "

The above will show that magical ceremonies were no unmeaning observances, and although difficult for us to comprehend, as to their meaning and application, yet when performed by the officiating magicians, with all the accessories to impress the beholder and participator, we can easily conceive that all this (to us, unmeaning jargon) actually covered over the real thing, which was the exercise of psychological powers, possessed by the magician.

These services and ceremonials formed one part of their religion, which are generally known by the term Mysteries; which, undoubtedly, were the origins of the later Grecian, Roman, and even Christian, secret and open, so-called Mysteries. It is well known that the Bacchic rites had a large admixture of Egyptian conceptions. Archaeological research has discovered that the Etruscans—a nation before Rome came into existence, but which afterwards united and formed the Roman people and nation—if not an Egyptian colony, at least borrowed their religion, and much of their science and art, from Egypt. And even Rome itself had several Egyptian temples within its precincts: as witness the excavations going on in one of the narrow lanes behind the apse of the church of Minerva (particulars of which have come under my notice while writing this work), where many purely Egyptian objects of art have been brought to light, and, doubtless, many more will be discovered. Whether these were brought from Egypt by the Etruscans—ante the Roman period—or by the Emperors, is as yet unknown; but the " find" is of great interest, both to the archaeologist and historian.

Returning to the subject of the Mysteries. This term is generally applied to all the ancient cults. The word covers a large surface; for it applies not only to Temple services,

but to Initiation ceremonies, used for the investiture with regal and priestly powers; but more than all at the reception of neophytes into the Secret Orders, of which I have spoken. Freemasonry is the nearest approach to the ancient cult of Egypt, that is known in modern times. But like other systems which could be named, the form, the shell, remains, but the animating spirit that gave life, dignity, and power to the ancient one, is fled and gone. It is alleged that there are still the successors of the Magicians, Adepts, and Hierophants, and that they form Orders buried in the uncomeatable recesses of the Himalayas; but so far as Christendom is concerned, they exist only in name. Excepting for the learning and acquisition of occult powers—which are rightly and most jealously guarded—the day of secret societies has passed away for ever.

That there were Magi—wise and good men, who were skilled in the highest wisdom and philosophy; and Magicians, who were sorcerers—using their occult powers for mischief—is plainly told by the monuments and writings still found to tell the tale. Leaving the latter, I will speak of the former, who, without a doubt, possessed scientific knowledge, with a system of ethics that embraced the philosophy of wisdom; and, more than all, they were conversant with the interior laws and forces of nature, best known and described as Occultism.

Occultism has a dual meaning and application. It embraces the knowledge of those interior forces which work through the Laws of Nature, and has for its field of research all that is *within* the physical sciences. It deals with electric and magnetic, odyllic and mesmeric laws, and recognises these as sciences, within the scope of the human mind, and, as cosmic matter, to be utilized and controlled by the human intellect and will. No one can attain to this altitude, but who has first mastered, at least, the rudiments of the physical sciences of Astronomy, Geometry, Chemistry, Meteorology, and Anatomy; and when I have made such a statement, it will be seen that that of which I am speaking is infinitely beyond the reach of charlatans and jugglers.

These "forces"—above referred to—all centre in man, that is, so far as they apply to our earth. The human or-

ganism is the connecting link between those invisible Intelligences, who range from disembodied human spirits right up to Planetary and Solar Powers, who rule over the universes that revolve in space. None but Master Minds can grapple with and grasp subjects of this class, which, to ordinary mortals are incomprehensible and overwhelming. This which I have outlined forms a Philosophy, that can only be taught to the student who is humble and reverential.

The other side of Occultism has relation to the art, which is only attainable after years of patient study, and of endurance during the most trying ordeals, which of necessity must be passed through ere the lower propensities of our nature are made thoroughly subjective to the higher and spiritual qualities, which are more or less latent in all.

That there were Schools of Philosophy, as well as Sacerdotal Colleges and Training Establishments, in ancient Egypt, is incontrovertible, as shewn by the titles on the monuments, of the teachers and professors, &c. The one—and only—way by which they taught their pupils and candidates, was by the use of symbols. *There is no other method.* That which is *above* is symbolical of the intellectual and spiritual principles which are within a man; while that which is *below*, such as all forms of animal, vegetable, and even mineral life, are symbolical of that which forms the physical, or corporeal, nature of a man. In short, and in fact, Nature itself, from the human organism downward—with the earth itself, and all that it contains—is but one stupendous symbol, and is a Representation of Life-forms, and Life-forces, which are the real prime movers in the production of visible earths, and what these contain and sustain.

To what extent the Egyptian Philosophers and Professors were able to fathom these mysteries, we have no means of testing, other than by such fragments as the monuments and papyri contain; but these fragments are sufficient to shew that they formed a part of a system, which must excite the wonder and admiration of all who can dive beneath the surface of the mere letter. The funereal and sepulchral rites and ceremonies, *point* to the possession of spiritual knowledges, which the (to our eyes) strange and grotesque figurings of their walls and sarcophagi merely symbolize.

The display of psychological, or occult, phenomena formed a part of the Initiation ceremonies, when the neophyte passed from the lower into the higher degrees of Adeptship pertaining to Orders which I have named. What these were can alone be known by actual experience, as none who have passed through them have ever divulged the arcana. Apuleius, a philosopher, who flourished about 150 A. D. (*Metamorphosis*, Book XI.) has left on record his experiences in part.

He was initiated into these very Egyptian Mysteries, and, speaking of those known as the Mysteries of Isis, says: —

"The priest—all the profane being removed to a distance—took hold of me by the hand, and brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you, were it lawful for me to tell you; you should know it, if it were lawful for you to hear; but both the ears that heard those things, and the tongue that told them, would reap the evil results of their rashness. Still, however, kept in suspense, as you probably are, with religious longing, I will not torment you with long-protracted anxiety. Hear, therefore, but believe what is truth. I *approached the confines of death*, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light, and approached the presence of the Gods above and the Gods beneath, and stood near and worshipped them. Behold, I have related things of which, though heard by you, you must necessarily remain ignorant. " It is most probable that the Mysteries of Isis alluded to her personification of nature. (This is a guarded expression intended for a purpose. —W. O.) In addressing Apuleius she says: " I am Nature, the parent of all things, the sovereign of the elements, the primary progeny of time. "

Herodotus, speaking of what he witnessed in Egypt, says: "I saw things that it is not lawful for me to utter; and things which I dare not divulge. "

Plato, Pythagoras, and Iamblicus, were also Initiates of the Egyptian Sacred—and Secret—Orders, and their testimony is to the same effect, that beyond the teaching of esoteric

philosophy—so far as they considered it advisable to go—they dared not, and would not, divulge what was confided to the custody of Initiates.

I think I have given sufficient and ample proof to sustain all that I have advanced in reference to the scientific knowledge, philosophic wisdom, and occult powers that were the splendid heritage of the Egyptian Hierophants.

Their " Prophets " and " Schools of Prophets, " imply much more than the generally accepted meaning of these words. They included, not merely the ability to foretell events, but the " schools " were training institutions for the development of psychological powers, including all that we know of mesmerism (so-called), animal-magnetism, electro-biology, clair-audience, clairvoyance, and psychic phenomena of all kinds; and the " prophets " (as the interpreters translate the word or sign) were the practical exponents of the same. The men, the actors, have passed away, leaving behind them, as a bequeathment to following generations, monuments, which, ruinous as they are, owing to the rapacity, greed, and fanaticism of conquering races, tell the tale of a once magnificent and majestic Hierarchy. Perchance, they are not without living successors, even in our own day.

I close this branch of my subject with a statement made by the gifted author of " Art Magic " (a book now out of print, but one of the most erudite works yet published on this fascinating subject), who speaks from good authority, and I may say, knowledge:—" They (the Egyptian priests) understood the nature of the loadstone, the virtues (or powers) of mineral and animal magnetism, which together with the force of psychological impress, constituted a large portion of their theurgic practices. They perfectly understood the art of reading the inmost secrets of the soul, of impressing the susceptible imagination by enchantment and fascination, of sending their own spirits forth from the body as clairvoyants, under the action of powerful will, in fact, they were masters of the arts known as mesmerism, &c. &c.

" The distinguishing feature of Egyptian Magic, was the union of occult with natural science, the connection of supramundane with mundane Spiritism. The specialities of the Egyptian Magician were patience, devotion, and self-sacrifice

in the acquirement of occult knowledge, —skill in its use, purity of life, fidelity to his calling, and educational culture upreared on the foundation of natural gifts. These were the elements by which they became accomplished magicians, and which rendered the name of Egypt famous through all time, and their land the synonym of all that is wise in intellect, stupendous in art, elevated in ideality, and divine in spiritual science. "

I leave the above eloquent and forcible statement for my reader to ponder over, as there is nothing I can add to or detract from, for it contains, in fewest words, all that is requisite to be known, to draw forth an intelligent appreciation of the wonders that lie concealed in this ancient system.



VIII.

EGYPTIAN SPIRITISM.

UNDER this term, SPIRITISM, I include phenomena such as apparitions, and more or less objective appearances of supramundane origin; as well as spirit-obsessions, exorcisms, magnetic healing, and all that comes under the action of psychological and theurgic practical art.

Many, doubtless, will regard what follows as mental vagaries and idle tales. Making due allowance for over-credulity, and a readiness to ascribe to a supramundane origin what a more correct scientific observation would account for on other grounds, yet a substratum of actual fact remains, which is of great interest to the modern psychologist, who will be able to separate the chaff from the grain.

The Old and New Testaments abound with narrated cases that come under the category of Spiritistic action, and those who regard our Scriptures as literal truth, cannot with any degree of consistency reject stories which are related by Egyptian authors. The early Christian Fathers not only believed in spiritual agency—both good and evil—but claimed to possess the power to exorcise, as the following demonstrates.

Minucius Felix, a Roman author (supposed about 198 A. D.), in " The Octavius, " Chap. 29, writes thus:—" There are some insincere and vagrant spirits, degraded from their heavenly vigour by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices, for a solace for their calamity, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons; and the philosophers discourse of them. The magi, also, know that there are demons, but, moreover, whatever miracle they affect to per-

form, *they do it by means of demons*; by their aspirations and communications they show their wondrous tricks, making either those things to appear which are not, or those things to appear which are. Of those magicians, the first both in eloquence and in deed, is Sosthenes, who not only describes the true God with fitting majesty, but also the angels that are the messengers of the true God. "

The African Bishop of Carthage (about 250 A. D.), who was said to be martyred, gives an account in " The Treatise on the Lapsed, " of " an infant who had some bread mingled with wine given to it in the presence of an idol, and which by certain signs showed that sacrilege had been committed. "

Also, of a woman, when she tried with unworthy hands to open the box in which was the holy body of the Lord, was deterred by fire rising from it from daring to touch it. Another, who himself was defiled, dared with the rest to receive secretly a part of the sacrifice celebrated by the priest; he could not eat or handle the holy body of the Lord, but found in his hands when opened, *that he had a cinder. "*

The Bishop states that he was eye-witness of the facts, and cites them as warnings to such as would attempt to partake of the Eucharist in an improper manner.

Origen, another celebrated African bishop, one of the most learned and illustrious that has graced the Christian annals, and who was expelled from Alexandria on account of his so-called heretical opinions, in his " De Principiis, " writes:

" *What shall we say of the Diviners, from whom—by the working of those spirits (demons), who have the mastery over them—answers are given (to those who consult them) in carefully constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions which were the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner. As holy and immaculate souls, after devoting themselves to God with all affection and purity, and preserving themselves from the contagion of evil spirits; and purifying themselves by long abstinence, by these means they assume a portion of divinity, and earn the grace of*

prophecy, and other divine gifts: the result of this is, that they are filled with working of those spirits to whose service they have subjected themselves."

As Origen was, above all others of his day, a learned man and author of the most valuable works of his time, it were hard to doubt evidence so trustworthy. But what has a more direct bearing on my work, is that which he gives as a kind of left-hand blow to his great atheistical antagonist, Celsus:—" But he (Celsus) compares them (the miracles of Jesus) to the tricks of jugglers, who profess to do still more wonderful things; *and to the feats performed by those who have been taught by Egyptians*; who, for a few obols, will impart the knowledge of their most venerated arts; will expel demons from (the bodies of) men; will expel diseases, and invoke the souls of heroes; will exhibit banquets, with tables and dishes, and dainties, that have no real existence; and will put in motion, as if alive, which are not real living animals, but which have only the appearance of life. So, you see that by these expressions he allows, as it were, the existence of magic. Celsus compares the miracles related of Jesus to the results produced by magic; and there would indeed be a resemblance between them, if Jesus, like the practitioner of the magic arts, had performed His works only for show, " &c. &c.

This Celsus was a very formidable antagonist, who, in that very early time (about 200 A. D.), not only called into question the then Christian doctrines, but even the actuality of Jesus the Christ; and it is unfortunate that all we know of him, or his works (for he appears to have been a voluminous writer), is the references quoted from his works, and used by Origen to oppose by his own arguments. And what is more, none of the great Gnostic writers have any writings extant: as they were all classed under the head of heretics, their works have all been suppressed and destroyed by the orthodox Church.

Tertullian, another celebrated Christian Father (supposed date about 200 A. D.), in his "De Spectaculis, " writing against the public shows, says, those who attend them become accessible to evil spirits, and states:—" We have the case of the woman—the Lord Himself is witness—who went to the theatre and came back possessed. In the outcasting (by

exorcism), accordingly, when the unclean creature was upbraided with having dared to attack a believer, he firmly replied: ' And, in truth, I did it most righteously, for I found her in my domain. ' Another case, too, is well known, in which a woman had been hearing a tragedian; and in the very night she saw in her sleep a linen cloth, —the actor's name being mentioned at the same time with strong disapproval, —and in five days that woman was no more. "

In his " Apologeticus, " Tertullian, in speaking of obsessing spirits, says: —" They disclaim being unclean spirits, which yet we must hold as indubitably proved by their relish for the blood and fumes and foetid carcasses of sacrificial animals, and even by the vile language of their ministers (mediums). Our power over them is from our naming the name of Christ. So at our touch and breathing, overwhelmed by the thought and realization of those judgment fires, at our command they leave the bodies they have entered, unwilling and distressed, and before your very eyes they are put to an open shame. "

In the " Recognitions " of Clement, translated by Rufinus (about 410 A. D.), which appears to be a religious novel, there is a long account concerning Simon Magus, who is confronted by Saint, Peter and others. Its interest consists in many details, which throw light upon the early history of the Christian Church, and more especially on the alleged pretensions of Simon the Magician. The author makes him out to be the victim of demons (spirits), who deluded him into the belief that he was " God incarnate in flesh, " and says of Simon: —" Yet, although he is sure, by these very things (his wondrous powers), that souls are immortal, and although he thinks that he really sees those things which *we believe by faith*; yet, as I said, he is deluded by demons, though he thinks that he sees the substance of the soul. "

The above are a fair sample of what abounds in the earliest known Christian annals, and although in the main they are used by the authors, to show the truth of their own powers over spirits, and the healing of diseases, &c, to the disparagement of " magicians, " yet they, undoubtedly, admit the genuineness of magical and theurgical practices, and this is the part with which I am at present concerned; and I have

selected the above to prove the connection between the Christian and older Egyptian beliefs and practices. If these Stories, along with many others, as narrated, are true, then I

fail to see why the Egyptian stories should not be equally true; but of this the reader must judge for himself or herself.

The Christian system rests upon—not wisdom, but—the ancient miraculous element, which was manifested at the time of its inauguration; and this forms the foundation upon which the whole superstructure rests. The central figure, Jesus, with his immediate disciples, were supposed " to have done works that no other man or men ever did, " the crowning display of which was the bringing back to life some who were dead. But precisely the same is said of others, who were in no way associated with Christianity, as witness Pythagoras, Apollonius of Tyana, and others, so that to my view a much more rational and enduring way would be, the substitution of spiritual principles for miraculous relations. These may be questioned, and are called into question; but the spiritual principles, of which those narratives are the symbols, *will never die*, and are beyond the reach of adverse criticism, for these principles are coeval with, and the fundamental force and power of, Life !

Who can separate Life from the forms in which it is manifested ? Who can fathom the depths from which this Power originates? It laughs at the pseudo-science of mortals, who, though they have the power to liberate it from the form of which it was the motive principle, yet *it still continues*; and although it changes the forms by which it is made manifest to mortals on the earth, yet itself is eternal, unchangeable, and incomprehensible. Seeing that the Life-principle itself is so infinitely beyond the power of men to control, the all-important question is as to the forms which are temporarily built up and animated by this Life-principle. These temporary, wonderful, living, structural forms are seen to decay, dissolve, and perish; but what becomes of that which made them what they were ? Will it build another form in which the continuity of the same individual consciousness will be perpetuated in other spheres of existence ? In plainer terms, If a man die shall he live again ? If so, have we any proof

whereby this tremendously important fact can be substantiated?

In answer to these, and a vast many others which spring out of them, the Egyptians had not the slightest doubt. With them it does not appear to have been a matter of speculative belief. The future, with them, was as real as the present, and the history of that future was mapped out as distinctly as the sun's path through the heavens, which phenomenon formed the base of the superstructural Idealism that made, at once, the social and religious life of Ancient Egypt. I think I have advanced sufficient to prove, that their system rested on something far more solid and substantial than imagination and dreamy speculation. Psychology, in all its branches and ramifications, was the grand portal through which their initiates entered into the regions which, to most moderns, are unknown and unexplored.

I say, to most moderns; but there are some (now in the minority) who are strong enough, or (to the thinking of the great majority) weak enough to study the same supramundane science, and who have entered into the Great Beyond by the same way; and their explorations have been, and are, eminently successful; and to themselves, at least, the evidence admits of no flaw, for they return with a certitude of a hereafter, which neither ignorant ridicule nor egotistical superficiality and incredulity can shake or disturb. The ranks of modern so-called Spiritualists, have been filled, for the most part, by those who were—before contact—scoffers, deniers, and the like; and it is only now a question of time, for the minority to be turned into the majority. For that the world must afford to wait.

Strange it is that the European nations, and especially Britain, with its Bible and missionary enterprises, pre-eminently Christian, while professing to believe, and teaching the certainty of rewards and punishments which are to follow in the future state, yet wilfully and inconsistently reject all *evidence* that goes to prove the truth of the doctrine they inculcate; and scientist and pietist, religionist and sceptic, all join hands in repudiating the evidence and proofs that are brought before their notice, setting down all those who "give heed to these things" as either dupes or knaves. We

assert that Spirit-communion is a real and tangible fact, which will be patent to all who use the right means to obtain the knowledge; so that it may be as true to those of the present as to those of long past Egyptian generations.

On the coffin of a female, called Shepset (in British Museum, case 105), who died about 700 B. C., is shown the soul of the defunct in the act of visiting the body it had lately inhabited, and which is laid on the bier.

On the coffin of Menei-Benou-teb-tep (in British Museum), a similar scene is represented. In this instance the soul, or more properly the *Sahu*, is spreading its wings. Above this figure Isis and Nephthys are holding up a figure of the sun (symbolical of the state of the blest), in centre of which the scarabeus is drawn (symbolizing the ascension of the resurrected one). The inscription tells that the defunct, who had been a priest of Osiris, had passed successfully through the ordeal of the Great Judgment, and that he was now admitted into the Elysian Fields; from whence he could return and visit his once earthly tenement, to see that it was preserved intact for him to re-enter at the appointed time.

This *Sahu* has, by most interpreters, been thought to refer to the mummified body, which is erroneous. It is well known to the Occultists, who term it the "astral form." It is really the essences, or finer particles (invisible to the outer eye) which ascend from the physical body at death; and from these a new form is made—visible enough on its own new plane of more or less conscious existence,—and it is this form that the Egyptians termed the *Sahu*. The ancient occult doctrine underlying these scenic representations, is, that until the spiritual life-essence is extracted from every part or atom of the body, the new being is not perfect. This is the true key for the understanding of the Phoenix rising again to life from its own ashes. The extreme care bestowed upon the physical remains, so as to ensure their integrity and preservation, was undoubtedly erroneous; for instead of facilitating the real re-union, it retarded the process. The sooner the dissolution accomplished by the freeing of the ethereal essences from the gross and dense particles of the physical structure, the sooner the permanency of the new structural form is attained. Hence, the best method is to reduce the dead

body into its elements by means of fire, *i. e.*, cremation; and when the prejudices, founded upon a non-comprehension of the true resurrection of the body, yield to a truer conception of this important doctrine, this method will be found to be of great advantage to the living, in a vast deal more than a mere sanitary sense.

It is this very *Sahu* which is the phenomenal and objective agent that, at times and under certain circumstances, can make its presence known to mortals. The *modus operandi* by which this is effected hardly comes within the range of my present subject; but this accounts for the many monumental records where the defunct is represented and speaks as a sahu.

The sahu must not be confounded with evil or obsessing spirits. These latter refer to such as had not attained to the sahu-state; for a sahu could never become a depraved spirit. The obsessing ones were the rejected, who could not pass the Hall of Two Truths, *i. e.*, who, when weighed in the balance, were found wanting; and to whom the sentence of the great Judge, Osiris: "Depart! ye cursed," applied. The New Testament narrative of the man who was obsessed, and out of whose body the evil spirits were driven by Jesus, and permitted to enter into a herd of swine, is an illustration of the old Egyptian doctrine, which was actually shown ages before in the sculpture of a rejected soul driven out from the Judgment Hall in the shape of a pig.

I have already referred to the exorcism of primitive Christians, and shown—not only what their belief was on this question, but—their claim to the possession of power to expel evil spirits, &c. If they did not "borrow from the Egyptians," they, at least, followed in their steps, as the following proves.

In the Bibliotheque Nationale, at Paris, there is a tablet with a long inscription of a case in point. It is interpreted in full by Dr. Birch (see R. P., IV., 51). It is entitled "The Possessed Princess," and the monarch who figures therein is one of the later *Rameses*, supposed to be the 12th of the name.

The scenic representation shows the ark of the God Khons (who was the son of Ammon and Mout, and formed the third of the Theban Trinity; as Horus was the third of the Osiric Trinity), borne on the shoulders of twelve priests, who accompany it away from its usual place in the Great

Temple (of Karnak). Before the ark, the king is offering burning incense. On another part is seen the return of the ark, accompanied by the high priest or prophet, named Khons-pa-neter-neb, who had accompanied it, and who was the Giver of the Oracles in the Thebaid. The main incidents are as follows: —His Majesty was on travel through the outlying conquered provinces (supposed to be in Mesopotamia), gathering the annual tributes from the subsidiary princes. Among these there came the " Chief of the land of Bakhten, " who brought not only his accustomed tribute, but his own daughter as a present to the king: "who (so states the inscription) was a very beautiful person, and delighted the heart of His Majesty above all things. " The " gift" was accepted, and she was made queen, his chief wife, with the title: " great royal wife, Raneferu. " The lady seems to have maintained an exemplary character, for " when His Majesty returned to Egypt, she performed all the rites of a royal wife. "

But this wife had a young sister, whom she left behind at her father's court, and it is this sister who is the " possessed princess, " and the chief subject of the narrative; which states that on one occasion, while the king was engaged in one of the Temple festivals, word was brought to him that an envoy from the Chief of the Bakhten (father-in-law of the king), had come with numerous presents, and sought an audience. This being granted, the Envoy said: " I have come to thee, my Lord, on account of Bent-Rash, the little sister of thy royal wife. There is an evil movement in her limbs; would your Majesty send a person who is acquainted with these things to see her " (*i. e.*, one who knows what is contained in magic books).

His Majesty said: " Bring to me the Scribe of the Houses of Life (an astrologer), and also those from the palace who are acquainted with the Mysteries. " The conference resulted in the choice of the royal scribe, Tahutiemes, who was sent back with the Envoy. On his arrival he found that the young princess was possessed by evil spirits, who were found proof against any power used against them by the royal scribe, who returned to Thebes discomfitted. A second embassy was despatched to the King, with a request from the Chief of the

Bakhtens, " That, as a very great favour, the high priest might be sent along with the God Khons himself" (*i. e.*, the shrine containing the statue of this deity). This was granted, and the high priest (chief of the oracles) no sooner came within contact with the princess, than a cure was speedily effected; for, " He exorcised the spirit which obsessed the daughter of the Prince of the land of Bakhten; and she was right forthwith. "

The spirit said to the high priest: "I am thy slave, and I will go to the place from whence I came. " But it would seem that it was not all one-sided; for it required the voice of the God Khons to proclaim " Let the Prince of the land of Bakhten make a great sacrifice before that spirit! " After this had been performed, "the spirit departed and went in peace. "

It is alleged that there are some ancient Assyrian MSS. which mention the festival that had its origin in this very circumstance. The *modus operandi* is not supplied, but there can be no question as to the cure effected, or, as the record gives it, of the exorcism of the obsessing spirit; and whatever the character of the malady might have been, both the Egyptians and Bakhtens believed it to be a case of obsession, the delivery from which was due to the presence of the God operating through his official representative, the high priest.

The following bears still more directly on my subject, and testifies to the fact of spirit communion. The narrative is contained on a papyrus, which was found tied to a wooden statuette of a female chorister of the Temple of Ammon, at Thebes, named Kena. How it should be placed in such a position is singular, for *she* was not concerned in the affair at all. It is conjectured, with every degree of probability, that it had been purchased by her surviving friends, and placed on her statue for the sake of its supposed magical properties. Little did the original depositors dream that the " writing " they placed on the image of their friend would, in course of some 3000 years, be utilized as evidence of the power of the so-called dead to return to the earth, and make their presence known. Yet so it is: truth is stranger than fiction. The story is headed: " To the wise spirit of Onkhari, " and is translated in full in " R. P., " XII., p. 123.

It tells us that a widower was in " sore troubles " on account of the spirit of his deceased wife, who appeared to him, and it would seem, upbraided him for his conduct to her while living in earth life with him as his wife; and it is the sayings and expostulations of the unfortunate man with the spirit, that forms the subject matter of the narrative. The husband expostulates with " the wise spirit " of his wife, and forbids it to persecute him further, as she was not justified in so doing by any ill usage or conjugal infidelity to her on his part. He says: —" What offence have I committed against thee, that I must come to this evil condition in which I am in ? For, since I became a husband to thee until to-day, what have I done against thee that I need keep secret ? "

The injured man appeals to her fears, as to how she may expect to appear, when he confronts her at the bar of the Great Tribunal. " What am I to do ? for I shall have to give my evidence as to what I have done to thee; and I shall stand with thee before the Judge, and direct my speech to the Gods of the Amenti. By this writing thou shalt be judged; and when I have uttered my word of complaint against thee (concerning this trouble), what wilt thou do then ? When thou becamest my wife, I was a young man; and when I was promoted to offices of every kind (he was a general, in command of the captains of the bowmen of the Pharaoh), I did not desert thee; and I never received any in thy presence who were not according to thy heart; and now, behold, thou hast not gladdened my heart, and I must plead against thee; and people shall see the false from the true. I was never rude to thee; and never showed myself offensive to thee. "

It appears that his wife died while he was with the king at Memphis, from whom he obtained leave of absence to return to Thebes to attend the funeral.

" When I saw what they were doing to thee, I wept extremely with my people in front of my dwelling. I gave cloth and linen for thy embalming, and there was nothing good but what I caused to be done for thee. For three years I never entered the house, and I used not to cause that to be done which was usual; and, behold ! I acted thus because of thee ! I do not know any more good from evil; but

thou shalt be judged with me. During the whole time these lamentations lasted I never went in to Pharaoh. "

This interesting document breaks off at this point. It is valuable—not only on account of the light thrown upon the domestic usages of those times, but—for the references made to the post-mortem experiences. The injured husband quite anticipated that he would be able to give a good account of himself; although it would add to the interest to know what the wife had to say on her side.

On a papyrus found in a tomb behind the Temple of Medinet-Habou, which contains the annals of King *Rameses III.*, written more than a year after his death, and gives the details of his vast donations to the various Temples, the king is represented as being in the presence of the Gods, to whom he recounts all that he had done for them while he was " a Ruler upon the earth, " and he completes by addressing the great Deity Amen-Ra: " I penetrate the great quarter like Osiris; my soul lives, for it is seen at the head of the morning, and makes glad the heart of thee, my noble father; for I glorified thy form when I was on the earth. Favour my son, whom thou hast chosen as heir, and place the white crown, and divine crown upon his head; so that he may be the Ruler of the Two Countries. Thou hast begotten him; and as a youth, thou didst nominate him as the heir-apparent, and thou didst say, He shall be king on the throne of him who begat him. "

This document, which measures 133 feet long by 16 3/4 inches

broad, and closely filled with writing, is of great interest, for it inferentially mentions many matters historical, domestic, and national. In reminding the great God Ammon of the great services that he had rendered to him while " he was king upon the earth, " a reference is made to the servitors of the Temple; from which it seems that they were all children of the Chiefs of the East, who were selected by "horoscopers, " by which we see the importance attached to those who had the skill to read horoscopes. A side reference is made to what psychologists will readily understand, and which can only be explained on the ground of seance experiences. The king, who is face to face with the mighty God, prays thus: —" Fulfil all the good things which *thou toldest me while*

I was on the earth; do (the same) for my son who is now upon my throne; and he also desires that his son may be placed under the protection of powerful spirits. " The inference from this and other statements clearly prove the real—or supposed—action of spiritual beings in warding off evils, and guiding in prosperity, &c, &c.

On many of the monuments which I have seen, and which are generally supposed to represent " family worship, " the attitude of the figures, the emblems, with the table and other *appurtenances*, which are depicted thereon, clearly demonstrate what I have advanced; and it only requires an interpreter who is an Egyptian linguist, and at the same time versed in psychological experiences, for the true rendering to come out. I see that what is given by the generality of scholars is not the true rendering, *i. e.*, when the writings or sculptures relate to those subjects which bear on psychomagnetic, and kindred practices. Like all mystical writings and records, the letter is misleading; but sufficient is given for the *initiated* to gather what is meant; and to this rule, the ancient Egyptian records, which teem with mysticism, form no exception. When I come to treat of the mystico-religious subjects, I hope to make good the statement I have made on this scarcely less interesting (to the spiritual-minded psychometrist) question.

As a case in point, there is a stele in the Turin Museum, translated by M. Chabas (see " R. P., " X., p. 5), inscribed to one Beka, who had been in high office in earth-life. It is headed: " A Royal gift of offerings to the person of the Steward of the public granary, Beka, the justified. " On the theory I have named, this change of persons, in the speaking or recorded ones, is easy to understand, but not otherwise. The whole inscription is the work of a faithful recorder, who was amanuensis for the psychic sensitive, through whom the once " Steward of the public granary " relates his experience after death. He says: " I am a *Sahu*. I, who took pleasure in truth, conformable with the (spiritual) laws of the Hall of Two Truths, which was desired by me. " Which simply means that he had always aimed to do what was right and just. He says: " I myself (in earth-life) was just and true, without malice; have placed God in my heart, and was quick

to learn his will. I have now reached the city (spheres) of those who are in eternity. I now perceive the advantage it is to conform to this practice (speaking the truth) upon the earth, from the first action of my life even to the tomb. "

The inscription is too long to quote, here, but after enumerating the good deeds of his life, by which he had been enabled to pass through the judgment ordeal, and emerge therefrom as "justified," he closes with this address to all men who take pleasure in truth: "May your soul enjoy the right to go freely in and out, like the eternal Lords who are established before the Gods." It was the so-called belief of those old Egyptians, that all who passed through the judgment ordeal, and were justified, had the power to go wherever they desired, and *manifest* themselves under whatever form they willed so to do. This statement is full of meaning. Was it—as Egyptologists put it—a mere *belief*, or, rather, was it a knowledge, which their spiritualistic observances had made them familiar with? Even a "belief," such as this most undoubtedly was, could not be based upon imagination! The solution I have given is the only rational one that covers all the ground occupied by this class of narratives and records.

The next and last illustration I shall give, is from a papyrus in the Louvre, V. 11. It gives the experiences of the spirit of a defunct lady called Isi'oer. It forms a practical commentary on several of the chapters contained in the so-called Book of the Dead. In fact it gives the experiences of the spirit of the lady after release from her body. It commences with the *sahu* of the defunct, who is shown hovering near to the mummified body, which was lying in the western necropolis of Thebes; in which condition it is represented as praying to the deities of that region (where the *sahu* is), that it may live and be made divine; and from thence the spirit progresses through the different spheres until it becomes solidified. The interest attaching to this precious document consists in the relation of the actual experiences through which, as a *spirit*, Isi'oer passed after death. The great point seems to be the preservation of the magnetic connection with the body; and even in the last scene, where the spirit is received into the highest spheres, this seems the all-important thing (the philosophy of which I have already given)

She is introduced into the presence of the Great Osiris, to whom she thus prays: " Grant that my limbs may be preserved, and that my form may be well developed. Give me breathing powers, that I may become great and solidified, and may I progress for ever: for, to those who walk in thy ways, thou givest life to their spirits. May I accomplish all my transformations, and be given the power by which I may go wheresoever I will; and that all my substance may be transformed into thy glorious likeness. "

When I come to treat of the religious doctrines, I shall refer to the esoteric truths contained in this (and many other of similar character) spiritual experience. Disrobed of its intentional mystical verbiage, it brings to light a knowledge of the constituencies of the human spirit, which could only be acquired by revelation from spiritual beings.

I think I have given sufficient to prove that what is loosely rendered as Magic, was an actual power wielded sometimes for good, and at others for evil, purposes. In short, on these two pillars, Magic and Psychology, the whole superstructure of Egyptian society rested. The national life itself was the outcome of these two factors; and the evidence of their power is manifested by the tenacity which marked the continuance of this remarkable people for thousands of years, and even to this very time: though smothered by Turkish oppression, it is not dead but only sleeping, for even at this moment, the signs of the awakening are apparent, and fostered by the *aegis* of the British Power, it will, undoubtedly, assert its vigour. The present Ruler, *Tewfic*, is the right man in the right place for the time being, for he sees that not only the continuance of the Khedival dynasty, but, also, the best interests of his country, will be secured by working faithfully and loyally with that Great Power, which has the re-making of Egypt in its hands, and which will accomplish it.



IX.

EGYPTIAN KING-GODS.

EGYPTIAN Historicals would be incomplete without a notice of this particular phase of its national life; for in the deification of the kings of Egypt is to be found the origin of what still lingers in some Imperial and Royal families of Christendom. The divine right of kingship is supposed—as the term implies—to exist by virtue of rights derived, not from mortals but, from God: and this being so, the claim is made (and enforced in those countries where humanity has not asserted its birthright) that they who sit on the Throne are above human law; so it follows, that that which would be crime in their subjects, and involve the consequent loss of personal liberty, or life itself (according to the nature of the transgression), may be perpetrated by Royalty without fear of any such consequences. But some specimens of this class of mortality have found to their cost, that the time for the assertion and carrying out of such claims has passed away for ever; and woe be to those who suffer themselves to be inflated with such an insane, and now obsolete, conceit Kings and queens are born into the world and go out of it exactly in the same manner as ordinary mortals; and the question now is, whether kings are lords and masters, or servants of the people; *i. e.*, whether they do not enjoy their exalted position by the sufferance of the nation, instead of by virtue of their hereditary descent. The—what will soon be—mightiest Power, and which will eventually control the destinies of the globe, is Republican, the basic principle of which is the direct opposite of the ancient regime; viz., individual worth and fitness for office, in place of hereditary descent, which latter disregards, *in toto*, moral or intellectual worth and capacity for guiding and ruling.

The King-Gods of which I am about to speak must not be confounded with the God-Kings of the prehistoric dynasties

(which legend and tradition credited with being real divinities), but of those kings who followed in succession from *Mena*, who was the founder of the monarchy, and recognised as such by the various monarchs who have left dynastic tables, as well as by Manetho, the great Egyptian historian.

The first indication we have of the deification of mortal kings—and that inferentially—is about the time of the 5th or (6th) dynasties. It was not until about the 12th dynasty, that we find the full blossoming out of the God-idea associated with mortal Rulers. There is a monument in the Louvre to a royal scribe, called Sen-nepher, who was a son-in-law to the king. The inscription concludes with, " He was devoted to the worship of *Senefru, Khufu, Ra-men-ka, Usskaff, Kakkau, and Ra-nefer-ef.* " These are kings of the 4th and 5th dynasties, and as the whole of these kings are mentioned as objects of worship, Sen-nefer must have lived after the last mentioned king, *Ra-nefer-ef.*

There is an inscription on the tomb of Ata, near the Great Pyramid at Jeezeh (which Dr. Birch has most courteously interpreted for me), who was " the great superintendent of the diversion of his lord, the Pharaoh, by good singing. " Ata is shown seated at a table on which are a number of objects, and underneath are signs which read: " Thousands of loaves, beer, wine, and clothes; " and these are supposed to mean sepulchral offerings. The writing tells us, that " Ata was prophet of the Goddess Hathor, in the Ra-set Pyramid, and prophet of the kings *Ra-Usen, Ra-nefer-ef, and Ra-Sahu.* " Although Anubis, to whom " Ata was devout, " had given him " a very good old age, " yet it is not probable that it means he filled the priestly office to each of these kings (as it is hardly likely that he would live through four kings' reigns); but rather that he was a worshipper of the same, similar to the instance given above. The reference to his filling the office of prophet, or priest, " to the Goddess Hathor, in the Ra-set Pyramid, " is the same as found on several monuments, where the defunct is stated to have been " priest of the Kings' Pyramid. " This would seem to show that there were regular religious observances in the various Royal Pyramids, which would doubtless be kept up after the depositing of the royal mummy in the Secret Chamber; and,

most probably continued till the time they were finally closed up.

The first instance (that I can trace) where divinity is directly claimed by living kings, is by *Usertesen I.* (12th dyn.). On the obelisk still standing at Heliopolis (reared by that king) he is entitled: " Ever-living, the golden Hor, *the good God*, the Dispenser of Life for evermore. " There is a leather roll in the Berlin Museum, inscribed with a record containing an account of the laying of the foundation of the great Temple of the Sun at Heliopolis, in front of which the obelisk was reared. It is translated by Ludwig Stern (see " R. P., " XII., 53). It tells us that it was laid in the month Athor (September-October), in the third year of His Majesty's reign. The king, on this august occasion, sat on his throne, crowned, surrounded by his attendant councillors; to whom he gave an address, in which he laid claim to be created by the (God) Double Harmachis, and to be begotten by that Deity. (Here we have proof that the ancient *Gemini* worship was not quite extinct.) Amongst other statements, in his address to his courtiers, *Usertesen* says: —

" I am a King of his (the God) making,
 a monarch long living—not (begotten) by a father.
 When I was a mere child, *not yet worshipped*,
 and when I was in the egg; even then I was a superior
 of the path of Anubis.
 As an infant, not yet born, He anointed me as lord of men,
 and created me chief of mortals.
 Before I came from my mother's womb,
 He ordained that I should be placed in a palace.
 He gave me the land, for I am its lord,
 and I penetrated to the spirits, who are in the heavens. "

Here we have, full blown, immaculate conception; deific paternity; human maternity, and consequent divine human offspring; and special creation, all embodied in the person of *Usertesen*, king of Egypt. In this, and following instances, the lord of mankind does not come of humble parentage, like the many Avatars, or world-Saviours and Teachers, but from the stock of Royalty. The inferences as to the origin of the world's saviours (which was changed from the kingly to the purely sacerdotal caste), are too plain to be mistaken

But this will be clearly delineated in what follows; which is an inscription at the base of the grand obelisk still standing in the Temple of Karnak; erected by the celebrated Queen *Hatasu*. She was the daughter of *Thothmes I.*, and married her brother *Thothmes II.*, by whom she had a daughter who became the wife of her uncle *Thothmes III.* These incestuous marriages were the result of state policy; as the blood royal was considered so holy that it must not be contaminated with any that had not the direct deific life-flow in it. Her Majesty speaks thus of herself: —

" Like the Horus, the Mistress of Diadems; *Mat-ka-ra*, Daughter of the Sun; *Hatasu*, Consort of Ammon, living for ever and ever; Daughter of Ammon, who dwells in his heart; His only One, who hath been formed for Him; glorious Image of the universal Lord; who has been created by the Spirits of Heliopolis. He (Ammon) hath formed her to bear his diadems, and (hath made her) the form of forms, like the God of both horizons; from the pure egg which hath burst forth in glory; nursed by Isis; and crowned by Ammon himself. His living image (or external representation) is the Queen of the South and the North.

" I have done this (erected a monument to Ammon) from a heart full of love for my divine Father Ammon. I have walked in the path in which He has led me from the beginning; and all my efforts are according to (the propelling impulses of) His mighty Spirits. "

(The translator says of the following—" The original baffles translation; " but, using the words, I supply the real meaning: —

" My Majesty knoweth His (Ammon) might; and I have acted according to His command. He hath directed me. Of myself (the external ego) I know nothing; it is He who gave the instructions for the regulations (connected with the temple) it was not my wisdom, but His, that ordained them. My heart was full of the intelligence of my Father (Ammon). I have entered into His designs, and have not neglected the business of the universal Lord. " (Compare this with Luke, ii., 49: " Wist ye not that I must be about my Father's business ? ") " On the contrary, I have applied myself to it; for I know that Thebes is a heaven upon earth.

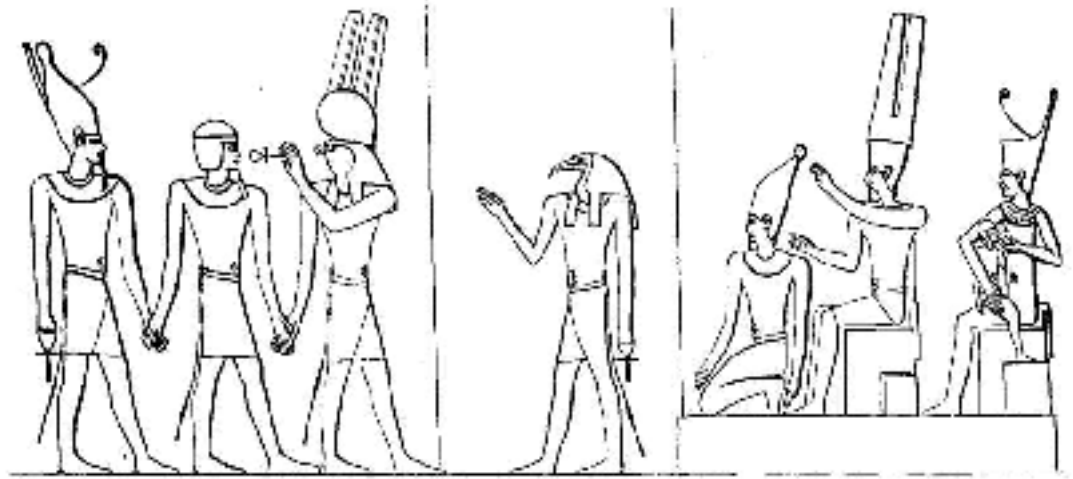
" He hath granted that I should be like Him, who changeth not for ever. I have erected the two obelisks to my Father Ammon, with the intent that my name shall remain permanent for ever and ever in this temple.

" The God, Ammon, the Lord of Thrones, knows what is within me; and because of this He hath granted that I should reign over Egypt and the Red Land. He hath given it (the dominion) to her who is before Him. He knows that I, who am His daughter, who exist in truth, and glorify Him, make the offering to Him. "

It is unfortunate that the translators who decipher these and similar class of inscriptions, are either ignorant of, or ignore, the esoteric and astrological (not in the vulgar acceptation of this term) application: for, to the psychologist, nothing is plainer or easier of comprehension.

The following, which is even still more remarkable, relates to *Amenoph III.*, the fourth king who succeeded *Hatasu* (see above). It was in his reign that the new so-called heretical religion first made its appearance, evidently derived through his mother, who was an Ethiopian (black) of royal extraction. His son and successor, *Amenoph IV.*, made the attempt to institute it as the national religion; but in this he failed, and it was this that cost *his* son and successor the throne, and led to the introduction of the Rameside family. I shall have occasion to refer again to this great religious contention; for the then new heresy was but a revival of the oldest religion in a somewhat new form. Whatever else, *Amenoph III.* was one of the greatest of the old Egyptian kings. Amongst other gigantic works, he built the Temple at Luxor, much of which is buried in sand, and covered over by native houses; but which when removed will bring to view one of the finest of temples. It is on the walls of this temple that the following remarkable sculptures are portrayed, relating to the birth, &c, of *Amenoph III.*, which are on the inner wall of the Sacred Shrine—the holy of holies; and which sculptured scenes represent the incarnation; the annunciation; the conception, birth, and adoration of the divine man-child (*Amenoph III.*), born from Mut-em-Va. The two latter syllables mean—the alone, or only one; and the whole title means, the mother who gave birth to the Only One.

RAMSES II. AS THE SON OF GOD.



RAMSES between the Gods
Khons and Pt.

Horus the Messenger
of the Gods.

The Young Child nursed by
Mont the Mother-God.

From a Photograph of Sculptures on the Walls of the Sanctuary in Temple of Karnak.

The first scene shows Thoth, the great messenger, or mouthpiece of the Heavenly Hierarchy, who announces the coming birth to the Virgin Mother.

The second shows Kneph (the Breath, or Holy Ghost) and Hathor, who each hold the crux-ansata to the mouth of the Queen. This indicates the incarnation, or reception of life from God; which is shewn by the expanding figure of Her Majesty,

The third represents the Queen giving birth; and the fourth scene represents the adoration by three men in the presence of the God Kneph.

This offspring is the representative of the Sun, and is born from a virgin mother, who, like Ammon-Ra, was the product of, and from, her own self; *i. e.*, her own propagator. In this ancient story, which was inscribed on the walls of the Sanctuary of the Temple of Luxor, some 1500 years *before* Christ (and which can be seen at the present time), is contained all which the Christian fondly cherishes, and reverently believes, as applying *alone* to *his Saviour of the world*: but here the delineation of the Christian doctrine is too plain to be mistaken or ignored, even by the most dull.

The great *Rameses II.* was scarcely less noted in this respect than *Amenoph III.* It would hardly have done for so mighty a monarch as *Rameses II.* to be eclipsed by any of his predecessors; and as a consequence we find several monuments which relate to *his* miraculous birth and parentage.

A not dissimilar series of scenes as those relating to the birth, &c. of *Amenoph III.*, is sculptured on the walls of the Sanctuary of the great Temple at Karnak (Thebes), which apply also to this king, *Rameses II.* I have a photograph (by M. Beato) of these sculptures, part of which is shown in the illustration at the head of the chapter, and I now describe them.

The top row of figures represents: first—*Rameses* as a young child (not as a babe, for the figure is too large, and indicates youth rather than babyhood), in the act of being suckled by the great (Theban) Divine Mother, Mout. In the centre is seated the great Divine Father, Ammon, who is placing the crown on the head of *Rameses*, shown as a young

man kneeling in front of the deity. In a slab in front of this group is Khons—the deific son of Ammon and Mout (the three, who form the Theban Trinity)—who takes part in what follows. The second shows Thoth, the Messenger of the Gods; and the third shows the young king between the deities Ra and Khons, the latter of whom is evidently delivering a speech. The fourth represents Thoth and Khons in the act of crowning the king. The fifth shows the same two deities anointing the king, which introduces him into the sacerdotal as well as royal prerogatives. The two lower rows represent a procession of the sacred arks, in one of which the king is standing, which shews that he was the equal of the Gods.

On a tablet found at Kuban, in Nubia, there are scenes sculptured, shewing this king in presence of the deities. Over the deities there is inscribed—"There was joy in heaven at his birth. The Gods said: Our germ is in him. The Goddesses said: He has proceeded from us to accomplish the reign of the Sun (upon earth). Ammon—the Great God over all—says: I have formed him, that Truth may be enthroned. The earth was made strong (at his birth), the heavens are at rest, the company of the Gods enjoy peace at this hour."

The most remarkable monument, and which is much fuller in detail in relation to this monarch, is a tablet erected between the two pillars of the first hall, in the great temple of Abu-Simbel, in Nubia (a drawing of which is in my possession, and which is translated by M. É. Naville—see "R. P., " XII., 81). A copy of the same is inscribed on the pylons of the Temple of Medinet-Habu, at Thebes. The tablet is surmounted by a deep cornice carved with six double ovals containing the king's names. Underneath is the outspreading wings issuing from the sun's disc, with the uroeus serpent on each side, crowned with the sun. On the top of the tablet proper, two figures are shown: the one on the right is Ptah-Totumen, who is here the paternal deity; for over this figure is written, "Said by Ptah-Totumen, with the high plumes, who generates the Gods every day: I am thy father, I have begotten thee like a God, to be king in my stead, &c. I have given to thee all the lands which I have created; their rulers bring to thee their tribute; thy fear is upon them, for they

bring their presents unto thee; all the foreign nations are brought together under thy feet, and they are thine for ever " I" thy enemies are made thy footstool "); " and thy eyes are fixed on their heads for ever. "

Will the reader compare this with (see Psalm ii.) " I (the Lord, Jehovah) have set my king upon my holy hill of Zion. I will declare the decree (here the king is speaking): The Lord hath said unto me, Thou art my Son; this day have I begotten thee. (The Lord then says), Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. " The verbiage is slightly different, but the ideas are identical.

On the left side *Rameses* is shewn in the act of decapitating some of the enemies, which (the) God had given into his hands. Underneath these figures follows the long inscription of thirty-seven lines, which, contain the sayings of (the) God to the King, and the answer of the King to (the) God.

The inscription is dated the 13 th of Tybi (November 30), in the 35th year of the King's reign; and amongst his numerous titles, he is styled " the issue of Totumen (the Father-God); the child of Queen Sekhet (the Mother-God); *Rameses*, the beloved of Amen, ever-living. " The following is given from the inscription: —

" Thus speaks Ptah-Totumen, with the high plumes; the Father of the Gods, to his Son, (*Rameses*) who loves him; the first-born of his loins; the God is young again (reproduced in an earthly form). " (Compare with Psalm lxxix., 26: " He shall cry unto me and say *i. e.*, David): Thou art my father, my God. Also I will make him my *first-born*, higher than the kings of the earth. ") " I am thy father; as a God I have begotten thee; all thy limbs (thy flesh) are divine. I took the form of the Ram of Mendes, and went in unto thy noble mother. I have fashioned thee to be the joy of my person. Num (the great Mother-Goddess) and Ptah have nourished thy childhood, they leap with joy when they see thee, who art made after my likeness, —noble, great, and exalted.

" The Gods and Goddesses give me their praises, and exalt

thy beauties; they celebrate thus: ' Thou art our father who hast caused us to be born; thou hast made a God like unto thyself, even the king, *Rameses*. '

" I have given to thee years by periods of thirty (a conventional term for a great number. Jesus was *about* thirty when he commenced his ministry); thou reignest in my stead, and art set upon my throne.

" Thy name is blessed for ever; the prosperous result of thy victories is a great wonder; it was hoped for, but never heard of since the time of the Gods: it was a hidden record in the house of books since the time of Ra, until the reign of thy living majesty, " (*i. e.*, the prophecy of his birth and history was recorded in ancient writings. Compare Psalm xl., 7: " Then said I, Lo, I come: in the volume of the Book it is written of me ").

Then the King replies: " Thus speaks the divine King, begotten of Ptah-Totumen, to his Father, (Totumen, who appears before him): I am thy Son; thou hast put me on thy throne; thou hast transmitted thy royal power to me; thou hast made me after thy likeness, and what thou hast created, thou hast given unto me.

" I have marked with thy name all inhabitants and foreigners of the whole land; they are thine for ever; and thou hast created them to be under the command of thy Son who is on thy throne, the master of Gods and men, the lord who celebrates the festivals of thirty years; like thyself, he (the king) who wears the double sistrum—the son of the white crown—the issue of the red diadem—the King of Egypt, *Rameses*, beloved of Amen, living eternally. "

It will be seen that the *names* of the deities are different from those used on the tablet in the Nubian temple, which is quite understandable on the ground of the different local divinities. But the name, Ptah-Totumen, which is claimed as the paternal deity on the Nubian inscription, really comprehends three, *viz.*, Ptah, Thoth, and Ammon; and the variation of names arises from their use in different localities, and also as used in diverse ceremonials. But, it is clearly seen that the same underlies both, *viz.*, the divine as well as human parentage, which entitled the earth-born king to claim divine honours.

The above inscription, with its pictorial representations, along with others of a similar character, throw light upon the not dissimilar episodes in biblical records (see Exodus, xxxiii., 11): " And Jehovah spake unto Moses face to face, as a man speaketh to his friend. " (Numbers, xiv., 14): " And Moses said unto Jehovah, then the Egyptians shall hear; for they have heard that thou art amongst this people, and that thou Jehovah art seen face to face. " As the narrative tells us that the Israelites went out from Egypt, it is easy to see the connection; and how they " borrowed (this and other things besides) jewels of silver, and jewels of gold, and raiment, from the Egyptians. " In short, what had they that was not " borrowed from the Egyptians ? "

Coming down the stream of time, in the last (Greek) dynasty we find the idea of the conjunction of deific with mortal life in full force. There is in the Boolak Museum a large stone tablet in a perfect state of preservation, which was discovered by Professor Lepsius, at San (in the the Delta), known as the " Decree of Canopus, " translated by Dr. Birch (see " R. P., " VIII., 81). Its historic worth is beyond all money value, on account of the light it sheds on astronomy, the priesthood, and the special subject in hand. It is dated the 17th Tybi (4th December), in the 9th year of *Ptolemy III., Euergetes I.*, B. C. 283.

The " Decree, " was written by the Priest-Counsellors, Presidents, and Scribes of the Temple (probably at Memphis), who had created a new and fifth order of priests, to be specially devoted to the worship (and ceremonials connected with the same) of Berenike, the daughter of the King, who it appears had been associated with the King and Queen in the government. Her death was sudden; for it states— " And since a daughter has been born to King *Ptolemaios*, the ever-living, beloved of Ptah, and to Berenike, the mistress of both lands, the benevolent Gods, who was likewise called Berenike, and proclaimed as Ruler; as it has happened that this Goddess had already returned unexpectedly to heaven in her virgin state suddenly, " &c. &c.

We might make allowance for the use of the term " Gods " applied to the ruling monarchs as a piece of conventionalism and flattery (which is not frequently objected to by others

besides royalty); but the value of this inscription turns upon the minute details which are supplied in reference to the deification of the princess during her life (at the time she was made a sharer of governmental prerogative); and also as to her exaltation to the circle of the Gods in the heavens, which took place " on her re-union with the Gods. " The latter sentence shows that the Egyptians believed in pre-existence, especially of royal souls who were born of kings and queens. " As her re-union with the Gods occurred in the month of Tybi, in the same month and same day wherein the daughter of Ra entered into heaven, when he (Ra) called her ' the eye of the Sun, and the uroeus serpent on its front by name'; and out of love to her ordered her feasts, and a procession to her celebration in the chief temples, and in the sanctuaries of the first rank, and in the month when the apotheosis (ceremony of deification) of the Goddess originally occurred. " The decree then appoints the time for the great annual festival, &c, to be held in her name, and commands that—

" There shall also be erected a statue of the Goddess, in gold, studded with all precious stones, in the temples of the first rank, and sanctuaries of the second rank through (the land of Egypt), and the site thereof shall be the sanctuary of the temple. A prophet, or one of the priests, is selected to perform the great lustrations, and may carry it (the statue) in his hands, so that all men adoring it may prostrate themselves to its honour, and it shall be called the Statue of Berenike, the Queen of Virgins. "

This profoundly interesting inscription closes by a command that bread (on the occasion of the divine worship to this Goddess) shall be specially prepared, which was to be given to the priests' wives, and stamped with " The Bread of Berenike. " Substitute other *names*, and, to this day, in the Romish Christian Church is perpetuated precisely the same ceremonials. The parallel (when the whole inscription is read) is much too close to be ignored or explained away. I hold that the Lord's Table of the Christian and the Lord's Table (sometimes the Lady's or the Goddess's Table) of the Egyptians are precisely the same in meaning and actuality; nothing changed but the names; and that it is simply the past brought forward.

The Royal and Sacerdotal elements were closely allied and inseparably connected from most ancient times, and no stronger proof can be deduced of an Egyptian origin to Christian politico-religious societary arrangements than the patent fact of the presence of " State Churches " (now doomed in Christendom), but this will form the subject of the following chapter. Many other instances could be given, but the above are, I trust, sufficient to show that the divine element—much or little as the case may be—that was supposed to be attached to, and part of, earthly monarchs, was no unmeaning thing or empty title with Egypt's kings. To the mass of their subjects Royalty was the outbirth of the Gods in heaven, who thus manifested themselves in the persons of their Kings and Rulers; and however preposterous and arrogant such assumptions and claims by Royalty appear in our eyes, yet in its day it was a mighty power, and gave to its possessor the right (if he chose to do so) to trample upon the unfortunate people who abjectly owned the king's sway and thought " the king could do no wrong. " Still, there is a limit to human endurance, and the notices of conspiracies and revolts (sometimes successful); which ever and anon come to the surface, show that in some instances, at least, the human principle could not be outraged without protest and (at times) reprisals.



X.

EGYPTIAN SACERDOTALISM.

THE study of this ancient system involves problems that are more easy to propound than solve. Kingcraft and Priestcraft—expressed in the most modern form by the State and Church—have been ever associated from the earliest times that History can trace. To have a King, as head of the community or of the State, is a natural outcome, and is only the expression of parental rights in a wider sense. Infancy is so utterly dependent upon the parent for its existence and well-being, that instinctively it looks up to and accepts the parental guidance and protection as its *summum bonum*. Apply the same to national or tribal life, and the King represents the guiding, controlling, and protective power; for nations, like individuals, have their states of infancy, adolescence and decay. It is by virtue of the infantile state of humanity that Rulers and Kings occupy the position of headship, which is simply copied from the physical organism, of which the head is the summit and crown of the whole. The head is the seat of intelligence, and Intelligence is the power that rules all that is placed beneath the head in the physical structure. Hence the King—in bygone ages—was the recognised embodiment of the Intelligence as the ruling power or principle. It was, and is, the mistaking of the person for the principle, and the undue exaltation of the person, by an abject ignorance, that allowed the kings of the past to play such havoc with the rights, liberties, and even lives of others who are foolishly (to this day) called their subjects. All this is easy enough to trace; for, given the state of the people as to mental development, so will be the *status* and power of the king or ruler. In short, this kingly prerogative arose and manifested itself as the external expression of human weakness in the day of its mental and intellectual infancy; but, now that so many sections of humanity are out-

growing this state, it must needs find, and will have, another mode of representation, in which the person will be subordinate to the principle represented. Hence the day of kingship—at least in its despotic form—is passing away; and although the name, office, and title may continue, yet the idea that gave to Royalty its personal power is changing, and it is now only a question of time, ere the true king as well as true priest will be found to be *within* each human organism. When a man can rule himself no external ruler will be required, inasmuch as he thinks and acts justly to himself and to others, consequently he is his own king.

But Priestcraft! What is it, and whence came it? The apparition of the *priest* on the scenic drama of human life is at once the promise and proof of the dual nature of man. If human beings were nothing more than animals, born into the world as the mere effect of the conjunction of the sexes, then no priest would have ever been seen. Animals have the leader of the herd, corresponding to the human king, but who ever saw, or knew of, any form of animal corresponding to the human priest? Man has a human as well as an animal principle within him, and it is this human principle that is spiritual, --unborn and undying. The animality of mankind has been lived out and perfected in its degree; it is now time for the human principle to come to the fore. The Priest was the promise of this. The heretofore feeble efforts of the immortal spirit in man, struggling for acknowledgment while enshrouded in its animal casement, giving faint gleams of a future—beyond the present life—found its response in the rise of the Sacerdotal Caste. In the past ages kings have ruled the bodies, and priests have ruled the souls of men. Belief, at all events, in a future state of existence, is irradicable in the human mind, and has been so from the time that man became a living soul, and it is this belief, with the concomitant desire to obtain a certitude of the same, that afforded conditions for the exercise of the sacerdotal functions. Hence what the king was to the one, the priest was to the other.

The secret spring is found in the lust of domination, which seeks to control the bodies and souls of others, and history has proved that those who have obtained possession of this power will not yield it up without a struggle. To uphold

this, they who were in possession have perpetrated the grossest frauds, as witness the attempt of the ancient kings of Egypt to impose upon the simple credulity of their subjects by pretending to claim a Divine parentage; and that they were successful in the fraud is abundantly proved by existing monuments.

Not a whit less presumptuous is the priestly pretended claims to rule the destinies of the souls of men; and it is reserved for the most modern sacerdotal caste, viz., that of the Christian *culte*, to put forth the audacious claim, that to it is committed the power of the key to open or shut the gates of heaven;—*vide*, the claim of the Romish section of the Christian Church. I have not met with one single instance in the Egyptian priesthood, in which such a demand upon human credulity was ever made. Revolts against the kingly power there were many, but there are no records of revolts against the priests: the decadence of their power was due to other causes than insurrections. Religious dissensions were rife, but these were fostered chiefly by the kings for their own purposes, and turned rather on local idiosyncrasies than on theological differences of opinion. It was a struggle for civic or provincial supremacy; or the contention between the Southern and Northern dynasties, that tintured the so-called religious quarrels of ancient Egypt, and certainly not against the usurpation of despotic power by the priesthood. As a proof of this, I find nothing in the religious history of Egypt that bears a parallel to the great revolution of the sixteenth century, which was—as far as it went—a successful revolt against Christian sacerdotal despotism. It was this, and not so much theological beliefs, that cost the Priest-King of Rome the half of his kingdom; and it was the assertion of individual right to exercise its own prerogative in matters of faith or belief, that rose against the arrogant claim of the priestly caste, which assumed the title of The Church, to dominate over the minds of men.

To the credit of the Egyptian priesthood, be it said, there are no records tabulating the slaughtering and torture of people for not believing the dogmas of the Church, as propounded by ecclesiastics. No Smithfield fires; no Inquisitorial dungeons, with their instruments of physical torture;

no Albigensian or Waldenaian exterminations; no St. Bartholomew's massacres are found enrolled in the annals of the ancient Egyptian Church. It was the military, not the sacerdotal, power that carried fire and the sword into neighbouring countries, as a matter of Statecraft, in order to obtain wealth by robbing them of their precious metals, products, and, worse than all, their inhabitants. Then, as now, the consciences (if they had any) of the successful king-marauders were salved over by bequests to the temples and increase of their servitors. Ill-gotten gains were even in those times sanctified by grateful (!) offerings to the God who happened to be the Deity of the royal conqueror.

So far as I can trace, it seems to me that what is good in the Christian ecclesiasticisms is undoubtedly traceable to an Egyptian origin; while the darker parts, as mentioned above, are not to be found there.

It is interesting to note the rise and decline, the ebb and flow, of the Egyptian religious life in its long continuous history. So long as certain royal dynasties held rule who were favourable to the religious *culte* of the day, and under whom the sacerdotal caste found patronage and protection, the priests enjoyed the fat of the land, and the Temple services were conducted with regularity and pomp; but at other times (if attendance at the House of God be the gauge of true religion), the spirit of faith in ecclesiastical pretensions was well nigh extinct; for the temples were deserted and actually fallen into ruins, and the services of religion neglected.

This fact comes out very clearly. There were three of these great religious apostacies. The first commenced with the extinction of the 6th dynasty, and lasted to the 11th and 12th dynasties. The second commenced with the downfall of the 12th, and continued over some one thousand years, until the rise of the powerful monarchy of the 18th dynasty. Under the sway of this and the following one Egypt rose to the highest pitch of her grandeur, and an impetus was given to the arts, sciences, and religion, which arrived at its zenith under *Rameses III.* After his death, these gradually declined, and the magnificent Temple edifices again fell into ruinous decay. This was the third. The religious element was once more galvanised into some show of active life under

the last Greek dynasty, at the extinction of which it fell, never more to rise under its ancient form. The last vestige of the old religion was swept away by the Edict of the Roman Emperor *Theodosius*; and in course of two or three hundred years, during which the temples were deserted, the Mahomedan conqueror swept through the land, and the Crescent has maintained its sway for eleven hundred long years; and at the present time nought but the ruins of religious structures remain to tell the tale of a once almost omnipotent Monarchy and Hierarchy, which exhibit an intellectual power that still excites the wonder—if not admiration—of all students of this stupendous system of the past.

What these resuscitations meant to the Sacerdotal Caste will be seen in what follows. Its greatest power was during the Rameside period, when the lavish expenditure by these kings upon the temple buildings, and the enormous increase of priests, gave a *status* and dignity to the Sacerdotal Caste which it did not possess before or after. But as a result of this policy there followed the national impoverishment, from which the country only fitfully recovered. As a matter of fact, history proves that the poverty, at least of all civilized countries, is in exact ratio to the number of its ecclesiastics, who, instead of being workers, are the drones who thrive at the expense of the national life and vitality. It was not until the wealth, absorbed by the useless monastic institutions, was abstracted by the Governments, their numbers reduced, and monkeries and nunneries broken up, that Great Britain, France, and now Italy, had the opportunity of developing the industry of these various countries, which has yielded conditions of comfort, and for intellectual development, that never were nor could be possible while groaning under the intolerable burden of ecclesiastical supremacy.

In another aspect, the Egyptian Priesthood contrasts more favourably with their Christian successors. The latter lived for themselves alone, while the former took a more or less active interest in the affairs of the nation, as will be shown in what follows. There is no such thing as unmixed evil in the world; and this is exemplified even in the severance of the Clergy from industrial occupations. It was this that gave the Egyptian Priesthood the opportunity for study, and for

the development of their intellectual powers; and how they utilised it, is proved by the still existing records; for they elaborated and concreted a system of thought and life, which is as powerful now as at the time they inaugurated it. It still holds Christendom in its tenacious grasp; and the mythical narrative of the bondage of the Israelites, and their miraculous escape and exodus from Egyptian servitude, is a true prophetic picture of the present state of humanity, which is yearning to be delivered from slavish subjection to ecclesiastical puerilities, and to enjoy the liberty of freedom for the exercise of an enlightened rational faculty.

Prophecy, as the gift of foretelling future events, was undoubtedly the prerogative of some of ancient Egypt's sons. The Designer and Architect of the Great Pyramid of Jeezeh, embodied both astronomical and astrological prophecy in almost imperishable stone, as well as the physical sciences. And so likewise the writer of the Hebrew, alias Egypto-Arabic, story embodied in language (possibly unknown to himself), that which is finding its literal fulfilment in the mental world of our own day.

It is such facts as these that redeem Egyptian Hierosophy from a too sweeping condemnation, and 'twere folly indeed to relegate that stupendous system to no other basis than superstition and idle speculations wrought out for the personal interests of a privileged caste.

From what follows it will be seen that light and darkness, knowledge and ignorance, good and evil, life and death, co-existent in our world in mystic fellowship, were subjects of profound interest to the Egyptian Hierophants. They personified the apparent struggle for supremacy between the two contending principles and factors in human existence; and to them is due the prophetic insight, which foreshadowed the ultimate triumph of the good and the true over the evil and the false. It is this that forms the woof and warp of Egyptian theology, and indelibly fixes Egypt's place in universal history. Hence, also, it is that to the archaeologist, the *savant*, and not less to the theologian, the study of the remains of ancient Egypt has a fascination that is irresistible. Isolated by natural barriers of mountains and desert from neighbour-Jig peoples, and blessed by climatic conditions that were

suitable for scientific researches—especially in astronomy—and more than all by its wonderful River, the source and stay of its life, Egypt is unique. That which was at once her glory and shame, her strength and weakness, her exaltation and degradation, presents a problem for solution that taxes the power of the modern scientist as well as theologian.

To the Egyptian Hierophant is due the credit of discovery of the Law of Representatives; of which Symbolism was the mode of expression by writing, pictorial delineation, and images. By no other method could they teach interior or spiritual truths; and Symbolism, or the art of delineating in form the action of the life flow from spirit to nature—in which realm it becomes fixed and solidified—was to them the Science of Sciences; and it was their knowledge of this which gave tone to the deep religious element which runs through all their worship and life. This was the ground of their glory, and strength, and wisdom; but when it became allied with sacerdotalism, its beauty was lost in a mass of corruption, and ultimately proved its decay, ruin, and death. In support of this I shall now adduce illustrations and examples from existing monumental records, which will tell their own tale.

There are no monumental or documentary evidences of the origin of sacerdotalism. The most ancient monuments dating from the Pyramid age of the 4th dynasty, depict the priest with prerogatives that continued down to the extinction of the Empire. It then appears in full force, and must have existed from times which antedated the monarchy for we find priests attached to the worship of the mythical God-kings, which tradition assigned to the government of the country before the advent of mortal kings, in the person of *Menes*, the first of his race. This proves the great antiquity of the priest caste.

The worship of the Gods in triad form dates from the earliest age, and triadation became formulated during the Pyramid period, by the establishment of the Osiric system; *i. e.*, the recognition and worship of Osiris, Isis, and Horus, as the manifested Deity, and which continued to the end. During the course of time many other Divine Triads competed for supremacy with this ancient one; but they were one and all mere changes of names, the underlying prin-

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ciples being the same all through. The first temples, of which there is any record, were built near the Pyramids, and dedicated to the worship of Osiris, Isis, and Horus. As there was from the first a Head of the State, in the person of the King, so there was a corresponding Head of the Church, in the person of the High Priest, or Supreme Pontiff. Herodotus relates that on his visit to what he calls the Temple of Vulcan (really of Ptah), at Memphis, in the time of the Persian dynasty, about 420 B. C., he was conducted into the interior of a spacious edifice, in which he saw 345 wooden statues representing High Priests in one unbroken line, each the son of his own father. Taking about 33 years as a generation, he found they carried back the office over eleven thousand years. We may doubt the correctness of such a history, and question the truth of such a genealogical record; as we have abundant evidence in the genealogical history of the Roman Pontiffs, that when a purpose is to be attained, priests are not above using fraudulent means to supply what history has not given. So in the instance narrated by Herodotus; more than grave doubts arise as to the genuineness of the priestly representations: nevertheless, as shown by many of the monuments, the ecclesiastics were very careful to record their own genealogy, and on some of them many generations are traced.

The Father of History (Herodotus) testifies to the generally good-living qualities of the Egyptian Priesthood of his day. He says: " The priests wear linen only, and shoes of byblus. They wash themselves in cold water twice every day and twice every night, and, in a word, they use a number of ceremonies. They do not spend any of their private property, but sacred food is cooked for them, and a great quantity of beef and geese is allowed each of them every day; and wine from the grape is given them, but they may not taste of fish. * The service of each God is performed, not by one, but by many priests, of whom one is the Chief Priest, and when any one of these die, his son is put in his place. " Although the value of this testimony is negative, yet he makes no mention of anything approaching to im-

* The sun entered the sign *Pisces* (the Fishes) about 272 B. C., and this may probably account for this prohibition.

morality or the like. But as we know he was initiated into the mysteries—about which he maintains a discreet silence—if there had been anything of a questionable character amongst them, he would not have hesitated to notify the same.

Clement of Alexandria, a Christian Father, who wrote about 230 A. D., bears a more direct testimony; and living in Egypt, with abundant opportunity for observation, it is all the more valuable. He speaks favourably of the priesthood, and although a Christian himself, yet he acknowledges and quotes their system of Symbolism as a precedent for his own. In his *Miscellanies* there is a chapter headed: " Divine things wrapped up in Symbols, both in the Sacred and Heathen Writers. " In it he says: " Wherefore, in accordance with the *method of concealment*, the truly Sacred Word, truly divine and most necessary for us, deposited in the shrines of truth, was by the Egyptians indicated by what were called amongst them *Adyta*, and by the Hebrews the *Veil*; and it was only they who were consecrated who were allowed to have access to them. The Egyptians did not entrust the mysteries they possessed to all and sundry; nor did they divulge their knowledge of divine things to the profane; but only to those who were destined to ascend the throne, and to those of the priests who were judged the worthiest, from their nurture, culture and birth. "

The above is fully confirmed by the monuments, in regard to the Priesthood and Royalty, for the sculptured scenes on many of the temple walls are full of the portrayal of the initiation rites and ceremonies prior to the coronation of the kings; and also with scenes which can only be understood by those who have some knowledge of what is meant by initiation into the mysteries of religion. The above Christian Father does not scruple to give the palm of wisdom to the Egyptian Hierophants, for he says: " The best of philosophers (of his day) have appropriated their tenets from the Egyptians. "

The value of such a testimony from one of the early Christian priests, who evidently wrote without bias, cannot be over-estimated, for it clearly proves what I am endeavouring to elucidate; viz., that Christianity and Osirianism are one and the same, the later form using Greek names and Pales-

tine localities for the Egyptian formula. The following I quote from his writing, in the same work, which is valuable for the light it throws upon what is so generally either unknown or misunderstood. He says: —

" The Egyptians pursue a philosophy of their own. This is shown by their sacred ceremonial. For first advances the Singer, bearing some one of the symbols of music. For they say that he must learn two of the books of Hermes, the one of which contains the hymns of the Gods, the second for the regulations of the King's life. And after the Singer advances the Astrologer (the Horoscoper of the monuments) with a horologe in his hand, and a palm, the symbols of Astrology. (It is now seen where the biblical palm comes from.) He must have the astrological books of Hermes, which are four in number, always in his mouth. Of these, one is about the order of the fixed stars that are visible, and another about the conjunctions and luminous appearances of the sun and moon; and the rest respecting their risings. Next in order advances the Sacred Scribe, with wings on his head, and in his hand a book and rule, in which were writing ink and the reed with which they wrote. And he must be acquainted with what are called hieroglyphics, and know about cosmography and geography, the position of the sun and moon, and about the five planets; and also the description of Egypt, and the chart of the Nile; and the equipment of the priests and of the places consecrated to them, and about the measures and the things in use in the sacred rites. Then the Stole-keeper follows those previously mentioned, with the cubit of justice and the cup for the libations. He is acquainted with all points called Paedentic (relating to the training of neophytes), and Moschopatic (relating to the sacrifices). There are also ten books which relate to the honour, paid by them to their Gods, and containing the Egyptian worship; as that relating to sacrifices, first fruits, hymns, prayers, processions, festivals, and the like. And behind all walks the Prophet, with the water-vase carried openly in his arms; who is followed by those who carry the issue of the loaves. (Here we have the origin of the Christian bread and wine of the Lord's Table.) He (the Prophet), as being the Governor of the Temple, learns the ten books called Hieratic; and they contain all

about the Laws, and the Gods, and the whole of the training of the Priests. The prophet is, among the Egyptians, also over the distribution of the revenues. There are then forty-two books of Hermes indispensably necessary; of which the six-and-thirty containing the whole philosophy of the Egyptians are learned by the forementioned personages; and the other six, which are medical, by the Pastophori (image-bearers), treat of the structure of the body, and of diseases, and instruments, and medicines, and about the eyes, and the last about women. Such, in brief, are the customs of the Egyptians. "

The above interesting excerpt gives information respecting the sacerdotal usages, and sacred writings, which are so frequently referred to in the ancient monuments and records. The forty-two Hermetic Books were undoubtedly the origin of the Jewish and Christian Scriptures, which fact is tacitly admitted by this early Christian author. His more than favourable references to the Gnostics, and the inferential elucidations of their philosophy which abound in his writings, demonstrate that the esoteric, or underlying, principles were identical in both systems. By the position of the Prophet in the ceremonial processions, we see that he ranked the highest in the sacerdotal caste. The Order of Prophets was composed of trained and well-educated men, who were the custodians and conservators of the secret mysteries, and teachers of the divine and spiritual truths. The archives of the Temples, Palaces, and Colleges, have been despoiled of their precious records, and nothing but the monuments, and papyri which are found in buried tombs, remain as fragments that inferentially reveal an amount of spiritual knowledge, which we are only just now beginning to discover and utilise. Who can say that the secret and jealously-guarded archives of the Vatican in Rome, do not contain more or less mutilated copies of these ancient Hermetic Books ? We shall see what time evolves in regard to this. I hold, that the Bible—with its Old and New Testaments (testimonies)—is neither more nor less than a revised form of portions of these Hermetic writings, and which, at the time of its publication, was intended for the use and guidance of the clerics of that day, in their teachings to the laity. - In short, it was

the past brought forward. Luther and his co-adjutors wrested the exclusive possession of the Scriptures from the hands of the priesthood, and what he did for part must be done by others, who will successfully wrest the remaining portions, and make them common property.

Royalty and Sacerdotalism, or Church and State, were deeply intertwined in old Egypt. The King himself, before he could be crowned, had to pass through the curriculum of Sacerdotalism; and as princes, they were generally of some one or other order of priesthood - and what is more, queens and princesses enjoyed an equality of dignity in this respect, instances of which will be given.

It was reserved for the Christian Hierarchy to rob woman of this equality, and to refuse her the exercise of sacerdotal rites, which she undoubtedly possessed from ancient times under the Egyptian system. There are several cases of suitors for the hands of princesses, who sought the alliance for the coveted possession of the *status* and emoluments which were theirs by birth-right. By this the successful candidates were made joint heirs of the privileges which were the dowry of royal daughters. The vows of perpetual virginity, and the pernicious requirement of celibacy, were Christian innovations, and found no place in the older system. The maternal function was much revered, and, in all or nearly all cases, the sacerdotal titles of the mother are specified on the monumental and other records.

Another proof of the Egyptian origin of our Scriptures is the frequent mention of Scribes. It was they who were employed (by virtue of their priestly office) to write out and record all that pertained to the Temple services and religious history of the nation. These were the Sacred Scribes, who were a distinct order from Royal or Civic Scribes. Though not the highest, it was one of the most honourable offices held by the sacerdotal caste. We here see how the term "clerk," given to the clergy of the Anglican Church, came to be used. A clerk is a writer, and a writer is a scribe, so that a "clerk in holy orders" is a continuation of the Sacred Scribe, and the Secular Clerk is one with the Civil Scribe. The inference is obvious.

The Great Thoth himself, as the Messenger of the Gods,

and the revealer of divine truths, is the Great Scribe, and he is generally represented with the instruments which indicate that he was considered the Divine Scribe and Recorder.

There appears to have been four Orders of Prophets as well as of Priests, but, by the loss of the Hermetic writings, it is difficult to know in what the difference consisted. In the Decree of Canopus, inscribed on a monument dating 238 B. C., which is the record of a synod in the times of the *Ptolomies*, it states that there were four Orders of Priests, and that these had existed from ancient times. The result of the Synod was the establishment of a Fifth Order, which was to take precedence of the others, and that they were to have the title of Prophet in addition to their other priestly titles. But it is quite clear, from the monuments, that there were many ramifications of the priestly Orders, for we find not only Priests of Pyramids; of Kings; and of the Gods; but Divine Fathers (from whence comes the Romish "Father"); Assistants, Priests of Apis, Sams (who were the chief officials in the funerals of royal and high functionaries); Anointers; Initiators; Teachers and Expounders of the Scriptures; as well as Priestesses, Choir Masters and Mistresses; Lady Superiors; and other Orders whose specific functions are unknown. I came across one who was "Priest of the Sun" in the reign of *Psametic*, about 600 B. C. Last, but not least, were the Horoscopers (the Astrologers of Clement) who had apartments and instruments in the Temples. The Kings invariably applied to these before undertaking any State enterprises, and the result of these consultations form the subject of many of the sculptures on the temple walls. They were consulted by the laity, as well as by clerics, in reference to all mundane affairs. Herodotus writes thus: "Each month and day is assigned to some particular God, and according to the day on which each person is born, they (the Priest-Horoscopers) determine what will befall him, how he will die, and what kind of person he will be." (Euterpe II., 82.)

In addition to all these, and others not specified, there were the Oracles attached to the various Temples. Herodotus speaks of these, but does not say how they were worked: but from incidental references on monuments dating from the 19th dynasty, and the title given to some priests, "Auditor

(or hearer) of the Spirits," we can understand how the Oracles were manipulated.

A case in point is that of the Priest of Khons, at Thebes, who was chief of the Oracle in that city, and who performed the miraculous cure on the possessed princess (which was noticed in a prior chapter), in the time of *Rameses*, of the 20th dynasty. In Spiritualistic parlance, the oracle chamber was the seance room, and the speaker, either male or female, was simply the medium in a state of trance. The priest in charge was the Hearer, or Recorder, and then gave out the utterances of the God, or the spirits who spoke through the lips of the entranced medium.

It is not without interest that we can trace, from the monumental records, the ebb and flow of religion in ancient Egypt, *i. e.*, from a sacerdotal point of view. There were times when the Services were neglected and abandoned altogether, and the temples fell into decay and ruins. The archives were destroyed and their contents dispersed; the images and statues removed and carried away into other countries, only some of which were recovered and brought back by the Persian and Greek kings. With the abandonment of the Temple Services, the diminution in number and emoluments of the priests set in; until the reaction came, fostered by powerful kings.

We have seen that the first great increase of temples was inaugurated by the kings of the 12th dynasty, as there is actual record of the building of the great Temple of Ptah, at Memphis, by *Usertesen I.*, and also of the Temple of Karnak, at Thebes. The later kings of this powerful dynasty seem to have had other employments than temple building, for the sudden close of this dynasty, in the person of *Amenemha IV.*, tells the tale of some catastrophe which paralyzed Egypt for somewhere near one thousand years. There is no recorded history that gives any satisfactory account for this strange silence, for even the tombs are silent, and no monument of any description throws light upon this long Egyptian darkness in reference to this period of her history. Not until the rise of *Aahmes*, the first king of the 18th dynasty, does the curtain lift, and from that time the sun of prosperity shone with more or less brilliancy, through

the whole of the period of the 18th, 19th and 20th dynasties. It culminated under the sway of *Rameses III.* (1st king of the 20th). After him the decline set in, which continued for another long period, with only fitful signs of vigour, until the establishment of the Ptolemaic dynasty. The *Thothmeses*, *Amenophs*, the earlier *Rameseses*, had recommenced the building of temples in a style of imposing grandeur, but it was the third *Rameses* (of whom more will be said) that commenced the work of restoration of the old edifices which were in ruins. It was during the long *interregnum* referred to above, that the great religious declension took place. It was chiefly in the South, and in the neighbourhood of Thebes, their capital, and at Abydus, that the kings of the 18th dynasty expended their greatest efforts in the building of temples and the endowments of the same. There can be no question that the chiefs of the Rameside family were secretly Osirian in their proclivities, although State policy caused them to support and acknowledge the Theban Deities, Ammon, Mout, and Khons.

The lavish expenditure of the national wealth on the temple buildings, and the enormous taxation imposed for the support of such a large number of ecclesiastics as was required for their services, impoverished the country and produced an exhaustion that made Egypt an easy prey to the Ethiopian (black) and foreign races which overran and conquered the land. Now and again some enterprising and warrior king arose, who pushed his conquests into the neighbouring countries for the purpose of replenishing the empty national exchequer, but these were the exception and not the rule. After the great and continuous decline which commenced at the death of *Rameses III.*, the star of Egypt never rose far above the horizon. It set after the death of *Cleopatra*, and time will show if it can or will rise again. The second great religious declension lasted from the above period down to the Ptolemaic dynasty, who once more revived the religious fervour of the people, and again the work of restoration of the old, and the building of new, temples continued for some 300 years. Then came another catastrophe—most probably induced by the indifference of the Roman Emperors—which by a stroke of the pen by *Theodosius*, in the fourth century

of our era, caused the abolition of what remained of the Egyptian religion, and once more the temples were deserted, and fell into decay and ruins, never more to be restored. *I* think this is explanatory of the half-cut granite blocks at Syene, and the unfinished columns in the Temple at Philae, as well as the beautiful half-completed temple on the same island.

Such in brief, condensed into a few lines, is the religious history of Egypt. The lessons are easy to draw. Under the auspices of powerful monarchs, who developed the military prowess of the people, and who at the same time were patrons of the arts, sciences, and literature, combined with a deep (what we are compelled to admit was) religious fervour, the sacerdotal element was developed to proportions that still excite our wonder if not admiration. It comprised within its domain the most powerful intellects, and best men of the age. It was they who originated and formulated the highest and grandest science attainable by mortal man, and that is best known as Symbolism. So long as they kept to this as a science they flourished, but when the spirituality became concreted, and statues, images, and even living animal forms were introduced, it became Sacerdotalism, from which the spirit and the life-giving power to elevate the souls and intellects of men fled; and which resulted in the enslavement of the minds of the people, the effect of which is traceable in our own day. With spirituality and intellectuality gone, a degrading superstition came in, and the temple services became, in after years, the scenes of bacchanalian rites which I forbear to specify.

What flickering light remained in Egypt's star was removed to the then rising star of Christianity, whose seat was in Rome, and history tells only too truly how the light from that centre faded until, during what is known as the dark ages of Christendom, it became well nigh extinguished.

But, as eagerly as the rising of Sirius—the brightest star in the heavens—was watched and waited for in ancient Egypt, seeing that its appearance was the herald of their life-giving annual inundation of its river: even so, the watchers have noted the appearance of another and brighter "star" in the mental and spiritual horizon, and that Star heralds

the coining of brighter intellectuality, a purer morality, and a higher spiritual power and life, than as yet has been developed upon this earth. He who hath eyes to see, and heart to understand, will know the truth of what I utter. The Old is passing away, and the New is silently, but gradually and surely, permeating humanity, which must take form in an order of social life diverse from all that has preceded. See the reports of any or all ecclesiastical synods, and it will be found that a wail—like that from the old Egyptian priesthood in the times of declension—comes forth, deploring the absence of religious faith and fervour, marked by the neglect of ecclesiastical ordinances, and the indifference of the laity in regard to church attendance and the like. Unless the clerical complaints are words without meaning, it betokens a declension, notwithstanding the enormous increase of ecclesiastical edifices, and the multiplication of clerics. But, is it a sign of true religious declension? Is it not rather an unmistakable omen of a change of state in the human mind, which, by the impulse given to the exercise of the individual rational faculty, declines any longer to accept dogmatic utterances from the lips of a privileged caste, as the veritable voice of God? Let them take heed! As surely as the Temples and Sacerdotalism of ancient Egypt have become things of the past, so surely will the Church Edifices and Ecclesiasticism of the present, become—and that perchance sooner than anticipated—things of the past. The intellect of man is a spiritual faculty which survives the death of the physical body, and it cannot thrive, or be fed for ever, upon the literalities which are unreal, and which form the "bread that perisheth," that is supplied by modern Sacerdotalism. The living bread descends from heaven; or in plain words, the life-giving element, suited for the spiritual and intellectual part of man's nature, must be developed from within, and not from without. Nothing short of pure truth—which is alone real and spiritual—can satisfy the demand for knowledge made by the immortal part of the human being. If the ecclesiastical systems of the day can dispense this "true bread," well and good; if not, they are doomed, and their power must pass into the hands of a New Order who will use it—not to mystify and enslave, as in the past, but—to en-

lighten and uplift humanity to the level, not of a mythical *God*, but to the True God, which is eternal life; and of which every human being, who is born into the world, forms an integral part.

There were some gigantic intellects, and a few of Egypt's sons who, with prophetic eye, saw our day then afar off, and have left records which the long intervening time has not yet erased. The greatest of all these was the Designer and Constructor of the Great Pyramid of Jeezeh. Unless the structure itself can be proved to be non-existent, and unless the geometrical principles and mathematical accuracies, as well as the astronomical and astrological scientific truths of the then present and future which are there recorded, —I say, unless all this, and much more, can be demonstrated to be meaningless, untrue, or mere architectural play, then it follows that He was gifted with a wisdom and a power that can only be accounted for by one hypothesis, and that is, that it was revealed from within, and what this means some of my readers will quite understand. He was a true Light that came into the world; and from that day to this—in the department in which he shone—He has had no successor. Nevertheless, the scientific and occult knowledge that he imparted, was utilized for long after-ages by the Hierophants, an Order of good, wise, and noble men, who preserved it in the archives of their own Lodges, and made use of it as times and circumstances permitted, until the destiny of the nation was fulfilled. The notices which follow include some of these great Adepts, as well as others, which enables us to gain an insight into the social and religious history of that remarkable people.

I have gone carefully over some hundred-and-fifty monumental records in the Cairo, Paris, Turin, and British Museums. The catalogues of the Louvre Collection are most excellent, but that of the Egyptian Collection in the British Museum is all but worthless. The following are the results.

Monumental inscriptions commence with the period of the 4th dynasty—say 3,400 years B. C. These are from the neighbourhood of the Pyramids, and the great necropolis of Memphis. The stone records continue down to the close of the 6th dynasty, and range over (say) 600 years. Here a

blank comes in, and the next series commences with the close of the 11th, and runs through the 12th dynasty, say over some 200 years. Then comes the long dark period which covered Egypt for nearly one thousand years, the cause of which is shrouded in mystery. The arts, sciences, literature, for what the records show, were *non est*. The probability is, as before noted, that Egypt was under the sway of some foreign power that closed the temples, stamped out the religion, and depopulated the country. It is quite possible to conceive of the sweeping down the Nile Valley of some vast hordes led on by some ancient Ghengiz-Khan, or Timour, who had neither respect nor scruples in regard to the social or religious habits of the people who were under their heels.

While the power—whatever it was—was rampant in the North, it would be weaker in the far South, and it was there that the first sign of national awakening showed itself, and *Aahmes* rose up, who, ejecting the Northern Power, once more united all Egypt under one crown, and established the 18th dynasty, under which and the following one Egypt rose to the zenith of her power and glory. It was during this period, ranging over some 350 years, culminating under *Rameses III.*, that those majestic works of art, Temples, Palaces, Colossi, and Monuments were constructed, and Literature was developed, as witness the vast number of papyri still extant. It was doubtless the disturbed state in Northern Egypt, as well as the natural desire to embellish their own capital of Thebes, that caused the monarchs of the 18th and 19th dynasties to neglect the temple edifices in the North, and devote their whole attention to those magnificent structures, the ruins of which are still in existence in the neighbourhood of Thebes. It was *Rameses III.*, the first king of the 20th dynasty, that developed this work: and the discovery of the great Harris Papyrus enables us to see the deplorable state to which Egypt had been brought, in the long and dreary period referred to. This extraordinary document contains the "Annals of *Rameses III.*," which mainly refers to the religious edifices he built and repaired, and the enormous wealth he gave, in money and other provisions, for their endowment. The whole of this ancient papyrus is

translated in the 6th and 8th vols. of " R. P.," and recounts the donations made by this monarch to the various local Gods of the land. What follows will give some idea of the prodigious works undertaken and carried out by this remarkable man.

To say nothing of the grand Temple-Palace which he (*Rameses III.*) built at Medinet-Habu, on the west side of the Nile, at Thebes, and which was no small work in itself, the Annals record that he built three temples at Thebes, and nine others in various parts of the country. In addition to these, he says: —

" I made to be sculptured Thy (Ammon) Temples, *which were in ruins*, at Heliopolis. I built its temples, *which were gone to decay*; (also) the House of Horus. I built the temples at Memphis, *which were decayed*; the festival buildings *which were in ruins*. I rebuilt the temples of the Gods of the North and South, *which were long since destroyed*. I rebuilt (the Temples in the 'Delta), *all that were in ruins*. "

This invaluable historical document tells its own tale of misery and devastation, for this enumeration of ruined temples bespeaks an almost extinction of the national religion during that long *interregnum*.

We may conceive of the activity in the industrial arts, called forth by such operations throughout Egypt. Architects, sculptors, and skilled handycraftsmen of all kinds would be pressed into service, and possibly never before nor since the 30 years of that king's reign, did Egypt enjoy such internal prosperity. But these vast building operations were supplemented by a lavish expenditure on the interior decorations and furniture required for the temple services. In addition to all these, the gifts of provisions, and endowments for the payment and support of the priesthood, are given in detail. What this means may be gathered from the " donations " to one single temple, viz., at Karnak: —

People	5,044	Fields	868,168
Herds	86,486	Barges	83
Cattle	421,362	Towns	65
Orchards	433		

Additional Gifts to the Memphis Temple: —

Men, persons	113, 433	Vineyards	514
Cattle	490, 386	Galleys	86
Fields	1, 071,	Towns	329

The above is a sample of the " donations, " and the enumeration of the whole reads more like an " Arabian Night's tale than a sober record of fact, and it is only relieved from this conclusion by the actual existing remains of several of the temples that are specified. It is certain that the Egyptian exchequer could not meet such demands as the works of this king required; and how it was assisted, the king himself (who seems to pride himself in having done a good thing) tells us: "I invaded the lands of. . . . They were made as if not existing, they were captured at once and led in captivity to Egypt, like the sands of the shore. I made an attack on the Sa-a-a-ru (supposed to be the district of Mount Seir), on the tribes of the Shasu; I spoiled their villages of men and things, and cattle also; I bound and led them captive to Egypt. I gave them to the Gods as slaves for the temples. " The last sentence supplies the key as to the ways and means employed in " doing God service. " It may also do more, by throwing a light across the dark chasm of Egypt's long prostration, during the period referred to in former pages; for as Egypt did to others, so it may have been done for her aforesaid. This king appears to have been a patron of learning, as well as a pietist of the first water, for he specifies, to nearly every temple, gifts of papyrus, rolls for the archives and libraries " for ever and ever "; and that his name should go down to posterity, he tells the God (Ammon) what he (the king) did for him during his reign on earth: " I made for thee an image of wrought gold. Plates of beaten gold, engraved with my prayers to thee. Plates of beaten silver, engraved with a chisel, having the tablets and registers of the temples which I built in Northern Egypt, during my reign upon earth, to perpetuate thy name for ever, and ever, and ever. "

With such a roll of meritorious services rendered to his God, no wonder that he should demand a recognition and place amongst the great company of the heavenly hierarchy, he is

represented as addressing. It is a picture at once of human arrogance and human filly, and proves the lengths of enormity in avarice, cruelty, robbery, and murder, that a man can perpetrate under the impetus of religious zeal, and who insanely conceives that " the end justifies the means. " *Rameses III.* was not the first, nor by any means the last, man (as see the tenets which are credited to the most powerful Order of Christian priests to this day), who has descended to the diabolical and execrable misuse of power, which the accident of birth, or other circumstances, permitted him to be entrusted with.

This gigantic extension of " Houses of God, " involved a corresponding increase in the number and influence of ecclesiastics, who were required for the temple services, and the wonder is as to how the supply met the demand in so comparatively short a period. The strain upon the national resources was more than could be endured for long, and the result of this idiotic politico-religious mania followed, as a natural consequence, in the impoverishment and exhaustion of the kingdom, from which it never recovered. So far as I can trace, it was in the time just prior to this that the mental superiority and spiritual vitality of the Egyptian Church was at its best; and it is from this very period that the declension, and, if I may use the term, spiritual apostacy set in, until religion became a superstition; and the Magi replaced by sorcerers and necromancers; and worship travestied by empty external gorgeous processions, shows, and the like.

Returning to the subject of Sacerdotalism proper, and its exponents, there seems to be a simple greatness in the earliest illustrations, which is strikingly diverse from that which characterised the later Orders of the priesthood. The monuments of the 4th, 5th, and 6th dynasties, usually represent the defunct seated at a " table of offerings, " with a short inscription containing what we should take as a thanksgiving for blessings received during earth life, and a prayer for entrance into the heavenly abode; after which comes an enumeration of his titles. Generally speaking they were men of high standing, and held high State and civic offices in addition to their priestly avocations. Most of them were prophets as well as priests of king's pyramids. In the Boolae

Museum there is a monument of Khufu-Schaf, a royal prince and heir apparent, but who died before his father. He was a priest of Osiris. This example proves the union of the priestly office with Royalty to have existed from the earliest times.

One of the oldest historical monuments in the Boolac Museum, translated by Dr. Birch (see "R. P.," II., 1.), pertains to one Una, who lived under Kings *Teta* and *Pepi* (6th dynasty). He was Priest of King *Teta's* Pyramid; Crown Bearer; Superintendent of Stores; Sacred Scribe; Chancellor of the Exchequer; Architect; Royal Secretary; Prime Minister; and Commander-in-chief of the Army. (It was he who introduced negro regiments.) This, with others, proves the combination of the priestly with high civic appointments, from time immemorial.

Coming to the time of the 12th dynasty, about 2,700 B. C., we find a different style, and other Orders of ecclesiastics. There is a fragment of a stone statue of Amenemha-Surrara, in the Louvre, who was confidential adviser of the King, and superintendent of the palace; and among his other titles he is called Chief of the College of Priests of Ammon, and Head Teacher of the Secrets of the Divine Word.

There is also a fine stele (No. 6, in the Louvre) of Antef (about the same period), which is of great interest, inasmuch as it seems to record the then existence of something akin to Masonic Orders. Antef is shown as sitting on a dais, receiving the homage of two of his sons, who were priests, and Scribes of the Inner Sanctuary, which doubtless refers to what the Masonic Order will understand. The term "Chiefs," which is given to exalted personages, especially in connection with the Mysteries, together with the mystic symbols on the steles, and the title of Initiator into the Mysteries, without a doubt indicates the existence of Orders, which were the forerunners of what is now known as Freemasonry. The person named was Prime Minister, and Governor of the City and Province of Abydos; and the inscription supposes Antef to speak in the first person, which reads thus:—"O ye, who live upon the earth; men, priests, scribes, bards, who may enter this tomb,—you who love life and hate death—who give praise to the Gods of your

country, but who have not yet tasted of the food of the other (spiritual) world; may you transmit your virtues to your children. Whether reciting the words on this stele, or listening to them, say thus: 'Thanksgivings be to Ammon, the Lord of the thrones of this world; and pray that He may give you prosperity, and grant funereal offerings. ' " After this comes an inscription by the dedicators, who tell that Antef was a *Semer*, and chief of the same (this applies to the name of the Order); and after the enumeration of his many titles, it reads thus: —" He is a Sage, infilled with wisdom, and judges exactly as to what is truth. He makes a distinction between the wise man and the fool. Holding the issues of his own heart, he applies himself to listen to all who are presented to him. Exempt from vice, and virtuous in all his thoughts, he is upright in heart, and no turning (from the path of rectitude) is in him. Attentive to his duties, he listens favourably to requests when made to him. Not given to lukewarmness, he is quick to reply to those who seek his counsels. *Knowing the whole of truth, and full of sagacity, he knows what is in the mind; nothing is hid from him, not even the thoughts of men, which are known to him ere they pass the lips in words.* He does not neglect the words of the righteous, but he rejects the words of the deceitful. He is a peacemaker, and acts the same to friend or stranger. He is a father to the weak, and the support of the motherless. He is as a husband to the widow, and a shelter to the orphan. " After this testimony borne by others, he is again supposed to speak in his own name, and after delineating the chief incidents of his life, he says: —" These are my qualities, and none can contradict. My actions have been thus, and there is no exaggeration. I employ no artifice of language to vaunt myself without reason. This is what my life has been on the earth. I filled all offices in the King's Palace, and my time was spent in the dwelling of the elect under Divine protection. I never violated my word, nor transgressed the rules. Here is the divine lesson which should be learnt by heart by all men; it is this: 'He prospers, who, in all his actions, is guided by goodness. ' " Speaking of some city (the name of which is mutilated) which appears not to have been in Egypt, he says: " I rendered it more prosperous

than an Egyptian town. I sanctified and purified it. I established the Mysteries and religion in its temple; and (built or improved) the houses for its inhabitants. "

The above are extracts from the monument of this remarkable man. The sentences I have italicised, along with others which are extremely suggestive, indicate that he was no ordinary man, but that he was a Hierophant of high rank. This Order, which embraced only Initiates of great literary and honourable standing, as well as of high moral worth, continued down to the close of the monarchy; after which its numbers decreased. The statements of Clement of Alexandria (already given), and his expositions of the Gnostic philosophy in the *Miscellanies*, unmistakably show that the Order still survived, and was perpetuated through Gnosticism and we may well understand that the liberty of thought and maintenance of spiritual philosophy would be hateful to the ecclesiastical party which, in early times of the Christian era was contending for supremacy. Those Secret Orders (which were compelled for their own safety to become secret), that preserved these precious birthrights of humanity, have been placed under the ban of the Roman Hierarchy from the earliest times, and *still continue so*.

From what I can gather, Abydos was the head quarters of the Hierophants, as Antef (named above) and others to whom

I shall presently refer, were all governors of that city, as well as heads of the Prophetic Order. There is a dignity above the sayings and doings of these men which is in marked contrast to the usual bombast, which so generally characterise the mass of Egyptian defuncts; and what is said, evidently leaves much more to be gathered than what actually appears.

There is nothing in the monumental or other records between the 12th and 18th dynasties; but from this latter period they increase in number and importance; and the papyri—which are so abundant—show that the art of writing was developed to great perfection. The following are monuments of the distinguished men, both residents and governor of Abydos, who, I take it, were members of the Hierophantic Order. One is of Peti-har-se-Khruti, who is made to speak both in the first and in the third person on the same monument (in fact it seems to have been the universal custom)

This class of personages are all depicted in the same manner, *ie* seated on a chair, and receiving the homage of their sons, who pertain to the priestly caste. The one now mentioned had occupied high State appointments, as well as Prophet of Osiris, and after enumerating his chief works it is said of him: " Skilful in his calculations; versed in the principles of government, and in the affairs of the State; instructed in the Sacred Sciences; in the possession of all knowledge; he was one who manifested the goodness of his disposition in all his actions. He has done all that was required of him by his God; and obtaining the favour of his fellows, his memory is revered by all men. " It closes with this injunction to those who should visit his tomb: —" Mark attentively ! It is He, the Great God, the Great Supreme, whom I have served upon the earth, who hath put the (love of the truth) into your minds. "

There is a reference, on the same monument, to an emeute which took place in Abydus, by a party who wished to establish another dynasty in place of the reigning House, or to divide the kingdom, which would be of vast historical importance, but unfortunately the part that contains this is too much mutilated to be deciphered. However, the above-named Governor quelled the insurrection. He put no man to death, and succeeded by the wisdom of his counsels in persuading the insurgents that Egypt would be more powerful and prosperous under a united Crown, than if it were severed into two kingdoms.

The other stele (No. 219, in the Louvre) is of one Unofre (of whom there are several records and statues), who was Governor of Abydus, First Prophet of Osiris, as well as of Horus. The High Priesthood of Osiris had been, and continued, in his family for many generations. He lived in the reign of *Rameses II.* (19th dyn.). The inscription ends thus: —" Ye men of Abydus: I wish to speak of the good things which God (Osiris), in his purpose, bestowed on the servant of his temple. By his favour I was made a priest of Horus, the Son of Isis: and I was trained to this dignity from childhood. He made, as it were, the branches to grow day by day, like the plant of the field. Each day brought his blessing. He gave me the love of the people of Abydus;

and He caused me to be distinguished by my merits. I mixed with the great ones of the Court, and was esteemed throughout the province of Abydos. The wisdom of my counsels rejoiced the Gods. "

That the priests were not at all times the humble servants of Royalty, is shown by the usurpation of Her-Hor, a High Priest of Ammon, at Thebes, who, taking advantage of the weakness of the last of the Rameside family, seized the Crown and became the first king of the 21st dynasty. There is an interesting account, on a monument taken from a temple in Nubia, in the then capital of the Ethiopian monarchy. It is translated in full in " R. P.," IV., 95. It appears that some of the priests in connection with that temple attempted to introduce some novelty, which was regarded by the King as a heresy not to be tolerated, and which he took prompt and severe measures to stamp out. (It was about the time of the 26th dynasty.) They had conspired to kill those who would not side with them. But, as the inscription tells us: " God granted not that it had effect. God caused the speech of their mouth, which they had spoken to that effect, to be the ruin of them, for He smote them, causing the King's fire to pass through the midst of them, to impress wholesome dread in (the bosom of) all Prophets, and all Priests, who go in to that august God. The King decrees, by the greatness of his spirits and the magnitude of his might: ' If ever Prophet or Priest do an evil doing in the temples, let God smite them: let not their feet move any more upon the earth; let not their posterity continue after them, so that the temples may not be supplied with their crimes, but be free from their lie !"

This mention of the King's fire being sent to destroy these (to him) wicked priests, suggests a reference to Exodus, ix., 23: " And Jehovah sent thunder and hail, and the fire ran along the ground. " Also, Levit, x., 2: " And there went out fire from Jehovah, and devoured them, and they died before Jehovah. " This referred to rebellious priests, and evidently betrays an Egyptian origin.

One of the most celebrated priests in the time of the middle Empire, was the eldest son of *Rameses II*, *Khamuas* (who died before his father). He was High Priest of Ptah, at Memphis, and Viceroy of the Province, and of whom

there are many monuments, statues, and records. He was the principal figure connected with Bull-worship in the great Temple — Serapeum. There are also monuments of the sons of *Amenoph III.*, of *Sheshonk*, and of other monarchs who were First Prophets and High Priests. Many Queens and princesses are recorded as priestesses, and dignitaries of the various temples. Some of these are called the Divine Star; the Palm of Love, &c. It would appear that black hair was considered of very high value, for of one of them it is said, by way of compliment to her charms, " The blackness of her hair is like the blackness of night. " It was considered a great honour for a queen or princess to be invested with an office called Sistrum Bearer; and there are some monuments giving details of such investiture and scenes connected therewith. One in particular relates to the queen of one of the Ethiopian kings, to whom the office was given, and which was to descend to her children's children for ever and ever. The ceremony of investiture was almost as imposing as a coronation. The sistrum was a musical instrument—not unlike the lyre—with strings, which, was used on high festival occasions in the temple services.

Some of the finest sarcophagi in the various Museums are of priests, who seem to have expended great sums in funereal adornments; and this bears out the statement of Herodotus, that they did not live upon their own resources.

It may not be out of place, at the close of the chapter, to revert to the Literature of Ancient Egypt. The art of writing, as well as the ' learning, " was principally confined to the Sacerdotal Caste; and, as a natural consequence, the vast bulk of records relate to theology, in one form or other. Historical records come next in number and importance, which relate chiefly to the military expeditions of the various kings. It was the function of the Royal Scribe to record these; and of the Sacred Scribe to write out the temple records; and that these would form a vast number of scrolls—rather than volumes—may be imagined, from the great quantity of scribes employed for this purpose, ranging over so long a period. There can be little doubt, that the great Alexandrian Library — so ruthlessly destroyed (according to tradition) by the Ottoman Caliph—must have been very rich

in its collection of ancient records. There are but few on secular subjects, and these are of a class that cannot be called first rate. Poetry seems to have been fairly well represented, and some of the songs and hymns would do no discredit to a Poet-Laureate of our own day.

I give an extract from a funeral dirge in honour of a defunct priest of Ammon (date unknown), which I have freely transcribed from the " Song of the Harper, " translated by Ludwig Stern. The text is sadly mutilated, but the part that is given contains the clue to the rest: —

The Great One has gone, and now is at rest:
 His work is complete, and his charge is fulfilled.
 For men pass away, since e'er the sun shone;
 And youths coming forward will stand in their stead.
 For as Ra reappears at morn of each day,
 And when eventide comes, then sets in the West,
 So men will continue the race to beget,
 And women conceive, and children bring forth.
 The nostrils of each inhaleth but once,
 The breezes that blow from dawn to the end.
 For all that are born and by woman have life,
 Must go to the place appointed for all.
 Not a moment of time can be added to life,
 When its course is complete, and destiny fill'd,
 By any who go that journey to take,
 Departing from this, to Eternity's shore.
 Be mindful, O man! forget not the day
 When thou too must go, and start for the land,
 From which, when once reach'd, there's none that return.
 If thy life has been just, then well it will be,
 And blessed thy lot, if righteous and good:
 For he that is just, will surely be bless'd
 By Isis, who gives a happy old age.
 The coward and brave, the friendless and proud—
 Not one can escape the grip of the grave.

The above gives a fair view of the high morality, and the conception of the future life in those bygone ages; but more of this will come out in the following chapters, which treat of the Theology and the Religion of Ancient Egypt.

XL

THE EGYPTIAN RELIGION.

BEFORE entering upon the elucidation of this important subject, I wish to put myself right with my readers. It was what I saw, with my own eyes, during my late visit to Egypt, that led me to investigate, and trace the history of the development of that which is commonly termed Religion, from its infantile and simple form at its commencement, to its completion (so far as Egypt is concerned). The result of that investigation and ransacking research into every available depository, is given in these chapters, with one simple and single motive, and that is, to give forth the *truth*, and for this purpose I have allowed the Monumental Records to tell their own tale.

I am well aware of the importance of the issue involved, and nothing but an answering loyalty to Truth—for its own lovely sake—would have upheld me in this venturesome course. I war against no system, I assail no man's convictions, and I would not injure, unnecessarily, the susceptibilities of any; but it is high time, in these days of rampant Materialism, when the tendency of education is towards the rejection of Spiritual Truth, which is the greatest reality in all earths, and the closing-up of the very avenues through which alone the knowledge can be gained of what we are; from whence we came; why here; and whither going: I say, in the face of all this, and what follows therefrom, that the times demand the *Knowledge of Truth*.

In times gone by, for reasons that I have specified, that knowledge was veiled, and masked in symbols, which were only unfolded to the few. But that day has passed for ever, and that which the ancients draped in symbolism, must now be brought to view. The life is more than meat, and the body than its clothing; and now that the husks of externalism utterly fail in giving food to the mind of the present,

unless Knowledge of Truth is given, the people must perish for lack of understanding.

An Angel of Light, —disguised in human form (and there are more of such, than the outer world reckons, that walk our earth)—has just appeared on the scene, and has enriched the literary and intellectual world with a donation, of more priceless value than ever *Hameses III.* bestowed on all the temples of Egypt put together. He, and his temples, and his donations, have gone, and all that is left behind is a wreck; but the "BOOK OF THE BEGINNINGS," and "THE NATURAL GENESIS," the product of ten years labour, by GERALD MASSEY, will never pass away. He has lifted the veil, and let the glorious Sun-light in, on many a dark corner and crevice, in which only noxious and unclean life-forms could exist; and where the light of the Sun is, there can be no darkness. What is true in Nature, is true in Spirit!

If I demonstrate the antiquity of thoughts and conceptions, which are credited as the exclusive possession of our Bible; and show the identity of that which is unquestionably modern in comparison with what preceded it, do I therefore destroy its value, or detract from its beauty and usefulness? I hold, that it—the Bible, as well as others of the same class, of far higher antiquity—never was compiled as a book of history, *i. e.*, in the literal rendering. *Spiritually interpreted it is divinely true!* For it is the record of spiritual verities, which are as true now as in the day of its writing and publication. These spiritual verities (not including the portions that are manifestly not esoteric) are truths veiled in allegories. The error consists in taking the allegory for the thing symbolised, which is like valuing the human physical organism as the man himself. *That* perishes, but the man himself never perishes. So, likewise, the literality of Sacred Writings is perishing, but the living truth, which is inside, will never die. What that living truth is, and what is its form, I shall endeavour to unfold in what follows.

If the myth, so called, of Osiris, be not historically true, — and there were men, wise in their day, of whom I have given actual record, who said distinctly they knew the meaning of all the Gods, —then it follows, as a natural consequence, that the Christ of the New Testament is not historically true; for

they are identical; and the history of the latter is but a newer version of the older one; as the Illustration accompanying this chapter demonstrates. I took the sketches, and made notes from what I saw (and which any one who goes there may also see) in the Chapel of Osiris, in the Temple of Philse, in Egypt. This temple is a Ptolemaic one, not antedating the Christian era by many centuries, and if it stood alone, by an infatuated perversion of dates it might be estimated of little value, but against such a gratuitous assumption, there is the whole range of Egyptian history, going back some thousands of years, and it only embodies—in the latest form of art—what the monuments and records testify to, from the earliest dawn of the monarchy. I have chosen this, and its companion one of Isis, as Mother of God, to illustrate the position I have taken.

These explanatory remarks will, I trust, put me right with those who value pure truth more than human traditions, and who are yearning to be delivered from the now, and increasingly, intolerable yoke of Ecclesiasticism, which blasphemously dares to close the gates of knowledge, in order that its lust of dominion and sublunary interests may be maintained. Its days are numbered, and it is an instinctive apprehension of the coming era of human mental emancipation from its thralldom, that causes the modernized version of the old priestly shriek: "Great is Diana of the Ephesians."

The liberation of the human mind, the right of possession and exercise of the divine-human faculty of the human intellect, infinitely transcends the vested interests of the votaries of ten thousand wooden and even silver Dianas. Ecclesiasticism and Religion are not convertible terms, as history, alas, too truthfully records. The former must perish—for so it is spoken of in the Book of Life,—but the latter will re-appear in a more beautiful garb, and society will be based upon higher and nobler principles than have animated the past. In plain words, the worship of the Great Supreme by spiritually enlightened human beings, will not be in temples made by "contractors," nor will it be conducted by ignorant ecclesiastics, living upon the industry of the workers; but, rather, it will be in actual and conscious communion with emancipated spiritual beings, that range in gradation from the disem-

bodied spirit—pure and simple, —right up to the grand central Throne of the Majesty on High, who has charge of this little earth on which we, for the time being, live and move. Who, that has had but even a glimpse of these exalted spheres of being and of existence (although the latter term *is* only an accommodated one), and enjoyed but an hour's communion with their denizens, can ever again subject their highest prerogative to the inane puerilities that emanate from the ecclesiastical teachers of this lower world?

With these explanatory remarks I pass on to the subject of the Egyptian Religion.

In a work of this dimension it were an impossibility to do more than just glance at the most salient presentations and the underlying principles which will be noticed in due order. The most prominent feature—which continued from the commencement to the finale—is the worship of God in triune form, *i. e.*, a Trinity in Unity, precisely the same as taught by the Christian Church, with this exception, however, that while Christians ignore the equal divinity of the Egyptian feminine Deity, they make the third an impersonal personality.

The Triad, or Trinity of Father, Mother, and Son, although expressed by different names—according to the different religious centres—was universal throughout Egypt. The Grand Trinity, which was the earliest and latest—and which " maintained the supremacy all through—was: Osiris, the Father-God; Isis, the Mother-God; and Horus, the Son-God. In comprehending this, we understand the rest. The accompanying Illustration (given from one of the Sculptures nearest to the Christian era) represents in nine views (*three to each*)—

THE DEATH, RESURRECTION, and ASCENSION of OSIRIS.

Going back to the very earliest times, Osiris was revered and worshipped as the Son of God—not to be confounded with *Ms* Father and Mother-God, —and it was the establishment of the then new form that changed Osiris, the Son, into Osiris the Father-God; but it is in the character of the God made manifest in human form, that the Osiris, here represented, is the undoubted origin of the later Christ.

The first three shew the dead Osiris; or the dead Christ, in a new sepulchre, in which no man had been laid. No. 1 shews the two attendant Deities, Kneph (which means breath, or life, or the same as Holy Ghost), and Thoth, the great Messenger of the Gods. (Masks are shown on the heads of many Deities, but Osiris, Isis, and Horus never appear masked with animal heads.) No. 2 shews the two women watchers, attendant on the dead body. No. 3 shews the two women again (our version has it as " Mary Magdalene and the other Mary " sitting over against the sepulchre—according to Matthew), one at the head and the other at the feet, with the Deity Anubis, who was the great Guardian of the Tomb. The second three represent the Resurrection Scenes. No. 4 shews Isis, the Mother-God, and Nephthys, the Sister-God, who are about to commence the work of resuscitation, which is represented by the dead Osiris turning on his side, or about to come to life. No. 5 shews Thoth pouring into the dead body the new, or divine, life essence, in the presence of Anubis. No. 6 shows the dead body—prior to the transformation—being carried away by (angels) the four genii of the Amenti. These *four* occupy a very important part in the spiritual realm, as the Evangelists, and are the originals of Matthew, Mark, Luke and John. The next three represent the Ascension Scenes: no longer in the tomb or sepulchre, but in a different realm. No. 7 shews the dispersed members of the body coming together, under the auspices of Isis and Nephthys, in the act of transformation. No. 8 shews the visit to the empty Sepulchre, by the two women and the High Priest Pontiff, who saw nothing but a symbol. Our version has it, that Peter (the Prince of the Apostles) went to the Sepulchre after hearing the story from the two Marys. No. 9 shews the empty Throne, with the insignia of the Crown, Crozier, and Flagellum, waiting to be taken possession of by the ascended and glorified God-man, Osiris, who has taken to himself the (results of the) victory over death and the grave, and with the Crown on his head, and insignia in hand, he is about to ascend the Judgment Throne, where, from henceforth, he is to be the acknowledged Great Judge of quick and dead. The two insignia are representative of rewards and punishments: the Crook is put forth to the successful

ones, who pass the ordeal, and the award then is — Come, ye blessed ! the Flagellum is shown to the poor unfortunate ones, who weighed in the balance are found wanting, and to them the sentence is—Depart, ye cursed !

Such is the very brief delineation of the meaning of this interesting Sculpture—as it now is in the Temple of Philae, — the parallel with the Gospel narratives being much too close to be ignored, or explained away. To prove that these scenic representations were not a then novelty, I saw in the Temple at Abydos (built by *Sethi I.*, 19th dyn., near 1, 500 years B. C.) three sculptures shewing precisely the same subjects; viz., the dead Osiris; the rising from the Tomb; and the ascended Osiris. How and when the Egyptian Osiris, Isis, and Horus became changed into the Christian Christ, Mary, and Jesus, will be treated of further on; for there is sufficient evidence, outside the secret recesses of the archives of the Vatican, wherewith to form a tolerably correct judgment. Alexandria and Rome were intimately associated by other than State ties, and it is the unravelling of these mystic ties that will alone give the clue to the true history of Christianity. If it should perchance turn out that the un-veiling of Madonna reveals the form of Isis (which has never yet been successfully accomplished), then the spell of one of the profoundest mysteries of ancient and modern times will be broken, and the human mind will be free to roam over the glorious realms of Light and Truth.

The oldest monuments, dating from the 4th, 5th, and 6th dynasties, —say 3, 500 B. C. —are all representative of the Osirian Family. The most ancient make Anubis almost as important as Osiris, and very frequently both are shown together; but who and what Anubis was, will be explained in next chapter. All that I wish to show here is, that even at that early date the religious system, of which Osiris was the central figure, was then in full force and completely developed. The inscription, still extant, by *Khufu* (2nd king of the 4th dyn., and builder of the Great Pyramid), distinctly states, that there were Temples of Osiris and Isis near the Sphinx; and *Ra-Menka* (4th king of the same dynasty), is styled " the Osirian, " on his coffin, which is to be seen in the British Museum. These and much more demonstrate the extreme

antiquity of the worship of the Osiric Triad, —in fact what was anterior must be derived from other rather than monumental records—and this is what I am at present concerned with.

To go into the ramifications, which this original form assumed in later times, and in other parts of the country, would swell this volume into inordinate proportions; but I can say, for the information of the reader, that they one and all are based upon the same original. It was the attempt to supplant the ancient form that caused such bitter animosity (and religious feuds are by no means extinct, even in our own day and generation) and internal quarrels. The careful erasures of royal ovals by succeeding kings who held, or patronised, diverse theological views, affords abundant evidence of this fact. The most marked is about the close of the 18th dynasty, when the later *Amenophs* tried to force a foreign (Ethiopian) system 'on their subjects; and there are several inscriptions of that stormy period which indicate the truckling spirit of the Priesthood to the behests of Royalty. There are others, however, which seem to show that they acted under compulsion; as they are careful to let it be known that although their loyalty required them officially to acquiesce in the king's orders, yet they are attached to the old form of worship. As a case in point, see stele 55, in the Louvre. This and instances of a like nature are the exact parallel of the biblical narrative concerning Naaman, the Syrian general, who was cured by Elisha, see 2 Kings, v., 18: " In this thing, Jehovah (the Hebrew Deity) pardon thy servant, that when my master goeth into the House of Rimmon (alias, Egyptian Temple of Ammon) to worship there, and he leaneth on my hand, and I bow myself in the House of Rimmon; Jehovah pardon thy servant in this thing. " The leaning upon the hand of a confidential official, or the king being conducted to his place in the temple, was a pure and simple Egyptian custom, long antedating the alleged Israelitish episode; and this is another " borrowing from the Egyptians, " by a people whose descendants have not yet forgotten the art. At all events, they are credited with a knowledge of the principles of borrowing and *lending* to perfection.

Returning to Osirianism: I noticed on the walls inside the

oldest tombs, near the Great Pyramid, several sculptured figures of Osiris, who is there shown as a Divine Man, seated in simple dignity upon a throne, receiving the oblations and adorations of the defunct. On the later monuments, commencing with the 12th dyn., he is portrayed with the insignia of Deity. It is this fact that lends colour to the legend of an actual assumption of mortality by Deity: for undoubtedly, the simple-minded people—who had not been "initiated into the meaning of the Gods"—believed that Osiris was a God, who took upon himself the form of man; and who, after sojourning on the earth sufficiently long to teach the highest and purest truths, and to exhibit his love by acts of loving-kindness, was cruelly and treacherously put to death; but, rising from the dead, he ascended into Heaven, and became the Judge of all. "For we must all appear before the Judgment-seat of Christ," is only a later form of the universal belief of the Egyptians, that they all—without an exception—would have to appear before the Judgment-seat of Osiris. It is this very conception that forms the mass of scenic representations, and doctrinal expositions, from the period of the Middle Empire downward. The delineation of this, with a pictorial illustration, will come in due course.

Such, in brief, was the theological aspect of this system; but there were others who regarded it as allegorical, and applying to the purely local geographical position and climatic conditions of the country. Others again, and these were the "Initiated into the Mysteries," were taught by the wise and cultured ones, that the whole system was based on Solar, Sidereal, and Planetary motions. The latter, as I shall unfold, was the true explanation.

The following extracts from Plutarch, who was a great writer and teacher of philosophy, about the end of the first century of the Christian era, albeit a priest, gives an account of the Osirian religion from a Greco-Roman point of view:—

"Osiris, having become King of Egypt, applied himself towards civilising his countrymen, and taught them to cultivate the land. With the same good disposition he afterwards travelled over the world, inducing the people everywhere to submit to his discipline, by the mildest persuasion. During his absence, Typhon (his brother) had no opportunity of

making any innovations in the State, as Isis (his wife) was extremely vigilant in the government, and always on her guard. After his return, Typhon having got seventy-two others to join him in the conspiracy, together with Ase, an Ethiopian Queen, contrived a stratagem; and having privily taken the measure of Osiris, he made a chest as beautiful as possible. This chest was brought into the banqueting room, and, as if in jest, Typhon said, that the chest should be given to him whose body it would best fit. Upon this, the company tried one by one, but it did not fit any one of them; and last of all Osiris laid himself down in it, upon which the conspirators fastened down the lid with nails, and poured melted lead over it. They then carried it away to the mouth of the Nile. This happened on the 17th day of the month Athyr, when the sun was in *Scorpio*, in the 28th year of the reign of *Osiris*. Isis went in search of the chest, and having found it, was returning with it to Egypt, and while turning out of the way to visit her own son, Horus, she deposited it in a secluded spot. But Typhon met with it, and breaking open the coffin, he tore up the body into fourteen pieces, disposing of them in various parts of the country.. Isis set out in search, and re-covered all the parts except one (the phallus). A battle took place between Horus and Typhon, which resulted in the defeat of Typhon. "

Such is the personal history of the Death of Osiris, which fixes the date on the 17th of Athyr (the 13th of November, in the fixed year established under Augustus, the first Roman Emperor), which is the *precise date that Noah entered the Ark (or chest) and Jehovah shut him in*. Hereby hangs a tale, which is something more than fiction, the mystery, or plot, of which I will unfold, because being bound by no " oath of secrecy, " I am at liberty to declare the truth, by tearing away the veil and revealing the " hidden mystery " which it is to the interest of the privileged sacerdotal caste alone to keep such. But what is their loss is humanity's gain.

Bunsen saw through the guise, for he says (see " Universal Egypt, " vol. 1., p. 451), "The astronomical and physical elements are too obvious to be mistaken. Osiris and Isis are the Nile and Egypt. The myth of Osiris typifies the solar

year, &c. Typhon is the autumnal equinox. Osiris is slain on the 17th of Athyr. The 72 men are two months plus twelve-thirteenths days; the 17 days, the complement of the three months. The rule of Typhon lasts from the autumnal equinox to the middle of December. He reigns 28 years, or lives as long. The 17th day is full moon. The coffin of Osiris was made by the priests in a crescent shape " (a symbol which is unmistakable).

But there is vastly more than the mere astronomical myth, which the worthy Chevalier did not see, but which was seen by another, and who discovered the key to this, as well as all biblical — so called—historical narratives.

The shutting up of Osiris in the chest, and the shutting up of Noah, are both given on same date, on which the chest with its contents, and the ark with its contents, started their courses upon the waters. Both—minus the persons—refer to the closing up of the old year and the commencement of the new one. Nothing more clearly than this instance, proves the astro-logical (voice of the stars) or astro-masonic (astral symbology) origin of the Bible narratives; and what this means will shortly appear. If any one will take the trouble to study the celestial chart, and master the working of the same by means of the " Law of the Medes and Persians which altereth not " (and never can until our solar system ceases to exist), as unfolded by Henry Melville, in his wondrous work—" Veritas, " the true history may be read from beginning to end; and the persons will be seen to be not actual human beings, but personifications. In plain words, the motions of the sun and planets, and their relation to the fixed stars, are delineated in a beautiful allegorical form as *if they were persons*. The very term " person " supplies the key, for *person* is derived from *persona*, a mask worn by actors in the old Greek plays, through which they spoke: *per*—through, and *sonare* — to sound; and in the subject in hand, it is the motions of the heavenly bodies, masked by the various personations or personifications.

The Hebrew version of the same solar phenomenon (the Egyptian version of which is given above), is recorded in Genesis, vii., 11: " In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,

the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights. "

Here is the explanation from " Veritas ":—" Elul is the sixth or 600, and the bright star *Spica* is the wife of Noah (*alias*) old Ophiuchus, R. A. 256 and 261, both in *Scorpio* (exactly as Plutarch says). *Scorpio* (*i. e.* *Asher*, one of the 12 patriarchs, the *second* son of Zilpah—see Gen., xxxv., 26 — and *Athyr* is only another form of *Asher*) being the first month, consequently *Sagittarius* is the second. *Sagittarius* begins at R. A. 264, and plus *seventeen* gives 281, which is the first degree of *Aries*, and the first day of the new year. " " On the self-same day—with the 5 *non dies* closed above and below—Noah enters the Ark, and there is *Thebeth*, the Altar or box-ark; and there formerly was *Argo* (the Ship). "

I have given the above extracts to show that the *self-same* astronomical phenomenon is masked under the two disguises. But a question arises here concerning the *date of the Bible record*. Here we have as a fact, the actual *names* and *dates* plagiarised from an Egypto-Arabic source, which undoubtedly betrays its origin; and the interpretation of this—and numberless instances besides—in strict accordance with the astrological formula and system, with its Greco-Egyptian Zodiacal pictorial representations, and names, points, and numbers, without the least shadow of a doubt, makes the biblical record a comparatively modern work; and notwithstanding the *dateless* ante-Nicene works by the early Christian Fathers, with their frequent use of the Roman Emperors' names, &c, I am more than of opinion that the true date of the Bible—in its present form—is nearer to the *tenth* than the first century of the Christian era. I can, with tolerable certainty, trace it to Spain, about the tenth century A. D., but beyond that all is mysterious, dark, uncertain, and mythical. One fact is established beyond all cavil, and that is, that our Bible is the product of an Order of men well versed in astronomy, and who, by the aid of that science, produced on lines laid down by the ancient Egyptian Hierophants, a new version of the old myths and allegories. What that Order was, and the date of its activity, is now the question to be solved, and when that is discovered—as discovered it must be—then the

ignorant claim for its extreme antiquity will be reduced to its true dimensions.

Plutarch does not appear to have known the astronomical meaning of the allegory, or if he did he keeps it in the back ground; for he speaks of it as a fable, and makes Osiris to be the Nile; Isis, the land irrigated by it; and from the conjunction of the two, Horus was born: meaning by this the circumambient air which preserves and nourishes all things. He says: " Now as the overflowings of the Nile are sometimes very great and extend to the boundaries of the land, this gave rise to the story of the secret intercourse between Osiris and Nephthys; for as a natural consequence there was a springing up in those parts previously barren, which were not affected except when the Nile rose above, its usual height; thus the legitimacy of Horus by Isis, and the illegitimacy of Anubis by Nephthys. " (This account is paralleled by the story of Isaac and Ishmael, the one by Sarah, and the other by Hagar — see Hebrew Bible). "As to the conspiracy of Typhon; the assistance of the Ethiopian Queen refers to the south wind blowing from that country, which was strong enough to prevail against the north winds, and thereby preventing the clouds, carried by the north winds, from falling and contributing to the rise of the Nile. The shutting up of Osiris in the chest, signifies the withdrawal of the river within its own banks, when the Etesian, or north winds cease, which happens in the month Athyr. About this time, in consequence of the increasing length of the nights, the power of darkness seems to prevail, while that of the light diminishes. The priests, at this season, practice doleful rites in token of the grief of Isis. The ceremony lasts four days, beginning on the 17th of the month Athyr, and represents four things: Firstly, the falling of the Nile, and return within its own channel; secondly, the ceasing of the north winds; thirdly, the length of the night and decrease of the day; fourthly, the destitute condition in which the land appears. This commemorates the loss of Osiris. But on the 19th of the month Pachon, they march in procession towards the sea, whither the priests carry the sacred ark, which contains a golden vessel into which they pour some river water, and all present exclaim: Osiris is found! Thus, Osiris is the inundation of the Nile; Isis, the

land irrigated by it; Nephthys, the edge of the desert overflowed by an extra high Nile; Anubis, the son of Osiris and Nephthys, the production of that barren land in consequence of this extra overflow. " (Hagar, the mistress of Abraham and mother of Ishmael, was an Egyptian—see Genesis, xvi., 1, —and when she fled from Abraham's home, in consequence of Sarah's jealousy, the angel of Jehovah found her by a fountain of water in the wilderness; alias, by the edge of this extra overflow of the river in the desert, either of Libya or Arabia.) " Typhon, the sea that swallows up the Nile; the Conspirators are the drought overcoming the moisture from which the increase of the river proceeds; the Chest, or Ark, in which the body of Osiris is found, is the river when returned within its own limits and banks; the 28 years of his life are the 28 cubits to which the Nile rises at Elephantine, its greatest height; the 17th of Athyr is the period when the river retires within its banks; the different members of the body of Osiris, are the main canals which irrigate the land from the river; and the one member which could not be recovered, is the Nile itself; the victory of Horus, is the power possessed by the clouds in causing the successive inundations of the river; Harpocrates, whom Isis brought forth after the winter solstice, is the weak shooting of cereals produced after the inundation had subsided. "

Plutarch gives another rendering of the death of Osiris, for he says: " The death of Osiris, on the 17th day of the month, means that the moon is shown at its full, and from that time continually on the wane; and the 28 years are the number of days in which the moon performs her course; the 14 pieces of the body are the number of days in which the moon is continually decreasing from the full to its change. "

Such is the meaning of the " fable"—according to Plutarch—when disrobed of its mystical covering; but it must be remembered that Plutarch wrote at the time of the decadence, and during the transition state, when the remains or debris of the ancient system were being utilised for the formation of a then new system which gradually evolved into Christianity. It is the planetary myth of the moon's changes—and not '•' the main canals, " &c. —which is represented in the Ascension Scenes in the pictorial Illustration, as

the frontispiece of this chapter. This is plainly seen in the figure of Isis, who is always shewn with the moon on her head, resting on the crescent horns. The biblical narratives referred to, undoubtedly connect the Hebrew (so called) rendering with the later version as given by Plutarch; and this goes a long way in determining the actual date of its composition.

In the earlier monumental Egyptian records, there is nothing to tally with Plutarch's interpretation of the "fable." The true and only rendering of the Osirian myth, in ancient times, is celestial phenomena; and this will be seen in following portions, that deal with Egyptian Scriptures.

It is not as the Nile, but as the Sun-God, and continued in (Horus as) the Son of God, that Osiris, as the central figure in the ancient Egyptian theology, stands out prominently as The Great Creator, The Manifester of goodness and truth; and The God, who is full of goodness, grace, and truth. He, after his "passion," ascended into Heaven, and became the Great Judge; and it is the continuation of this phase in the person of Horus, and the presentation of the Son to the Father-God, by Isis, that will form the subject for what follows. It is this that demonstrates, beyond all cavil, the identity of the Christian Triad with the more ancient Egyptian one. How this "came to pass," I shall endeavour to elucidate.

I have stated that the Great Osirian Trinity was fully formulated so early as the 4th dynasty, some 3,300 B. C., and which appears to have been a then new adaptation of an older Triad; but the probability is, that just prior to that period, it was put into a form adapted for use in the temples dedicated to Osiris and Isis, which we know were in existence in the reign of *Khufu*, and standing contiguous to the Great Pyramid at Jeezeh. In fact, the remains of buildings are still to be seen, which bear evidence, from the plainness (the columns are, or were, square, and made of solid polished alabaster in one huge block), that these remains are undoubtedly of great antiquity. The sculptured figures of Osiris, which I saw in some of the tombs, engraved with the ovals of the kings of the 4th and 5th dynasties, evidence beyond dispute the then established worship of the Osiric Trinity, and this is

what I am concerned with in the present chapter. But to aid the reader, who may not be well versed in this ancient religion, I give—what may be termed—the relationships of this Divine Family: —

Osiris, the then Son of God—afterwards the Sun-God—was the Son of Seb (Saturn), and Nu, the universal Mother. Isis was the daughter of the same parentage, consequently sister and wife, or feminine counterpart, of Osiris. Horus, was the offspring, or the God-child, of Osiris and Isis. Harmachis was also the offspring of Osiris and Isis, after the resurrection and ascension of Osiris; but these two brothers are the same one in dual aspect.

Anubis, who figures as the Guardian of Life beyond the tomb (and that from the very earliest time), is the son of Osiris and Nephthys, who was sister of Isis.

The Four Genii of the Amenti, *i. e.*, Hades or World of Spirit, are (generally considered as) the sons of Osiris. These will be noticed more fully in the following chapter.

The above are the members of this great Divine Family, and all—excepting Nephthys and Anubis—appear on the accompanying Illustration.

These are the names when personified: —

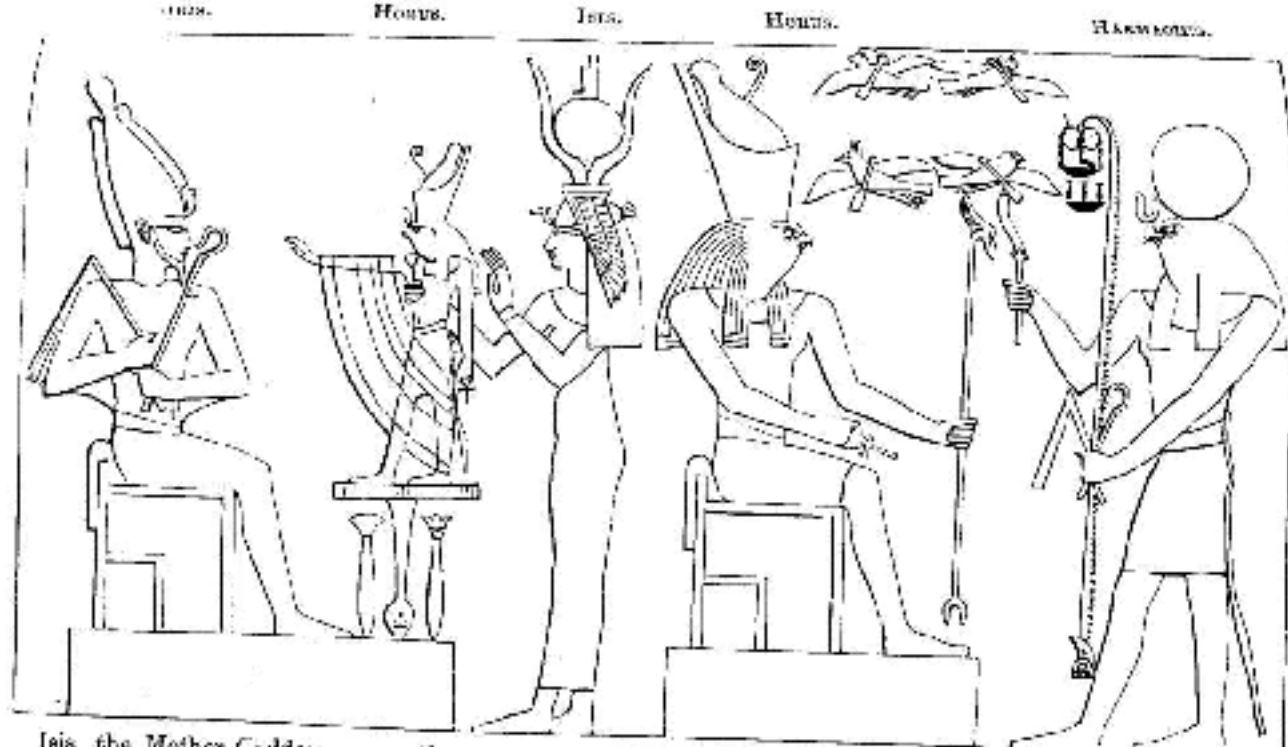
The constellation *Orion* was the stellar form of Osiris, and *Sirius*, that of Isis; interchangeable with the Sun for Osiris, and the Moon for Isis. Horus—as the successor of his Father—was Horus-Harmachis, or the Setting and Rising Sun. The Four Sons of Osiris are the four cardinal points, *i. e.*, the Summer and Winter Solstices, and the Spring and Autumn Equinoxes. The limits of this work forbid a further notice of all the variations and ramifications which marked the worship and conceptions of these Deific Forms in the long course of the Egyptian nationality, but the above are the main forms in which they were represented: and *how* they became concreted in the Christian form will be noticed hereafter. But such, in fewest words, is the human and astral-phenomenal conception that formed, the basis for the personification of the God-idea, which engaged the intellect of the most learned of Egypt's sons; and which to this day is the basis of all the great religious systems of the earth.

What the esoteric interpretation of these as Life-principles

and as actually expounded by the ancient Hierophants, or " Initiators into the Mysteries, " underlying the so-called myths, was, and is, I shall explain in due course.

The Illustration of the Divine Family is taken from Burton's " Excerpta, " which is a copy of a sculpture in the Temple of Dendera—one of the Ptolemaic, and consequently most modern, completed by the Roman Emperors; —and it is this fact which proves the then transitional aspect between the Osirian and Christian systems. The left side of the picture represents Isis presenting Horus, the young child, to the Father Osiris, who is seated on the throne, invested with the insignia of Judgeship. On the right side, Harmachis is presenting Horus—then grown up, and who is supposed to have succeeded his Father—with his Father's insignia; and to whom, as the Son, all judgment is committed by the Father. The four flying creatures, or the four genii, are waiting to convey to the four quarters, the tidings of the investiture of Horus with this high function.

Lest it should be inferred, on account of its comparatively recent execution, that it is plagiarised from the modern Christian formula of the Trinity, I here add, that it was known in times that long antedated the period when this Temple (Dendera) was built (a former temple, dedicated to Hathor-Isis, stood on the same site, for a distinct reference is made to it on a stele dating from the 4th dynasty). In support of this statement, I quote an extract bearing on this very subject from a well-known papyrus in the Louvre. It contains an address of King *Rameses III.* to the Theban Deity Ammon-Ra, about 1, 300 years B. C., in which he says: " I am established on the throne of my father, in like manner as Thou hast established Horus on the throne of his Father Osiris. I have not usurped the place of another. " In the Ethiopian Annals (see " R. P., " VI., 75), in an account of the election of one of the kings, say about 800 B. C., the courtiers say: " May we serve under him (King *Apsalut*), even like both lands (the two worlds) served under Horus, the Son of Isis, after he sat upon the throne of his Father Osiris. " Many others could be given, but these are sufficient to show that the enthronement of Horus was a very ancient known and acknowledged formula.



Isis, the Mother-Goddess, presenting the young child Horus to Osiris, the Father-God.

Horus seated as Judge on the Throne of his Father Osiris.

The Inscriptions, courteously interpreted for me by Dr. Birch, which are on the sculptured slab from which the Illustration is copied, read thus (referring to the four winged figures above Horus): "Amset! Go to the South. Turn to the South, and say to the Gods of the South. Hapi! Go to the North; turn, and say to the Gods of the North. Tuumutef! Go to the North. Turn, and say to the Gods of the North. Kabhsenuf! Go to the South, and say to the Gods of the South. " (Query, East and West.) The message they were commissioned to carry to the four quarters of the world was: "Horus has been crowned and seated on the throne of his Father Osiris. " Over Harmachis (who is crowned with the Sun) is written: "Says Harmachis, the great God dwelling in Heliopolis; the great God conceived and dwelling in the House of Horus. " Horus (speaking to Harmachis) says: "I give Thee to watch the heavens, and to set up the great Light by which thou givest light. "

Over Isis, presenting Horus, as Ruler of the two worlds, it is written: "Says Isis, the great Mother-Goddess; Lady of Dendera: I place the Son of my brother on the throne of his Father, as King of the Gods, and Ruler of Eternity. "

Over Osiris is written: "Says Osiris, who dwells in the West, the Great God over Hermonthis; Chief Ruler of the Great Gods in the Upper Spheres; Lord of the Temple of Tattu, and of the great region of the Winds, Nifurt, and first of the four quarters where are the Gods, the Guardians of the Great Chief; the first of the Lords residing in that Land. He is (I am) the Ruler of the Ages, and of the Abode of the Gods. I place all the Four Winds in their places; and also the Gods in their places, and have made peace with (amongst) all the Gods. "

Such is the "writing" on this remarkable sculpture, that embodies in pictorial form what had been handed down from then time immemorial. The "Christian doctrines" of Immaculate Conception; Birth of the Son of God; Ascension of the Judgment-seat by Christ; and the Trinity (minus the Mother); are here set forth with a plainness, that cannot possibly be ignored, nor yet explained away. The absence of the Mother-God from the Christian Triad, is accounted for by the iconoclastic efforts of the early founders of

the system, who—as already referred to—degraded woman from the co-equal position she had held under the Egyptian *culte*. No wonder, then, that the Mother-God should be ignored. There seems, however to be an effort on the part of the Romish section of the Christian Ecclesiasticism to retrieve this retrograde step; for the Canon of the Church, as established by the most important Synod held during the pontificate of the late Pio Nono, was: "That the Immaculate Conception of the Virgin Mary is to be acknowledged by the Universal Church."

Apropos to this "doctrine," I have in my possession two statuettes—one dating from the 22nd dyn., 900 B. C. —of Isis, crowned, and nursing the babe Horus. On my return from Egypt through Italy, I obtained a statuette of Mary, crowned, and nursing the babe Jesus, which is an exact copy of the statue of the Virgin and Child in the Church of St. Augustus, in Rome. *The figures are identical.*

Face to face with such a fact, who dare assert that the Egyptian Isis and Horus is a myth; and that the Christian Mary and Jesus is a literal fact, which must be believed in under penalty of eternal damnation? Some simple-minded ones beguile themselves with the delusion that these Egyptian and other Heathen beliefs are prophecies of the *real* Jesus, who, in fulness of time, came down from heaven and was born of a mortal virgin. But against this we have not only the actual claim of several Egyptian kings (already specified) to be the "Son of God according to promise, or prophecy" (1, 600 years before Christ was born), but we have the fact of a whole nation *for thousands of years* resting their hopes of eternal salvation upon a belief that "the Son of God, Osiris, came down from heaven, took upon himself the mortal form, was slain by wicked hands, rose again from the dead, and ascended into heaven, where he became the Great Judge of all mankind." Not only this, but the Indian, Phoenician, and many other religious systems have their Saviours of *divine* and *human* parentage.

In the midst of these now ancient conflicting claims for Messianic supremacy, the minds of men may well be bewildered in judging of these competing "Saviours of the world," as to which is the true one, and who are the false

ones. The adherents of opposing systems may charge each other with worshipping a false God, and a false Saviour, but this accusation—backed as it has been in the past by fire, sword, torture, and infliction of death—does not prove the genuine truth of their own. All that it proves is the ignorance of those who—incapable of distinguishing between a spiritual eternal verity, and a long past *supposed* natural incident have made the acceptance of their belief a *casus belli*, and, under the plea of saving souls, have not hesitated to subjugate the bodies, and seize the property, of others, who preferred their own so-called false Christs. If the belief in a great after-life Judgment is founded upon a reality, and nations as well as individuals have to undergo the ordeal, then the Christian, along with other nations, will have to face a heavy reckoning. So far as I have been able to see, this sin cannot be laid to the Egyptian Church.

The enthronement of the slain Son of God on the Seat of Judgment, is a subject of frequent occurrence in the Old and New Testaments, and which, without a doubt, is taken from the Egyptian source. The Old Testament is said to be a translation from an older Hebrew record, called the Septuagint; but this statement rests upon no stronger basis than tradition! *There is not such a thing in existence as a Hebrew Bible antedating the Christian era*; but its Egypto-Arabic origin is in places unmistakably evinced. As a case in point, see the account concerning Cyrus (Isaiah, xlv.). The whole statement is almost a verbatim copy of the " speech of Ammon-Ra to *Rameses II.* " (given *in extenso* on a prior page); and, what is much to the point, this very Cyrus—who was the son of one of the 27th Egyptian dynastic kings—is only another form of the name Osiris.

If the reader will take the Illustration, and read the first chapter of Ezekiel, he will find it to be a version of this same subject: v. 26, " And upon the likeness of the throne was the likeness as the appearance of a man above upon it. " See the seated Horus; and the four winged creatures above. Ezekiel saw four living winged creatures; his are described as with the faces of a man, a lion, an ox, and an eagle. The four in the Egyptian picture are a man, an ape, a jackal, and a hawk; a distinction truly, but scarcely a difference. The

name Ezekiel, which means the strength or power of God, is simply a combination of the Egyptian Osiris (pronounced Eseres) and the Arabic El. This supplies the key.

Coming to the New Testament, we have precisely the same, under variant forms, applying to Jesus Christ, or Hesus Kristus, which is again another form of Horus Osiris. See Matthew, xviii., 22: " And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. " The most sacred oaths the Egyptians used were: " By him who sleeps at Philaa; and, By him that sitteth upon the throne. " See Matthew, xxv., 31-37; and the same thing is actually shown in the picture. See John, v., 22-37, in which Jesus is made to say: " For the Father judgeth no man, but hath committed all judgment to the Son, " &c, &c, which is the exact wording of the Egyptian picture. The book of Revelation is also full of scenic (word) representations of the older Egyptian drama, based chiefly on the Great Judgment Scenes, in which Horus—there Jesus—is the central figure. Ages before that book was written, or known of, the monuments of Egypt teem with illustrations of the same subject in every conceivable form and shape; and no stronger proof of its origin can be required than the fifth chapter of the book of Revelation, which forms a running interpretation of the Sculptures, of which my Illustration forms a part.

I merely give these few selections from our biblical records, out of a vast mass, to demonstrate my statement that (with but a very few exceptions) our Bible narratives are non-historical; and that they are a younger version of the more ancient Egyptian theology, which, in its turn, was a spiritual theosophy, veiled under a personified allegory. The personified principles are actual spiritual truths: so that if I remove the scaffolding—which forms no part of the building proper—I can the better allow the superstructure to be seen in its beautiful proportions. It has been the policy of the Builders' craft, alias ecclesiastical sacerdotalism, and the host of secret societies, who claim to possess the true meaning and understanding of intellectual and spiritual truth, in past ages, to prevent the mass from entering within the sacred precincts, under the ignorant and arrogant plea that such a view of Truth was unsuited to the common herd; but I maintain

that it is "vested interests, " and not pure truth, which has cause fear the gaze of the multitude. I have undertaken—in *their interest*—to remove the veil from Isis, and from her image, the Madonna; and if the wooden, or silver, figure should prove to be the work of men's hands, the magician's wand, wielded by the power of the wisdom of the soul—or spiritual perception—can transform even the Image into " a thing of beauty and a joy for ever. "

In its old form, the veiled figure has had its use, but its day is past, and it is its transformation—not destruction—that I essay, and therefore I must protest against being included amongst the so-called atheistical iconoclasts, who coarsely and rudely assail the structural form of all religious systems under the impression that there is no life — *i. e.*, truth—in them.

On the contrary, I maintain there is life, which only needs the quickening impulse of spiritual vitality, to dissolve the hard shell of externalism, or a concreted sacerdotalism, and then the beauty of the living form of Truth will be revealed in all its exquisite symmetry.

I close this important chapter, with its interesting subject, by giving an extract from an ancient hymn or chant, used in the old Egyptian ceremonies. The whole may be found in " R. P., " II., 113, which is inscribed, in hieratic writing, on a papyrus which was discovered inside a wooden statue of Osiris, at Thebes. It is headed: " Recital of the beneficent formula made by the two divine sisters, Isis and Nephthys, in the temple of Osiris, on the 25th day of the month Choiak" (our November 13th). This shows that liturgical services were in use from ancient times. It states that the recital of this formula is good both for soul and body of those who repeat it, and that "it satisfies the heart of Isis and of Nephthys: who placed Horus on the throne of his Father. " The chant is arranged for two voices, and Isis and Nephthys are supposed to speak alternately. The few lines I have extracted as a specimen, reveal the celestial or stellar allegorical basis; for, especially in the later era of the Egyptian monarchy, the magnificent constellation *Orion*, and *Sirius* (the most brilliant star in our celestial hemisphere) were the stellar forms of Osiris and Isis; as diverse from the solar and lunar representative forms. This explains the poetical

allegory, which supposes Isis, in her widowed condition after the departure of Osiris from earth to heaven, to woo her Lord back to her presence. Put into euphonious English parts of the chant reads thus: —

O God, Osiris! Come to thine abode !
 For those, who were thy foes, exist no more.
 My heart is full of grief on thy behalf:
 I seek thee that I may behold thy face;
 For seeing thee is happiness indeed.
 Then come to her, thy wife and sister too;
 There's none who loves thee like to me, thy spouse.
 Thou givest light to worlds above, below:
 Both Gods and men, their faces turn to thee.
 For in thy path, thou sheddest light and joy;
 And naught can injure where thy face is seen.
 'Tis that which emanates from thee, bestows
 The brilliant lustre to *Orion's* stars.
 I am the Sothis standing close behind,
 I never separate myself from him.
 'Tis that which emanates from thee, which gives
 The life to Gods and men, and all that lives.
 Oh ! come to thine abode—Thou Mighty Lord !
 Oh ! come. Behold thy Son who sits enthroned ! 1
 For Horus reigns supreme; his sway extends
 O'er all the realms, where dwell both Gods and men.



XII.

AN EGYPTIAN NEW YEAR'S CAROL;

COMMEMORATIVE OF THE BIRTH OF THE EGYPTIAN
CHRIST—HORUS.

From a Stele of the time of Thothmes.

18th Dynasty, 1570, B. C.

OSIRIS ! to Thee, the Great Lord of all times !
Thou art King of the Gods, and with names manifold;
Who in changes of form, art most holy and high;
In Thy Being, majestic; in the temples adored,
In the which are Thy Forms, that are mystic portrayed.
In the West Thou dost dwell, and in Sokhem contained
As the One who art Great; and as Master invoked.
In the Temple of On, Thou art praised as the One
Who art First, and from whom all fertility comes.
To command is Thy right, who dost sit on the Seat
In the Hall of Two Truths, where the judgment is given.
O. Mysterious Soul! Thou art Soul of the Hun:
Thou art Holy, and Great—of the Wall that is White;
In the region of Ner, of the Tree which is Life.
Thou art Author of Prayers, for to Thee they are said.
To keep vigilant watch, is existent Thy Soul:
In the temples Thy Names, are of manifold forms:
Thou art worshipped as Lord ! and the Terrible One !
As the Lord of the Age; of the times without end.
All who go to the place in which Thou dost dwell,
They must pass by the road, through the gate of the tomb.
In the mouths of all men, Everlasting ! Thy name.
Thou art Maker of Worlds, and the Feeder of Gods,
And the Spirit of God, in the dwelling of Souls.
The great River of Heaven has its waters from Thee.
"Tis for Thee that the ground in abundance brings forth.

Thou dost open the gates, and the heaven on high,
With its Stars must obey Thy great word of command.
In the South of the heavens, as the Master invoked:
In the North of the heavens, they adore Him as Lord.
Both the Stars that are fixed, and the others that move,
Are the place where He dwells, and are under His face.
By the orders of Seb, must all gifts be to Him;
All the Gods in the heavens and the Spirits below,
Must the reverence yield, and to Him give the praise.
They see Him who is high, and in awe they behold,
As His Holiness moves through the vault of the sky.
In His dignity great, He is first of all Souls,
Of His Kingdom no end, for established it is.
All the Gods own His sway: He is highly beloved,
By all those who behold, for His face is most fair.
He imposes His fear in all lands of the earth,
And they love to exalt Him the First over all.
There are none to complain, there's abundance for each;
As in heaven so on earth. He is Lord of renown.
In the times of the feasts, then His praises resound,
And from both the two worlds they in tinison rise.
As the eldest by birth, of his brethren the first,
He is King of the Gods, and 'tis His to bear rule,
In the two hemispheres, in the worlds that are there,
It is He who maintains and gives justice to all.
It is He who hath placed on the Seat of the Sire,
And has handed to Horus—His Son and His Heir—
The Insignia, which to His office pertain.
The delight of His Sire; of His Mother the love;
He is valiant and strong; overthrows the impure;
His opponents he strikes—but Himself none can touch;
He inspires with His fear all the hearts of His foes,
He has taken the bounds, which the wicked had fixed.
He is steadfast in will; He is watchful and firm,
As the offspring of Seb, who His virtues hath seen.
He is Ruler of worlds; and to Him hath been given
All the nations of Earth, who must yield to His sway.
He created this world, by the power of His hands,
With its waters, its air, vegetation and flocks,
As well creatures that fly, and the four-footed beasts.

To the Son of great Nou, is all judgment assigned,
And the world is at rest, when the throne He ascends,
Which the Father had made for His Son to succeed.
Like the Sun in the sky, He enlightens the dark;
By the plumes on His head, He disperses the shade.
As the Sun—at the dawn of each day as it comes,
Doth this world inundate—so His coming compares;
At the top of the heavens doth His diadem shine,
His companions are Stars, as they run in their course:
As the Leader of Gods, they accept Him as Guide.
Both in will and in word, He is good and is true;
He elicits the love of the small and the great.
It is Isis the good, both His Sister and Spouse,
That with vigilant eyes o'er His body kept watch.
She dispersed all his foes, and all evil repelled
By the force of Her voice and the words from Her mouth,
For Her wisdom is such that Her speech never fails.
She avenged all the wrongs that her brother endured.
With Her heart full of grief, when they took Him away,
Though lamenting Her loss, yet She never repined.
Then commencing the search for the dead One's remains.
She set out on the trail, and she never once stayed, —
For no stop would She brook, in the journey She made,
Till the lost One was found, and 'twas then that She paused,
With Her wings at full stretch, which She spread o'er the
corpse.
She made air to vibrate, for the dead to inhale;
And the rites She performed for the burial scene:
The remains of Her Lord were infilled with new life:
And extracting therefrom, that by which She conceived.
She gave birth to the Child, who in secret She nursed;
There are none who can tell, how or where this occurred.
But the arm of Her Son hath developed in strength
In the dwelling of Seb, that extends o'er the earth.
At His Advent, the Gods give the glory to Him,
And with joyous acclaim do they hail His approach,
As the Heir who succeeds to His Father's domain.
It is Horus, the Son, who—by Isis brought forth,
By Osiris begot—is courageous and just.
By the mighty in heaven, by the Gods who are there,

He was seen and received; and by them recognised,
As the Boy, who Himself is the Lord of all things.
The great lords who had sat in the past on the seat,
Where the judgment was held for the sins of this world,
Their authority gave to the hands of its Lord,
For to Him it belongs, in whose reign there is peace;
'Tis established, His right, for His action was just,
And the title is his, which his Father had borne.
By the orders of Seb, he wears Royalty's garb;
And the Kingdom He takes of both worlds to Himself.
On his head sits the Crown of the regions on high.
As the Judge of this world, He will do what is right.
Both the earth and the heavens are beneath Him in space,
His commands are obeyed by the race of mankind.
E'en the orb of the Sun as its circuit it makes,
He controls, and the winds, with the waters and air,
Vegetation and trees of the wood own His sway.
As the Life of all herbs He fecundates the seeds;
With abundance He causes the earth to bring forth.
He dispenses His gifts with most liberal hand,
On the earth, so that all may be fed and be glad,
And their hearts may rejoice, who His bounty receive,
And with joy in their breasts they to Him give the praise,
For His goodness and love, which are gentle and mild.
There are none but must give all the glory to Him,
For his tenderness melts the most obdurate heart,
And His love is so great, that each bosom is filled.
To the offspring of Isis—to Horus Her Son
Must the offerings be made, —'tis His due and His right.
When his anger is roused, then His foes must succumb;
By the sound of His voice He makes evil to cease.
To the end of His time has the violent come,
The avenger draws nigh, and will judgment award;
For the Son—born of Isis—has conquered the foe.
And His name is most holy, His goodness is vast;
Veneration to Him shall be offered by all,
And respect for His laws that can never be changed.
Now is opened the path for the wayfarer's tread;
The two worlds are at peace, for all evils depart;
And the earth shall bring forth, in abundance and joy:

For the sway of its Lord to its boundaries reaches.
He, iniquity, sin, and all evil, forgives.
Oh ! how mild is Thy heart, who art Isis's Son
Of the uppermost heaven Thou hast taken the crown,
And to Thee has been given all the dwelling of Seb,
With authority, which, to Thy Father pertained !
In the writings of Thoth, and the words of the Seer:
Are contained what is said in regard to this truth.
As the Father commands, e'en so shall it be done,
In accordance therewith, with the word that He spake.

The above Ode is from a stele of a functionary named Amen-em-ha, who appears to have been connected with the Temple of Ammon at Thebes, and is supposed to have lived in the reign of *Thothmes I.* The stele itself is in the Bibliotheque Nationale, in Paris, and is translated in " R. P., " vol. IV., p. 99. It is this translation which I have used, so as to put it into metrical form, rigidly keeping to the ideas, and using the words of the translation as far as possible; but the sense, as I have rendered it, is in perfect harmony with the original.

Although the Translators have headed it, " Hymn to Osiris, " in reality it is a composition comparable, to our Christmas Carols; commemorative of the Birth of Horus, exactly as the Carols are of the Birth of Jesus. I have given this Ode at length, inasmuch as being applicable to the approaching Christmas and New Year's Festivals, it proves that these very Christian Festivals were antedated in Egypt upwards of 1, 500 years before Jesus was said to have been born. At that time it was in general use (as see the numerous examples in the necropolis of Memphis, as well as of Thebes), and was used in the Temple Services of that remote period. Like portions of the Ritual, it was utilized for funereal monuments, &c.

The Ode is extremely valuable, inasmuch as it presents in a condensed form the Egyptian theology which prevailed with but little radical change from the commencement-to the extinction of the kingdom. It will be seen at once, that the conception is in strict accord with the Christian doctrines, and in fact, excepting the names, they are identical. Substitute

Jehovah for Osiris, the Father; Mary, for Isis, the Mother; and Jesus, for Horus, the Son, and the rest is the same.

It will be noticed that Horus was seen and received " as the Boy who Himself is Lord of all. " This taken in connection with the statement that " this was contained in the (ancient) writings of Thoth, and were words spoken (in prophecy) by the Seer, " is the exact parallel to the celebrated prophecy in Isaiah, which speaks of a Virgin conceiving and bringing forth a child (the true rendering is a Boy), who was to have " the government upon his shoulders, " etc. Is it possible to have a stronger confirmation of the *origin* of Old and New Testament Records ?

The *Dramatis Personæ* of the Ode are based upon the solar Phenomena, which the author has plainly made manifest. The Death of Osiris refers to the expiration of the annual cycle, and the Birth of Horus—as the successor of his Father—is simply the commencement of a new year. As the sun reaches the lowest point (*in appearance*) of the winter southern arc, at the winter solstice, he is said there to die, and is reproduced, or born again, at that point; from which he commences to rise till he reaches the vernal equinox and summer solstice, where he is in his glory, or glorified. On this natural phenomenon rests the vast theological superstructures which form the Religions of the world; the fundamental idea of which is—resurrection ! *i. e.*, the rising again from the grave, or the dead, in a new form, to enter upon a new life. With this as a key, the whole becomes transparent. Considered from the intellectual and spiritual standpoint, the whole allegory is—not only lofty in conception and beauty of thought, but—*true in fact*; and demonstrates the clear insight that the Egyptian Hierophants had into spiritual verities, as well as the confidence with which they spoke of the continuation of conscious life beyond the grave. How they became possessed with the knowledge, is no secret to those who are acquainted with modern psychology. To thee discredit of modern Christianity, be it said, that that knowledge—which is as attainable at the present as ever it was in the long, long past—is taboo'd; and as a consequence, it is obliged to fall back on writings and records (which are only intelligible in psychological light) of many

centuries past, and which admit of no substantiation, but must be *believed* as having literally occurred, under penalty of ostracism from Church associations, and a threat of eternal condemnation. Such is the plight to which Christian Sacerdotalism is reduced, in consequence of its unholy and unnatural alliance with the agnostic materialism of the day.

When I speak of Psychology, I mean all that is comprehended in the Science of Man—not as a mere animal that is born to find its pleasures in sensual enjoyments, but—as a Spiritual Being, compounded of all the substances, qualities, and principles, ranging from the animal right up to—God ! Surely with such a subject, he who ignores the highest and only enduring part of humanity, and would close the gate which opens to fields of research worthy of man—who has the germ of the angel and the God within himself—is guilty of treachery to the nobility of his own nature. This is the great sin of the Christian system (at least on its so-called Evangelical side), that " it neither goes within the gates of knowledge and experience itself, nor will it permit others that would to enter therein. " The Romish section allows it *within certain limitations*; but true to its instincts and spirit, it only permits that to be known and practised which tends to support her own ecclesiastical claims and power.

Returning to the Ode, and using the allegory as a stepping-stone to ascend to catch a view of that which is allegorised, we shall see that the eulogy bestowed is not overdrawn. The Personalities are veils which cover living principles, precisely as the human physical body itself hides, or encases, the vital substances and essences that are alone human; and what these are, I here explain in language as plain as the subject permits.

The Osiris is the Psyche (commonly known as Soul) within the human organism, and like the natural Sun which *appears* to go into darkness, or death, but which in reality neither goes into darkness nor dies ! even so, the Soul—the true Ego—neither is born nor dies. But as the Sun *appears* to go out and die to sight, so the Soul appears to become extinct at death, for it vanishes from sight. Here we have the dead Osiris; and the dismemberment of his parts, is the dispersion of the atoms which formed the physical body in earthly life and conditions.

Now Isis comes on the scene, and sets out in search of the dispersed portions, and finding them, she collects them together—excepting the one part, the phallus (which is the symbol of the animal organism)—and then extracts the *essences*, from which she conceives and brings forth a child, at once the successor and reproduction of his Father. (I call attention to the very significant sentence introduced at this part: "but where and how this occurred, no man knows. ") To understand this part (I must assume acquiescence in what I am advancing for the purpose of elucidating the meanings), Man must be considered as a *dual* being—in reality, much more, but this is enough for present purpose, —formed of two interior radicals, named Understanding and Will; or Intelligence and Force; or Wisdom and Love; the latter of which is the life-bearing principle and faculty. In proof of this we have the male and female, each of whose organic structures is duplex, *i. e.*, 2 arms, 2 legs, 2 eyes, 2 nostrils, 2 lungs, &c.

That which is symbolized by the Isis, in the allegory, is the innate love of life, or desire for continued existence, and this is essentially the feminine principle. The collection of the dispersed members, and the extraction of the essences, is the withdrawal of the psychic elements from the physical body; and it is those essential elements that form the covering for the Soul—ego—of the new individuality, as diverse from the old personality. This is called the " Child that is born in secret " (because the process is invisible to the outer eye); and, as Horus, it is the successor of Osiris, which are convertible terms to express the same Ego in progressive conditions of existence and being. That which, becomes visible to clairvoyance is an actual phenomenal objective form—known to Occultists as the astral body, —and hermetic literature teems with narratives concerning the appearance and visibility of this apparitional spectre.

The joyous reception of the young child, Horus, by the Gods, is the expression of ecstasy experienced by the newborn Being, finding itself a conscious Individuality in another sphere of existence, and its recognition as such by those who have preceded it in the same experience. It is the process—possessed by this (apparently) new Being—that is symbolized by the possession of the throne of Osiris by Horus.

Nevertheless, the Osiris is still the Great God: which simply means that the *interior life*—or that which creates the form—continues, on a more exalted plane: for the inmost life-principle itself is incorruptible, unchangeable, and eternal, and to which past, present, and future, have no application. This esoteric key unlocks all the symbology, so graphically delineated in the after-death scenes connected with the Great Judgment, Hades, Amenti, &c, &c, which abound in the Ritual, Papyri, and Monuments of the Egypt that is gone. A study and mastery of Hermetic Philosophy can alone bring out the real meaning and application of these wonderful ancient Records. The slight un veiling of this fragment which I have essayed, will, I trust, demonstrate that there was, and is, an underlying philosophy, based upon a true Knowledge of Man, his antecedents, and his future; and though the profundity of that knowledge, pertaining to those times, may excite our wonder, it will be of small avail, unless present and future generations can gather up and utilize the same for the production of a still higher Wisdom and Knowledge, manifested by a clearer perception of the Laws of Kosmos, and their adaptation to human wants and human aspirations.



with and overcome all his enemies. The sixth chapter applies to a certain class of Beings whose duty it is to aid the Osiris while passing through Hades. They seem to be nobodies—in the eyes of the great, and wealthy, and of the nobility and Royalty—for they are the labourers that must perform the work which the Osiris commands them to do. The representatives of these are small figurines, or statuettes, which are found in such vast quantities near the mummified bodies in all the tombs of any importance. It reads thus: " (??)I Figures! Should this Osiris have been decreed for all the work to be done in Hades, let me call upon you to perform constantly what is to be done there: to plough the fields, to draw water from the wells, to transport the food of the East to the West. Let me call you to obey the Osiris. " The concluding chapter of this Book contains the jubilant Song of the Osiris who has passed through Hades, and is nearing the " Abode of the Blessed. " I give an excerpt from it (in different rendering, but in strict accord with the scholastic text as follows: —

" All hail! O Sun, the Lord of radiant beams !
 Shine forth, and in my face reflect thy Light!
 I worshipped in the Gateway of the West.
 The Soul comes forth, and seated in the ark,
 Just like the Sun and never-resting Gods (the planets).
 It moves and makes the circuit of the heavens.
 O Sun ! Creator ! Self-created—Hail!
 How perfect is Thy light; who, by Thy rays,
 Illumines all the world, from East to West.
 To see the King of Heaven, e'en Gods rejoice,
 For on Thy head is placed the dual crown.
 And at the Stem, the Lady of the Hours
 Doth sit, tormenting all opposing foes,
 Who would Thy progress stop, to look at Thee ?
 But I have come, and in Thy presence am.
 Reject me not, nor dissipate my form,
 But grant that I may see Thy perfect Form,
 As all who are Thy subjects wish to see.
 For I have come from earth, and represent
 Thyself thereon, of whom I am the type.

The concluding stanza reads thus: —

O Great Creator of the Gods and me,
The Father, who, corruption knoweth not;
Thou art the God who giveth life and peace.
Eternal is the truth, this book (Thy Word) contains,
For by attending to its words on earth,
I stand established in the paths of peace.

The Second Book, "The Egyptian Faith," comprises four chapters: xvii. to xx. It, in part, supplies the esoteric truths which are taught under the symbolism employed. The allegory is founded upon the majestic panorama of the brilliants of the sky, as they course their nightly path during the winter months, as seen from the latitude of Egypt. In the simple form, it represents the night; and in its wider application, the six winter months of the southern arc; and these symbolize the passage of the Soul through Hades. The zodiacal and surrounding constellations are personified as the Chiefs, who are made the Rulers of the regions in which they are situated. In all these astral personifications, the constellation of *Ursa Major* (the Great Bear) plays a most prominent part. The four stars, forming the square, according to the popular legend still in vogue in our own country, formed the "Coffin of Osiris;" and these are the four genii (sons of Osiris) who are the guardians of the tomb, and who are shown, in the Illustration of preceding chapter, as carrying away the Body of Osiris. It is this very picture which forms the groundwork of the allegory of the removal of the body of Jesus, see John, xx., 13: "She (Mary) saith unto them (the two of the guardians of the tomb), Because they have taken away my Lord, and I know not where they have laid him." The seven brilliant stars of this constellation are referred to in many parts of this ancient book, and under a great variety of forms. The Biblicist will be surprised to find, from this chapter, that "the seven spirits before the throne of God;" "the seven Lamps (stars) which are the seven Spirits of God;" "the seven eyes, which are the seven Spirits of God" (see Rev. i., 4; iv., 5; v., 6) are simply the seven brilliants of the Great Bear, and which, in the Egyptian Theosophism, had been used ages before the

Book of Revelation was written. The concluding chapter (of which there are several versions) is, " The Crown of Justification, " awarded to the successful aspirant who had passed through Hades, in which is the great Hall of Justice.

The Third Book, " Reconstruction of the Deceased, " comprises chapters xxi. to xxvi., founded upon the myth of the collection and re-constitution of the dismembered parts of the Body of Osiris, by Isis. From these chapters we see that Osiris was not only the Great Teacher, but he was the Great Exemplar: "For thus it behoved that the servant should not be above his master, but likened unto Him in all respects. " Under deeply mystic allegory, in this Book is taught the continuation of the life of the individuality, and the coming into consciousness of being, in a new form, and different sphere from that in which it was while in earth life.

The Fourth Book is, " The Preservation of the Body in Hades, " and comprises chapters xxvii. to xlii. Under the symbol of the preservation of the physical body (and it is this which accounts for the care and expense bestowed upon the mummification of the body), is taught the doctrine that the new body, or covering, suited to the spiritual sphere of existence, is made up of the *essences*, or inner life principles, that vivified the atoms composing the physical structure. The recovery of these after the separation is symbolized by the conflict which the soul of the defunct has to maintain against the foes who endeavour to impede his progress at every step of his journey. The preservation of memory—which forms the base of a conscious continuity of existence—is the subject of rejoicing to the successful one, who exclaims: " I have reached the region of the Great Quarter, the greatest of the heavens. I flourish on earth, I never die in the West; I flourish there as a Spirit for ever. "

The Fifth Book is, " Protection in Hades, " comprising chapters xliii. to li. The subjects of these chapters treat of the preservation of the Soul while passing through Hades. The forty-fourth chapter is, " How a Person escapes Dying a second time in Hades. " The Osiris says: " I am Thy Son, very glorious, having seen the mysteries. I am crowned as a King, I do not die again in Hades. "

It will now be seen where the "second death" of the Christian Record originates—see Rev., ii., 11: "He that overcometh shall not be hurt of the second death."

The Sixth Book is, "Celestial Diet," chapters lii. to lxiii., inclusive. The Diet is Knowledge, acquiring which the Osiris becomes substantial, but not material, for he says: "I have become a Lord of the age, and have no limitation, for I am an eternal substance."

The Seventh Book is another version of "Manifestation to Light"; chapters lxiv. to lxxv., inclusive. They contain a recapitulation of the Soul's progress in the regions of darkness, and of its eventual egress therefrom after the trials have been successfully undergone. At the foot of the seventieth chapter it states: "If this book is known, he (the Osiris) has come forth as the Sun, he goes above the earth from the living; his name never fails." The seventy-third chapter is the jubilant of the Soul that has passed through the Gateway of the West, and entered on the path that leads to the abode of the blessed. The following is selected:—

The Soul is greatest of created forms,
Oh, let me come ! for I have passed the gate,
And through the darkness I have made my way
That I may see my Father face to face,
For this I open doors in heaven and earth.
The Father—God—Osiris loves his Son.
I am His Son, the well-beloved by Him,
Forth from the dead I rose—a spirit wise—
Instructed how to make my way to where
The Gods, Goddesses dwell, with whom I- am.

The Eighth Book, "The Metamorphoses," comprise chapters lxxvi. to xc. It has been supposed (erroneously, to my thinking), that the Egyptians maintained the soul could only be perfected after death by passing through an endless variety of animal forms, such as birds, reptiles and beasts: and he heading of the chapters, such as "The making all Transformation he wishes," "Changing into a hawk of gold," and the like, give colour to such a supposition, when these chapters are read with a *literal* application. But the initiated, or "instructed spirit," had no such conception: for such a re-

voltiug doctrine would imply retrogression and not progression. The highest object and aspiration of the Egyptian Hierophant was the attainment of power to traverse the whole Universe, including the return to earth after decease, if so desired. To accomplish this, they would not be necessitated to become animals, but they would use the powers of nature (in a spiritualized form), which were symbolized by animal forms. This accounts for the use of animal masks over the human form in the representation of their deities. To be like these—the representative manifestations of the infinite variety of qualities attributed to the one Great Supreme Power—was to them the pearl of great price; and when the symbols are interpreted, it means nothing less nor more than the possession of creative power, and the consciousness of oneness—at-one-ment—with God, considered as the Supreme Power. This consciousness is well expressed in the eighty-fifth chapter, part of which runs thus: —

I am the Sun, who cometh forth from Nu. *

My Soul is God. Perception I create.

I am the Lord of Truth, and dwell in it,

I am Perception, which is named the Soul!

And that will never perish nor decay.

There's nought I do distasteful to the Gods;

Because Osiris loves and gives me form;

He made my shape, and formed me as I am.

I am the oldest of the Gods and Souk.

The darkness I create; am present in

The place above, below, and everywhere !

As Lord of years I rule eternity,

And though created, yet I have no end.

I once was young in years, when on the earth,

But now my name is Incorruptible !

The Ninth Book is, " The Protection of the Soul" (xci to cxvii. chapters). Several of the chapters in this series treat of the " Boat of the Sun, " which figures so much on the sarcophagi and walls of the Royal tombs. The Soul, when emerging from Hades, is represented as seated inside the vessel which, as the Sun, traverses the ethereal spaces that

* Nu is the feminine personification of the Primordial Water, or Abyss.

intervene between the regions of darkness and the Great Beyond, it which are the fields of Elysium and the Abodes of Osiris. As progression depends upon the acquisition of knowledge, in every sphere the tests are continually applied, until the finale is reached, which implies that the uninstructed Soul is liable to be sent back to whence he came, unless he is able to answer satisfactorily the challenge of the various sentries who guard all entrances to the Upper Spheres. " Knowledge is Power, " is the watchword all through the Egyptian Theogony from beginning to end; hence the vast importance attached to the study and a right understanding of the mysteries. If this true knowledge was acquired in earth life, then, it was taught, there would be a safe and speedy passage through the regions of darkness, and a triumphant acquittal at the Bar of the Great Assize, before which all must stand. Carrying out this principle, the Boat of the Sun is allegorized into a thing of life, and the twenty-three component parts, each in turn says to the occupant: " Tell me my name, " thus: —

Poep. —Tell me my name ?

Answer. —The Great One of the Paths of Hades.

Hold. —Tell me my name ?

Answer. —Darkness is thy name.

And so on.

The Boat passes through various places (astrological houses) and constellations, which are personified, but without the celestial chart, used in those times, it is impossible to supply the originals.

The Tenth Book is, " The going into and out of Hades; " chapters cxviii. to cxxiv. The exit from Hades introduces the Soul into the place of the *New Birth*, or Regeneration; allegorized as, " He goes in as a hawk; he comes out like a phoenix. "

The Eleventh Book is, " The Hall of Two Truths, " or the Hall of Double Justice, chapter cxxv. The title reads: " The Book of going to the Hall of Two Truths, and of separating a Person from his Sins; and when he has been made to see the Paces of the Gods. " This Book is devoted to the Great Judgment Drama, which is generally painted on the papyri containing the Ritual (see illustration, with its accom-

panying explanation). The spirit of the defunct is ushered into the presence of the Great Judge, to whom he addresses his prayer:—" O Thou Great God, Lord of Truth! I have come to Thee, my Lord ! I have come to receive thy blessings. I have known Thee; I know Thy name. I know the names of the forty-two Gods, who are with Thee in the Hall of Two Truths. "

These forty-two Assessors each stand as the Guardian of some specific virtue, quality, or moral law; and if the name of each can be given by the accused, and he can say, " I have not done this or that, " &c, he is then pronounced "justified, " and the command is given that, " no more accusers shall charge the Osiris, who is pure. " But although he is not to be subjected to further accusations, yet he can make no further progress, unless he can give the names and replies to every part of the Hall, which, like the Boat of the Sun, has become a thing of life.

The importance of giving the *name* to Deity, in order that the Deity may be known, is very apparent all through the Old Testament—see Exodus, iii., 13. The scene of the appearance of God to Moses is laid in Egypt; and the natural inference is, that it is an adaptation of the very Egyptian formula which forms so prominent a part in their Scriptures, that long antedated the Hebrew Records.

After the trial of the defunct, the acquittal is pronounced, and then comes: "Hail, ye Gods, who are in the Hall of Truth. Let the Osiris go; ye know that he is without fault, without evil, without sin, without crimes. Do nothing to torture him. He lives off truth, he is fed off truth, he has made his delight in what men say, and the Gods desire. He has given food to the hungry, drink to the thirsty, clothes to the naked. " (The reader will compare this sentence with Matthew, xxv., 36, and note the parallel. The inference is obvious.)

After the first part is concluded, the Osiris is at liberty to proceed, but not one step can he advance without giving the names again of the various parts of the Hall. " I will not let you go over me, says the Sill, unless you tell me my name. (Ans.)—The Weight in the right Place is thy name. I will not let you pass by me says the Left Jamb of the Door,

until you tell me my name. (Ans.)—The Returner of the True is thy name.. I will not let you go by me unless you tell me my name, says the Right Jamb* of the Door. (Ans.) —The Returner of Judged Hearts is thy name. The same question is asked by the Floor, Key-hole, Door Lock, Planks of the Door, &c, and on the completion of the ordeal comes: " You know us. Pass on. "

The Twelfth Book is, " Adoration to the Gods of the Orbit, comprising chapters cxxvi. to cxxix. These "Gods of the Orbit, " I take to be the planets, which were supposed to revolve in the space between the earth and the Heavenly Abode of the Great God Osiris.

The Thirteenth Book is, " The Passage to the Sun" (Chapters cxxx. to cx].). These chapters commence with, " Done on the Day of Birth of Osiris, " and conclude with the last day of the year. The allegory is founded upon the annual cycle of the Sun, and typifies the resurrection to a new state; like as the old year dies and gives place to the new one. When the earth life is ended, the Soul of the defunct is then supposed to ascend into the ethereal regions, passing through which he arrives at the grand Portal, by which access is gained to the heavenly regions. But even here, and beyond, progress is delayed, unless the new comer can answer the challenge, and give the names of the various Guardians. The whole of these chapters and their allegories are based upon the old conception that the earth is the centre of the solar and planetary system; so that after passing through the ethereal spaces, it was only to find another encircling land. At various parts of this outer ring, there are Gateways or Pylons, and it would appear that the full circuit had to be made ere access could be gained through the Grand Entrance to the Promised Land. It is this passage, with what transpires at the successive Gates, ere the Grand Gate of the West is reached, that forms the subject matter of the chapters of this Book.

Beyond these Gateways lie the fields of Elysium, in which are situate the Abodes of Osiris. To arrive in the presence of the Great King (in biblical terms, to see God) and to dwell with him for evermore, was the *Summum bonum*, the acme of the Soul's aspiration, for seeing Osiris was to be

* Bunsen uses " lintel" in place of "jamb, " which is evidently the correct term.

" equal with God, " and then followed the power, so earnestly Bought, *viz.*, " to come and go whithersoever the Soul listed. " To aid in this consummation, it was taught that the gnosis, or knowledge of the mystic truths underlying the symbols and allegories — or in evangelical terms, *i. e.*, the knowledge of the truths of the Divine Word—acquired while on the earth, would enable the Soul to pass all tests, and overcome all obstacles. The Christian system teaches that the heavenly life, the entrance in the abode of the blessed, is to be gained by faith ! but the Osirian system never mentions the word " faith. " Knowledge is the key that will unlock all doors.

The Fourteenth Book is, " The Festivals of the Names of the Gods " (chapter cxli. to cxliii.). In the first chapter sixty are given, and in the second 100 names of Osiris are mentioned. Their Calendar was undoubtedly founded upon solar and lunar changes—like the Christian Calendar, used in the Roman and Anglican sections to this very day, —and these festivals were commemorative of celestial phenomena as well as of the annual inundation, which was the all-important thing to the Egyptians, as their very existence depended upon it.

The Fifteenth Book is, " The, House of Osiris, " and comprises chapters cxliv. to clxi. The 144th or opening chapter contains the names of the seven Halls (or Residences), each of which has a Guardian, and a name written on it. The Guardian of the first Hall is, "The Overthrower of Many Forms, " whose name is Sut. The name written on it is Babble. The Guardian of the seven is, " . . . of those who are hard, " whose name is " Magnifier of Words. " The name written on it is " Stopper of the Broken (or Rejected). "

Then follows (in chapter cxlvi.) the Beginning of the Gate of the Aahla (Elysium), or the Abode of Osiris. There are twenty-one of these Gates, and at each of these the same formula, of giving the names of the Guardians, has to be repeated, &c, &c.

The remaining chapters of this Book treat of the passage of the Soul through the Gates and Houses of Osiris. The numbers 7, 15, 21 evidently betoken a later change from the 12, into which the "Hours of the Night" were originally

divided, and, astrologically speaking, are simply Lunar, as diverse from the 12 Solar, Houses of the Sun, and are a different version of the same formula. These 12 astrological Solar Houses, or Hours, are repeatedly referred to in both Old and New Testaments, under many disguises. There is a notable one in John, xi., 9, which is used in the narrative of the raising of Lazarus, who was then dead. The introduction of the 12 hours is *apparently* without meaning, or reference to the hero of the story, but, read in the light of these chapters, it becomes intelligible. Lazarus is the Egyptian defunct Osiris, and being awakened or raised again to life, is taken from the Sun after traversing the 12 months (or 12 signs), and commencing again with a new life. It is here said: "Are there not 12 hours in the day, " the day being simply the annual cycle. We have precisely the same thing in our division of time, in the 12 hours of the day and 12 hours of the night.

This Book seems to have been considered one of the most important in the Canon; for it was to be used only on high festivals, and "none but a King or a Priest must see it, " (*i. e.*, it was only applicable to such). "The Spirit, for whom this Book is made, has prevailed as the Gods; for he is like unto them. There is not such another Book known anywhere or for ever, " (*i. e.*, there will never be such a Book written again). "Its chapters must not be multiplied " (see Rev., xxii., 18).

The concluding chapters of this Book refer to The Building of a House on Earth, and The Not Letting the Body Corrupt. The "building of the house on earth, " is the erection of an elaborate tomb, and the "non-corruption of the body, " is its mummification. But these—like all usages of the Egyptians—were representative, or symbolical. They were to represent the formation of the spiritual body in its new state or residence. This comes out very clearly in the 145th chapter, in which the Osiris soliloquizes, and refers to the *physical* body as corrupting, and producing forms which live and die (worms, flies, &c, &c). The concluding part distinctly states, that the "body of the Osiris, " *i. e.*, the spiritual body, "does not corrupt nor turn to worms, nor yet decay. " The consciousness of individual life in this new formation is described

thus: " I am ! I am ! I live ! I live ! I grow ! I grow ! I wake in peace. I am not corrupted, I am not suffocated there. My substance (the spiritual—not material) is not dispersed. No injury is done to my (spiritual) body, it neither wastes nor is suffocated (deprived of life), in that land for ever and for ever. "

The " resurrection of the body, " or *what body* it is that will be raised, is still an unsettled question among Christians, and the almost universal belief in the after-death re-union of the soul and body, is undoubtedly derived from the " Egyptian Faith, " as it is called. According to the teachings of the " wise and instructed spirit, " who is made to speak in this remarkable chapter, it is evident that they did not believe in the rehabilitation of the Soul of the defunct with the physical body that it had left. The whole of their funereal formulae were symbolical, and nothing else.

The Sixteenth Book, " The Orientation, " comprises chapters clxii., clxiii., at the close of which are the words: " It is ended. " But the introduction of the name of the Theban Deity, Ammon-Ra, and others, prove that this with the supplementary chapters are later additions, and of comparatively modern date, as no reference is made to these, in connection with the Ritual proper, prior to the time of the 26th dyn.

" The Orientation " is supposed by some to refer to the placing of the coffin containing the mummy, so that the four winds may blow upon its four sides. I find nothing to support such a view. Like what has preceded, it is mystical and allegorical, and refers to the opening of the " doors of the four winds; " that is, the four cardinal points of the encircling ring, which allows the soul, or spirit, to have ingress and egress, or to traverse the vast ethereal space in any form or shape at will, the great desideratum, for the attainment of which all else was as means to the end.

The above is a running notice—condensed as possible—of the contents of this wondrously strange and mystical Book.

About the time of the 26th, the last native dynasty, say six centuries B. C., the various Books appear to have been collated and used as a Canon; for prior to this date no two MSS. agree in the placement of the various chapters, or books; which shows that they were before this recognised Canon,

in separate and detached form. Some portions—to be presently noticed—date from a very remote antiquity, while others are clearly glossaries and interpolations, referring to the mystic and magical rites which were connected with funereal ceremonies in later times, when spirituality of thought was lost in superstitious observances. In its present form, it is unintelligible to ordinary readers, but without it the history of the development of human ecclesiastical systems would be incomplete; and the reader of this volume can hardly have failed to see that the Book—the Bible—upon which the Christian system rests for evidence of its divine foundation, is a re-cast, a re-formation, of its ancient predecessor, the Egyptian Scriptures. And like as the child bears the impress of its parents' image, so does the Old and New Testament to its parent—the Book of the Manifestation to (of) Light. The parallel conceptions, and even words and sentences, some of which I have noted out of the vast mass, are too plain and manifest to be ignored or explained away. How and when the actual transformation took place; and when and where the Osiric system died and rose again in the Christian system, will form the subject matter of the next and concluding chapter.

Like our own Bible, the actual authorship and date of publication is involved in the greatest obscurity, but it is extremely suggestive and significant, that the history of both runs parallel in one respect, *viz.*, that at one period some portions were lost. In 2 Kings, xxii., 8, it is said: " And Hilkiah the High Priest said unto Shaphan the Scribe, I have found the Book of the Law in the House of the Lord, " the particulars of which are repeated in 2 Chron., xxxiv., 14. This narrative, coupled with the *tradition* that Ezra the Scribe was the Collector and Editor of the Canon, as we have it, is the exact reproduction of what is stated in reference to the originals of the Egyptian Canon. At the close of the 64th chapter it states: " This chapter was found in the Temple of Hermopolis (in which, was a temple dedicated to Thoth, the Divine Spokesman or Revelator), by the Royal Son of *Ra-Menka* (5th King, 4th dyn.), when travelling to make an inventory of the Records of all the temples. " And of the 130th chapter it states that " this chapter was found in the

great Temple of This (the ancient name of Abydos), in the reign of *Hespu* (5th King of 1st dyn.), when the burial place which Horus had made for his father, Osiris, was discovered. " These statements may be mere legends, but the inscription still to be seen on the coffin of the same King, *Ra-Menka* (in the British Museum), with contemporary monuments of the same dynasty in which the Osiric worship was in force, proves the then undoubted antiquity of at least some portions of the Book. The earliest example of the Ritual (at present known with certitude), or rather, extracts therefrom, dates from the close of the 11th dyn. The coffin of Queen *Mentuhotep*, 11th dyn., is inscribed with the text of the 17th and extracts from the 18th and 64th chapters. About the time of the 18th dyn., papyrus seems to have come into general use, and consequently was utilized for MS. copies of the Ritual (this is merely a term used in reference to the Canon, as we have it in the Turin and other Papyri). The splendid collection in the Louvre contains a great number of Papyri, and amongst them are 12 which date from the 18th to 20th dyn., say 1,600 to 1,200 B. C. I have gone over these, and give the chapters, extracts from which are given at greater or lesser length, which are inscribed thereon, with the names of the persons for whom they were written, with the reference numbers. They are as follows: —

No. III. 9. Amen-m-heb from 1 to 150 chap.

..	36.	Nehset	64 "	151	..
		Toura	26 "	161	..
..	89.	Tenena	" 1 "	150	..
..	53.	* * *	" 149 "	150	"
" "	6	Amen-hotep	" 33 "	35	..
	17	Hor-novre	" 1 "	23	..
..	101.	• # * #	" 17 "	18	..
..	91.	Xonson-mes	" 71 "	151	..
..	86.	Dhou-ti	" 125 "	126	..
n	97.	Za-hor-aaou-t-y	" 1 "	136	..
	47	Nes-ta-neh-ta-ti	13	145	

These demonstrate that the text of the various Books was well known at this early date, and existed as Books, if not collected in one Canon. There is, also, in the same collection,

a papyrus containing nearly the whole of the Ritual in its present form, written for the Princess Nezem, who was mother of *Her-Hor*, the Priest-King, and first of the 21st dyn. It is in a fine state of preservation, and beautifully executed. At the end of the MS. is a painted picture of Osiris, seated on the throne, receiving offerings; and behind whom stands Isis, who throws over him her expanded wings, as a protecting mantle.

In the Christian system, history repeats an episode of the Egyptian one. The seizure of the Crown and royal power by *Her-Hor*, the then High Priest of Ammon, at Thebes, antedates the seizure of the royal prerogative by the Roman Pontiffs, who were (until very lately) kings as well as high priests.

To all who are acquainted with the Egyptian Bible and its teachings, the Christian claim, that " the Gospel of Jesus Christ is the only one that has brought life and immortality to light, " is simply astounding; and only proves the ignorant dogmatism of its adherents, who can assert such in face of evidence produced in favour of the far more ancient Religion. If there be one thing that stands out clear and unmistakable in the Egyptian Bible, it is the very thing which is appropriated by its junior. The Resurrection from the Dead, and the Life Everlasting, in a conscious state of existence, is the *one grand fundamental base* of the whole system; and the delineation of the Soul's experience in the future state beyond the grave—which the Christian system and Records do not supply—is delineated with a fulness and clearness that leaves nothing to be desired in this respect. From the commencement of the earliest stone and written Records (from the time of the 4th dyn.), down to the Christian era, it is this that forms the warp and woof of Egyptian Theology. Then, in face of such a tangible fact, what becomes of the Christian " claim ?"

If taken in its literal sense, many of its dramatic and scenic representations and delineations—like many in the Biblical writings—are too grotesque to be credible to modern minds; but if studied as symbols and allegories, and more than all, as exponent of the thought of the best educated men who lived two or more thousand years before Christen-

dom was in existence, then they are worthy of being rescued from the tomb of oblivion in which they have been so long immured. To enter further in this direction, does not come within the scope of a work of the character which the present volume assumes.

To sum up. The hero—so to speak—of the Egyptian Bible, is the " Instructed Spirit, " who, by virtue of acquiring the knowledge of the Truths, veiled in mystic allegories (which allegories, being taken from celestial phenomena, are of necessity abstract truths, simply because they are the exponents and manifestations, to the outer senses, of the action, subservient to Law, ordained and perpetuated by a Supreme Power, which is best expressed by the term—God !), coupled with a pure and moral life, is enabled to enter upon and complete the round of being, by successfully overcoming all adversaries that would oppose his progress; at the finale of which he enters in and out at will, by making all the so-called powers of nature subservient to his behests. Such, in fewest words, was the hope and aim of the aspirant of the enlightened votary of this ancient *culte*, at the period of its spiritual power, before the vampire of Sacerdotalism fastened upon its vitals, and left nothing but a sepulchre, containing the remains of a form from which the animating principle had for ever fled. To be with God; to be as God; and to enjoy the life of God for ever, was the supreme object of attainment. To meet the requirements of the spiritually undeveloped mind, the God-idea was anthropomorphized, and the most perfect form of man, with divine-human qualities, was presented in Osiris, who was the object of worship and adoration, in precisely the same manner as Jesus the Christ is to the evangelical Christian of the present day.

In addition to The Book, which has been passed under review in what precedes, there are others, called, " The Book of the Breaths of Life, " of which there are several various examples. Some of these are explanatory of the doctrines, and give, partially, the hidden or representative meaning of what is contained in the Hermetic Writings. There are some fine specimens of these in the Louvre; and " R. P., " vol. IV., p. 119, contains a translation of one of this class, which is not equal to other MSS. in the Louvre and in the Boolak Museum.

Another, scarcely less impressive and authoritative than the Ritual itself, was entitled, " The Book of what is in the Lower Hemisphere. " There is, in the Louvre, a fine copy written for a High Priest, named Osorken, who was grandson to a king of that name, in the 22 nd dyn. It is divided into twelve sections, with pictorial views to each, and represents the Soul's passage through the 12 hours of the night.

At the first hour, " The majesty of the great God reaches the one-ness, a field of 309 broad and 420 broad. Net-ma-ra is the name of the first field (or division) of the lower heaven. Henba-usah-u is the name of the Gods who are with him. The funereal honours which are given by those who are living on earth, clad in the vestments of truth, are here transformed to the (defunct) while in this part of the lower heaven. " This gives the clue to our understanding why such stress was laid upon the prayers for " funereal honours. " It meant exactly what is understood by the " prayers for the dead, " used by the Romish Church to this day; the priests of which, for a money consideration, engage to aid the souls of their defuncts in their passage through Purgatory.

The remainder of the " hours " are described in a similar manner; the names of the hours, or divisions, and of the Gods, or spirits who are in each. Like the other Book, it teaches that no progress can be made without a " knowledge of the name, " &c. If the names are known, then the voyager becomes as one of them for the time being. Divested of its mysticism, it teaches, that the soul, or rather, the spiritual being, is introduced into the societies which inhabit the interior natural world (immediately contiguous to this), and the entry and exit therefrom, indicate progress or advancement. At the close of the 12th hour, the journey is complete, and the traveller enters into Light! This is the re-birth, or entrance into a new state; which has perplexed so many. Nowhere can I discover that the Egyptians taught the doctrine of re-incarnation, *i. e.*, in the sense of " being born a second time through a feminine uterus. " That which makes, and is, the Ego, once incarnated into physical conditions, needeth not to do so a second time; for the births and re-births ever afterwards are the entrance into and exit from new and distinct

states of being; at least such is what I cull from all ancient esoteric truths, in whatever system.

As illustrative of the conception of the future life, I give an example from a papyrus in the Louvre (II.) of Amen-m-sasu-a, who was Chief of Charioteers to one of the kings of the 19th dyn.

In the first picture, the Osiris (the defunct chief) offers a libation to the God Ra. In the second he is kneeling in prayer to Ra and the Phoenix (symbol of Osiris), and near him is a lighted lamp and a plant (symbols of the Resurrection and Hades). The third shows him kneeling to eight Gods, and repeating part of the 125th Chap, of Ritual. In succeeding pictures he is shown standing before a heart; led by the Goddess Ma to the throne on which Osiris sits; witnesses his own heart being weighed; walking behind the Boat of the Sun, over which is Apophis (" that great Serpent—the Devil"), in the agony of death from lance wounds (here is the origin of St. George and the Dragon); in presence of the four Genii, who grant him funereal honours; leading a procession of purified souls, for whom he is mouthpiece, and offers praises to the Sun; and other pictures descriptive of his progress. There are inscriptions to all the pictures, and in one (the thirteenth) he is conducted by Anubis to a place represented by a tomb, where he says: " Hail to Thee—O residence of the Great God! None living visit Thee (this means that none in earth life can know what it is, from thinking of it as a tomb). Receive me in peace, for I have obeyed thy laws. Grant that I may see God, in all His manifested forms, and serve in the place where He is; and join in the ceremonies of the Gods who are in the West. "

The whole of the pictures are symbolical, and the inscriptions are, in part, explanatory of the doctrines and beliefs of the men of that age. In presence of such delineations, it would be hard to conceive that such conceptions of a future life beyond the grave, were nothing more than the fanciful speculations of childish and superstitious minds.

To the question—If a man die, shall he live again? the ancient Egyptian Church replied with an emphatic affirmative.

XIV.

THE TRANSITION FROM OSIRIANITY TO
CHRISTIANITY.

[THE Illustration is a copy of one of the pictured Signs of the Zodiac, of which there are twelve, which form the Celestial Chart, or Planisphere; and by the use of these, along with a knowledge of the astro-theological laws on which they were constructed (examples of which will be given), the whole of the Bible narratives, as well as the Apocalypse, can be interpreted as Solar, Stellar, and Planetary phenomena. The Biblical allegories of the Creation of the world and man; Destruction of mankind; Deluge; History of Israel; Pentateuch; Psalms; Prophets, with their narratives, hymns, and prophecies; Birth and Death of Jesus Christ; and the Apocalyptic Drama; are one and all understandable and interpretable by this wonderful Astro-Theological Planisphere, the secret of which, and its mystic meaning, was discovered and published by Henry Melville, in "Veritas: a Revelation of Mysteries—Biblical, Historical, and Social—by means of the Median and Persian Laws." Second Edition, 1876.]

I HAVE now reached the point that forms the connecting link between Egypt and Christendom, and which is of surpassing interest to the British nation, in more ways than one; for if that link—which I am now about to describe—is sufficiently strong to bear the strain of fair and un-biassed criticism, then the demonstration of our origin is established. Our customs—that is, folk-lore, and usages connected therewith—festivals, traditions, names of persons and deities—and last *of* all our religion, were brought by wanderers from the banks of the Nile, who eventually settled in the British Isles. How or when the settlers came, is a question I leave, but the facts are too patent to be ignored or even disputed. To us, the religious element is of profound importance, inasmuch as it is that, especially since the great Revolution of the sixteenth century, which has given an impulse to the national life, and made us what we are at this present moment. Its Egyptian origin is still strongly marked, and until Sacerdotalism, with all its external modes of worship, is cast aside, this will never be lost. The Egyptian Church festivals are still continued in the Romish and Angli-

can Churches, under diverse names; and the doctrinals as well as rites and ceremonials of these two sections of the Church, were anticipated and in use in Egypt, ages before they were known in Christendom.

As an illustration of one, *viz.*, sprinkling with holy water, there is an inscription at Gebel Barkal, in Nubia, translated in full (" R. P. " II., 74), which recounts a military episode in the history of *Pianchi-Mer-Amen*, 21st dyn., about 1,000 B. C. This king, prior to starting on his expedition—which was for the purpose of overthrowing some rival claimants to the throne—collected his troops, and while reviewing them, gave sundry orders, among which was: " When you enter the city of Thebes, enter in with lustrations; array yourselves in your best garments. *Sprinkle yourselves with holy water of Ms (Ammon's) altars.* Prostrate yourselves before his face, &c. &c. " This is equivalent to the " blessing of the armaments " of modern warfare, which is still practised in Russia; and the prior appeal—before actual fight takes place—to the " God of Battles " is the usual formality, even in our own country.

The sprinkling antedated the Romish use of the sign of the Cross, which symbol itself was used in ancient Egypt, for I have in my possession part of a coffin of the time of the 26th dyn. (about 600 B. C.), with an undoubted Latin cross inscribed thereon. But what is still more startling (as shown and described in the Hon. Villiers Stuart's work), the ground plan of Christian Cathedrals and Churches—always in the shape of a Latin cross—was used in making the tomb of *Taiti*, queen of *Amenoph III.*, 18th dyn., 1,470 B. C. It is a perfect Cross, with nave, north and south transepts, and a chancel at the end, with a frontage that if erected perpendicularly, would show an exact cross, resting on a wide pedestal. Here the Christian Cross or Crucifix is actually seen, in an architectural form, all these centuries prior to the Christian era, in the form of a symbol which gave its true meaning before it was degraded to its present application by Christian Ecclesiastics. The conception of a divine-human sacrifice, by death upon a cross, formed no part of the Egyptian Religion, and not in any of the temples could I discover the slightest trace of altars whereon sacrifices of blood were

made. In no sense whatever did their altars betoken the idea of a sin-offering, by a vicarious immolation of animal, much less of human, life. Theirs were thank-offerings, presented to their deities in gratitude for blessings or favours received. Even in the Christian Church itself (which will be verified further on), the symbol of a crucified man was unknown till the sixth century A. D.

During the Ptolemaic regime, the Osirian System reached its most external ornate form, and the number and extent of the temples of that age, still existing, prove that the ecclesiastical phase of that system was then in its prime. When the Greek dynasty was extinguished by the conquering Roman Power, no more temples were built; and although some of them were completed and ornamented by the Roman Emperors, yet they were either too indifferent or otherwise engaged, to trouble themselves with the religion of the country; and from that period the decline set in, which culminated in its final extinguishment as the national religion, by the Emperor Theodosius, in 379 A. D. During these centuries, the people had become enervated, and were either too prostrate or apathetic to offer any resistance.

Many causes contributed to this, the most notable of which was the building of Alexandria, the capital of the *Ptolemies*, and the emporium of commerce; and more than all, the seat of learning, for it was then, and long afterwards, the centre of attraction for all the *literati* of the Greek and Roman provinces. It was founded by *Alexander the Great*, in 332 B. C. —who was interred there in a splendid mausoleum—but enlarged and beautified by the *Ptolemies*. The part east of the great harbour contained the Royal Palaces, Theatre, Museum, and Library, and altogether Alexandria was then the handsomest city of its time. The famous Alexandrian Library contained the richest treasures of human knowledge collected from all sources, and is said, at one time, to have contained seven hundred thousand volumes, or rather rolls of MSS. Tradition—for it is nothing else—makes the Turkish Calif, Omar, the ruthless destroyer of these precious treasures, but according to history, part of it was destroyed during the siege of the city by Julius Caesar. The chief destroyers were a mob, instigated and led on to this wanton course by the

Christian Archbishop Theophilus, in 391 A. D. (Omar did not take possession till 300 years after). This is corroborated by the Spanish historian, Orosius, who visited Egypt in 413 A. D., and he says that he saw only empty shelves. It was in Alexandria, that the fabled miraculous interpretation of the Hebrew Scriptures into Greek, which is known as the Septuagint, was undertaken by command of the second *Ptolemy*, about 260 B. C.; but of this more anon.

Under the patronage of the *Ptolemies*, the various Schools, including Mathematics, Astronomy, Philosophy, and perhaps Religion, had their home in Alexandria, and hither flocked all the men who have left the impress of their various characteristics to this day, and to this cause was due the Revolution which affected, not only Egypt, but all the then known world. But still another factor has to be noticed which was a most powerful one in the development of the system which had its home in Alexandria, and that was the introduction of the worship of the Indian deity, *Chrishna*, called *Christos* or *Christus*, by the Greeks and Romans. This, strange to say, came by the way of Ethiopia, in the extreme South, as well as by the way of Persia, Chaldea, and Phoenicia. Caravansaries, in those days, were the mode of communication between Egypt and surrounding countries. and by this means, not only trade but ideas were interchanged between India and Greece, and the Levantine and Egyptian peoples; and it is this which shows that the Buddhist and Brahminical propagandists had introduced their deities and worship. We know that the principal teachers of the Platonic Philosophy were travellers, and most of them visited India for the purpose of studying and learning from the Indian Hierophants, and in some instances they were initiated into certain Orders, which continue to this day. While this influence was being brought to bear in the North, it was at the same time, and even prior thereto, acting upon the South, *via* sea communication between the Persian Gulf and Ethiopia, as the following will prove. The modern Abyssinians are descendants of the ancient Ethiopians, and though Christian in name, and in sympathy with the Greek Christian Church, yet they are quite independent of its juris-

diction; and as to the claims of the Roman Catholic Church, they reject them *in toto*. Originally *Chrisnians*, they are now called Christians; but of a different stamp from what we understand by Christianity.

From very ancient times, Ethiopia seems to have been to Egypt, pretty much what Scotland was to England; and although the most powerful monarchs invaded Ethiopia, yet they never seem to have made any permanent conquests above the Second Cataract, excepting during the Ptolemaic dynasty, when it seems to have come under the Egyptian Power, probably by other means than conquest. So powerful was Ethiopia, that history and the monuments show that she supplied a dynasty (the 25th), which governed Egypt for at least 120 years. That there were two, if not more, Ethiopian kings who held the crown of Egypt, and who are not named in the Lists, is certain. These were *Ra-ba-ka-nuat*, and *Ra-mer-ka* (*Apsalut*) who married an Egyptian Princess. Interesting accounts of both these kings are given from stelae in "R. P.," IV., 794; VI., 71. All these kings were Ammonites, *i. e.*, they were worshippers of the Theban God, Ammon-Ra, and it is a question whether the Theban kings did not derive this worship from Ethiopia. At that period the symbol of Ammon-Ra was the Ram, which was the same as that of Krishna in India; and both referred to the Solar Divinity, or the Sun in *Aries*. This explains what follows, and demonstrates that the Ram—afterwards the Lamb—was still in vogue down to two centuries prior to the Christian era. That the true equinoctial precession was known, is proved by the presence of the book of Jonah, in the Old Testament, and the frequent introduction of the Fishes (*Pisces*) in the New. Of course, the real signification of this is only known to those who are versed in astro-masonic theology: nevertheless such is the fact.

After the retiring or expulsion of the Ethiopian kings, they were succeeded by a Northern dynasty (the 26th), whose capital was Sais, in the Delta. *Psametic* was an enterprising and reforming monarch; for he broke down the old exclusiveness, and not only opened several ports to foreigners. hut encouraged their trade, and actually employed Greek mercenaries in his armies. From this time, say 660 years

B. C., Greek manners, customs, and language began to tell upon Egyptian society.

To Sir Henry Salt (see his "Travels in Abyssinia," 1814) is due the discovery of monuments, which taken with another mentioned by Cosmas, a monk and traveller of Alexandria in the sixth century A. D., throw much light upon the question now in hand. The monument, described and interpreted by Sir Henry, is at AxOM, a town about twelve miles from Adowa, in the north centre of modern Nubia. This stone has two inscriptions: one in Greek and the other in the old Ethiopian. In addition to these two inscriptions, there is a space, which I have reason to think had another inscription, in the Tamil language, but this has been erased. Like the Rosetta Stone, it is the same inscription in two languages (the missing one, of course, is conjectural). The monument was erected by *Aeizanes*, the last king of the native Ethiopian dynasty, and after his death his kingdom was incorporated by the Egyptian king *Ptolemy Evergetes*, about 250 B. C. The employment of Greek sculptors for this work, as well as for the obelisks in the same neighbourhood, shows that the Greek element was patronized, even as far south as Ethiopia. The part of the inscription (translated in Salt's work), which bears on my subject, reads thus:—

"We, *Aeiza*, king of the Axomites, Ethiopia, &c, &c, King of Kings, Son of God, the Invincible Mars." (What immediately follows is an account of the suppression of a revolt by two of the king's brothers, and finishes with)—"In grateful acknowledgment to Him who begat me—the Invincible Mars,—I have dedicated to Him a golden statue, and one of silver, and three of brass, for good."

Here we have a repetition of the claim to divine descent by this Ethiopian king, from which it would appear that the monopoly of this honour was not confined to the kings of Egypt. But I here mention, that the names of the Greek and Roman Deities are *translated* terms by Salt. The original reads: "*Uper de eucharitias to erne gennesantos anikito Areos.*" And in another inscription (to be referred to) this sentence occurs: "*Di ne echo ton megeson Theo mo Agne eucharisianos me kai egenesse.*" These are of vast importance to my subject in hand, inasmuch as it proves that

the Ethiopians worshipped the Deity in the Ram Form, or, in plain words, the astronomical Ram, *Aries*, was the object of their worship, and this was precisely the same as the Indian Deity Christina, —called by the Greeks, *Christos*. What India had to do with the matter will appear shortly. The reference to the "Eucharist"—250 years *before* Christ—is more than remarkable: it is simply astounding, as it demonstrates beyond all cavil, that this pre-eminently Christian rite was in use centuries before the time of Christ.

That the Indian Deity, *Chrishna*, was the object of worship, under their way of writing the name as *Chrestos*, or *Christos*, is shown by the other inscription referred to, which was discovered and mentioned by Cosmas in the sixth century A. D. It is at Adulis, the port for Axom, on the Red Sea, and the inscribed stone was originally part of a throne, before which criminals were executed. Part of the inscription reads: "I have conquered the peoples of Gaza" (here follows the names of about twenty different tribes or nations). "Many peoples have become my tributaries without war. Then I have sent land and sea forces *beyond the Red Sea*, and I have conquered the Arabites, &c. &c. I forced their kings to pay me tribute, and *made them secure the protection of the land routes, and also of the seas*. Of all my predecessors none before me have conquered all these peoples. [I have rendered thanks to the God Mars, from whom I am descended: and because of my descent, I have conquered all the regions *from the Orient* to the Land of Incense; as well as from the Setting Sun to Ethiopia. I have set down at Adulis, and, having collected my armies, I have consecrated this seat to Mars, this twenty-seventh year of my reign.

The sentences I have italicized prove that there was connection with India, both by land and by sea; and this is the part that concerns me in this chapter.

I think I have adduced sufficient evidence to show that the Indian *Christos* was not only well known, but had worshippers, in the lands converging on the north and south of Egypt; and how the then new system afterwards became converted into Christianity will, according to my view, be seen in what follows; but sufficient for the present, that we

have historical data for this in the centuries immediately prior to the era of A. D.

The generally accepted belief is, that Christianity—as a system—is based upon the appearance of a Being, —at once divine and human, as to his parentage—in Palestine; who gathered followers, and at his decease commissioned the same to carry forward the work that he commenced; and that after him St. Paul organized the receivers of the new doctrines into Churches, and that these Churches were the first which became the parents of the mighty number which exist in our time. This belief necessitates an actual, literal Being, or Person; but the doctrines which flow therefrom I do not stop to speak of. Diverse from this " Belief, " I hold that true Christianity—considered as a living spiritual truth—is the gradual development of a system of thought, and is the resultant of the highest and best conception of the human mind, as an Ideal of purity, and every virtue that it is capable of expressing; and further, that this Ideal was presented to different nations, long before the Christian one was known; and that it was the literalizing, or personification, of this *written Ideal*, that afforded conditions for the superstructure of ecclesiastical systems, dependent on a separate caste of men, set apart for the purpose of its support and propaganda. As these men were able to grasp and wield power over the intellect and even persons of their votaries, so in exact ratio, the spiritual and intellectual Ideal (which is not a monad, but universal) was lost, and the assumed historical Personage is exalted at the expense of spiritual liberty, and the birthright prerogative of humanity. In short, it is my aim to show, that the supposed Founder of Christianity is not an historical personage, but an old Ideal presented in a newer and better and higher form than its predecessors; and further, that this Ideal is not dependent upon a past historical, but is held up as the standard of attainment by humanity, and as each realizes the truth within him or herself, then they will find that the real " Christ, " is not, and was not, an historical Person, but a spiritual life-giving principle within their own selves.

In giving forth such a statement, I hold I do not destroy but fulfil, *i. e.*, fill full, all that has transpired in the past: not with human *traditions*, but with spiritual and intellectual truth. I

have already given unquestionable evidence, that the offspring of a human maternity by a divine paternity, was not a new thing in the world when Jesus was said to be born in such manner. *Amenoph III., Rameses II.,* and even some of the Ethiopian Kings *claimed* exactly the same conditions of birth, 1, 450, 1, 390, and 250 years before Christ; and the last-named date shows that, just prior to Christ, the idea of the "advent of a *Son of God*" into the world was then afloat. These named Kings *were* literal, historical characters, and if the Jesus of the Gospels was the same, it only proves that there were more claimants than one in the field at the same period.

It is not a little singular, that the only instance recorded where Jesus is shewn in immediate contact with his mother, he rather disowned than honoured her. It was his followers that made this part of his history of such vast importance. Again, the history itself is founded on *ecclesiastical tradition*, and what this means will be exemplified in due course. In this respect it is paralleled by the written histories of Osiris, Krishna, and even Mahomet. Dismissing this vein of thought, I would say in conclusion, if the the Ideal is made universally applicable to every human being who has come, and will come, into this world, instead of making it an historical past, then it becomes the most powerful lever for the upliftment of humanity, with one exception, and that is the ignoring of the sexual relationship. It is a strange fact, **that** while all the other Messiahs and Saviours of the world enjoyed this relationship, yet the Christian one was a celibate; and with the exception of St. Peter, the first of his apostolic successors, all, down to the present occupant of "St. Peter's Chair," are (or at least are said to be) celibates. *How* it came about is not very clear, but *when*, there is not much difficulty in determining.

As a collateral evidence of the the non-historical character of the Scriptures (of all nations), the Egyptian Monuments and Records preserve an ominous silence respecting the Israelites and Jews, and this, notwithstanding the sculpture of *Sheshonk* of the walls of the Temple at Karnak, is confirmatory of my statement, for whatever may be argued as to the natural disinclination of the Egyptian historians to record

their own defeats, it cannot apply to the Ptolemaic times, and to the 250 years preceding the siege of Jerusalem, by Titus, the Roman Emperor. To my view, the Jews are not a nation, but descendants of a religious or semi-religious Order, the origin of which is shrouded in mystery. That Palestine was inhabited by the Phoenicians, about the period referred to, is an historical fact, and whether the Jews of the Bible were there at the same time is very doubtful; for the Old Testament Persons, from Adam down to Jacob and his twelve sons, and even onward, are personifications of astral phenomena, like as Jesus and his twelve disciples (with names scarcely disguised) personify the Sun in his annual course through the twelve zodiacal signs. Another fact to be noted is, that the terms Israelite and Jew were used in the degrees of the Greek Eleusinian Mysteries. The Israelite, the eleventh, was the God-seer, purified from guile; and the Jew was the God, or the mystic perfection and deification of the human principle in the Hierophant himself. It still remains to be seen what the Palestine Exploration may unearth, but as yet it has been unsuccessful in discovering any undoubted Jewish monuments. The murder of Christ by the Jews at Jerusalem, rests alone upon the Christian writings, and these writings rest upon ecclesiastical traditions. The fable of the miraculous interpretation of the Hebrew Records by order of *Ptolemy Philadelphus*, which is called the Septuagint, will not now pass for genuine history.

By command of the same *Ptolemy*, Manetho, an Egyptian priest, wrote a History of Egypt from the earliest known times, which substantially has been found to be in accord with what the monuments reveal. This was the commencement of the age of Literature, and under the patronage of the first three Ptolemaic kings, the Professors of Science and Literature found a hospitable reception at their Court in Alexandria. While the Osirian Religion continued to be that of the State, during the Greek dynasty—as shown by the vast number of their sculptures on the temple walls—yet they not only tolerated but encouraged the Philosophers of another system, whose various Schools, or systems of ethics, continued to be taught in Alexandria for two or three centuries after the Christian era. This is now classed under

the terra of Old and New Platonism, and *this is the link* that connects the Osirianism of Egypt with the Christianity of Europe. As will be seen, this so-called Philosophy, so far from being an abstruse and abstract deductive or imaginary set of principles alone, was actually allied with the purest morality: the Teachers of which required the same from all their disciples and students. More than this, Societies and Communities were formed, and flourished as concrete systems down to the time when the Christian Court of Rome, backed by the Secular arm, compelled them to find refuge in the Secret Societies of Rosicrucians, Alchemists, Freemasons, and others, who preserved, during the long dark ages of ecclesiastical tyranny and supremacy, the flickering light of Spiritual Truth from being utterly extinguished.

I now give twelve of the most illustrious Leaders of the Eclectic School, whose lives and labours were spent in the acquisition and impartation of knowledge, wisdom and morality—not for their own selfish aggrandizement, but for the enlightenment and good of their fellows. Their method of teaching was by symbols and allegories, and it was they who, for the first time in human history, made knowledge common property, and thus broke up the monopoly of its possession by the heretofore privileged castes. If self-denial and self-abnegation, allied with purity of thought and life; and the exaltation of virtue above the sensual enjoyments of vice, be the best and surest means of attaining happiness here and hereafter, then most assuredly this standard was erected at least two or more centuries before the appearance of the great Judsean Teacher. I give their names in chronological order, as under, with a short description of the characteristics of each, and the period in which they flourished.

- | | | | |
|---------------------|-------|-----------|---------|
| 1. Pythagoras | about | 550 | B. C. ! |
| 2. Anaxagoras | " | 500 | " |
| ? Plato | "> | 420 | " |
| 4. Apollonius | "> | Era of A. | |
| 5. Plutarch | | 80 | |
| < Apuleius | | 150 | " |
| 7. Ammonius Sacchas | | 220 | |
| 8. Plotinus | | 250 | |
| 9. Porphyrius | | 280 | |

244. *Egypt: The Land of Wonders.*

- | | | | |
|-----|-----------|-----------|-------|
| 12. | Iamblicus | about 300 | A. D. |
| 13. | Eutropius | 330 | |
| 14. | | Hierocles | |

450

” PYTHAGORAS, about 550 B. C., stands out first and foremost,

whose name will ever be associated with all that is lofty in intellect, pure in morality, and spiritual in ethics. He laid the foundations upon which his worthy successors reared their intellectual superstructure. What is known regarding his history is gathered from what others have said of him, for no writings of his own have come down to us. It is said that he was the first who assumed the title of Philosopher (Lover of Wisdom). It is known that he visited Egypt and India, and from their sages learnt the rudiments, at least, of that which he afterwards elaborated into a system, which still bears his name as the Founder. He eventually settled in Italy, where he formed a Brotherhood, who were pledged to live a virtuous and exemplary life, and devotion to a contemplative mentality for the attainment of the highest knowledge in natural and spiritual subjects. To those only who proved themselves faithful and steadfast, were permitted initiation into the highest degrees. If the statements of Iamblicus and others are to be believed, his birth was miraculous, and along with his exalted teachings, he had power to cure diseases, and even to bring the dead to life. In consequence of political or state prejudice, the Order was suppressed, but as a Philosophical Sect it continued for several centuries, when its distinctiveness was lost, by becoming merged in other systems.

ANAXAGORAS, about 500 B. C. He was a Metaphysician and Teacher of Spiritual Philosophy. Opposed to the worshipping of the Gods of his times, he taught that the external world of nature was composed of an infinitude of atoms, that were not produced by blind force, but by a Supreme Intelligence, beyond all human conception, acting by and through the *nous* (the equivalent of the Egyptian *Nu*), which he designated the Forming Spirit; stating that it was the most subtle of all things, and is in all, and everything which appears visible. This, in itself, was unknowable, but infinite in knowledge, wisdom, and power.

PLATO, about 420 B. C., a Greek Philosopher, born at Athens,

and the Founder of the System of Ethics which still bears his name. His teachings were as profound as his life was pure. His system is generally regarded as Idealism, whatever the term may imply; but a truer conception would be Intellectuality, that is, the exaltation of human Reason, as the great power to resolve all that comes within its range. He knew, and taught, that true scientific knowledge was indispensable to anything like an adequate understanding of the laws which govern the Cosmos; and his Idealism led him to the conclusion, that all which the human mind is capable of appreciating, is due to the action of a Supreme and Overruling Power, which he designated the ALL-GOOD, which was Omnipresent and Self-Existent. It was his forte to dwell especially upon the Grand Harmony of the Universe, and that all was resolvable to the outworking of one grand design, by a Designer and Artificer to whom no name could be given. As his works are well known and eulogized by all advanced thinkers, who can never mention him without yielding a tacit respect, I need not say more respecting this remarkable historic figure, whose memory will be revered as long as the world endures.

APOLLONIUS OF TYANA.

THE TRUE, OR FALSE, CHRIST—WHICH ?

Born, 4 B. C.; died, 96, A. D.

I give a prominence to this one, because, to my thinking, in him—if anywhere—is to be found the Lay Figure of the New Testament. By friend and foe alike this man is admitted to be a genuine historical person, and this from evidence which will be adduced from other than ecclesiastical, or mere traditional, history.

Born at Tyana, a Greek city of Cappadocia, four years before the birth of Christ, he, at an early age, gave proof of more than ordinary intellectual and other powers. His system of Philosophy and Morality was in general accord with that propounded by Pythagoras, but of a much higher and more practical character. He travelled in Egypt, India, and Italy, in order to meet the Magi, and Hierophants, by whom he was received, and initiated into what may be termed their Mystic Brotherhoods.

On his way to India, calling at Nineveh he there met with Damis, who became his faithful follower and constant companion. It was from Records left by Damis, that Philostratus obtained the material for writing his " Life of Apollonius, " which he did at the command of the Empress Julia, wife of the Roman Emperor Severus, about 100 years after the death of Apollonius, to whom a temple was dedicated in his native city, which was thenceforth considered sacred, and received special municipal privileges from the Roman Government. His biographer says he wrote a Testament, but the probability is, that it refers to the Records by Damis. - If the statement of Philostratus is to be credited, that he got his material for the Life of Apollonius from the writings of Damis, then the conclusion is irresistible, that the ground-work of the Gospel narratives was *antedated* by this very work. As the work of Philostratus was written in Rome, under the very nose, so to speak, of the Christian Bishop and Church, the utter silence of contemporary Christian writers regarding Apollonius, raises a suspicious doubt which is not easy to dispel. Amongst other details, the following is related concerning him.

Prior to his birth, his mother was visited by the God Proteus, who told her that he was to be incarnated through her. At fourteen years of age, he was taken by his father to the Temple of AEsculapius, where he disputed with, and astonished the Priests by his wisdom. When he commenced his ministry and taught the people, he was followed by great numbers; and especially his entry into Alexandria was marked by an ovation of imposing magnitude. He cured diseases, many instances of which are given; and more than all, when in Rome, he saw a young woman (of noble birth) being carried , on a bier through the streets for her burial, whom he raised from the dead. He could read the thoughts of men before they were uttered in speech. He foretold that a plague would break out, and while at Ephesus he actually caused it to stop, and in commemoration of this, statues of Apollonius were placed in several of the temples. He foretold the short reigns of the Emperors who succeeded Nero, and also the violent death of Titus by a relative. While the Emperor Vespasian was on a visit in Alexandria, Apolloniua informed him of a

fire that was raging in his Capitol at Rome. His enemies caused him to be arrested, and to be brought before Domitian, in Rome, where he was charged with treason to the Emperor, who interrogated him, and after replying, he disentangled himself from his fetters and *vanished!* and suddenly appeared amongst his disciples at Puteoli (a town on the Bay of Naples, about 60 or 70 miles distant from Rome, as the crow flies). The manner of his death is unknown, and Philostratus closes the memoirs with: " Here ends the history of Apollonius of Tyana, as written by Damis. Concerning the manner of his death, *if he did die*, the accounts are various; some asserting that he did not die, but entering into a temple, he vanished from sight, appearing to certain ones after his decease. " He was greatly revered, both by Greeks and Romans, priests and people, and, after his removal, was worshipped as divine. Divine honours were paid to him by the Roman Emperors Caracalla, Alexander Severus, and Marcus Aurelius.

From what has been given above, the parallel between the life-history of Apollonius and Jesus Christ, is too patent to be ignored; and, as a consequence, Christian Apologists of a later date, are driven to the necessity of—not denial of the actual existence of Apollonius, but—charging his biographers with fabricating much in order to neutralize the growing influence of Christianity. But this " charge " will be taken for what it is worth, as proceeding from self-interested partisans. There is not the slightest evidence, in the work itself, on which such an assumption can be based. It is said, by the ecclesiastical fraternity, that a later Life of Apollonius, written by Hierocles and answered by Eusebius, was published as an antidote to Christianity, but this again is pure assumption, and alone rests on sacerdotal assertion.

Cardinal Newman, who published a Life of Apollonius, follows in the same strain, and speaking of the original work by Philostratus, says: " Though it is not a professed imitation of the Scripture history of Christ, it contains quite enough to show that it was written with a view of rivalling it: and, accordingly, in the following age, it was made use of in a direct attack upon Christianity, by Hierocles, prefect of Bythia. After all allowance, there remains enough to show that, however fabulous the details of his history may be, there was

something extraordinary in his life and character, but the effort made to rival our Saviour's history is distinctly visible**

It would have been more satisfactory had His Eminence stated what part *he* considered to be " extraordinary. " But one sentence, which the Cardinal writes, will be endorsed by a section who maintain, that what is commonly asserted in regard to miracles as being a controvention of the laws of nature, instead of being so, are phenomena produced in strict accordance with such laws. He says: " Theurgic powers were high in the scale of Pythagorean excellence, and to them it was that he (Apollonius) ascribed his extraordinary gifts. " If His Eminence could substantiate this statement, it would be a splendid addition to Occult literature. It answers the purpose of Catholic ecclesiastics to class as theurgic, the same that in their Church is called—miraculous!

PLUTARCH, about 80 A. D., was a teacher of Philosophy, having studied under Ammonius (so it is said). He is better known as a Biographer, and in his " Parallel Lives, " he gives the history of forty-six Greeks and Romans, from Romulus and Theseus down to Dion and Brutus. Although a contemporary with the active founders of Christianity, yet he makes no allusion either to the men or system: and, had either the one or the other been in existence, a writer of his peculiar calibre could scarcely have missed the opportunity of making some reference or other to what must have attracted the attention, especially of historians, of that time.

APULEIUS, about 150 A. D., an African (at or near Carthage), who wrote on Philosophy, Demonology, Doctrines of Plato, and The Universe, which proves that his erudition was of a high class. He was the Juvenal of his age, and as a Satirist, he has not been excelled: for his work, entitled "The Golden Ass, " is a splendid example of the intellectuality of even African blood. Its main object was to expose the prevalent vices of society, as it was then constituted; and was directed against priestcraft, and the temple worship and jugglery with which it was associated. He travelled through Italy, Greece, and Asia Minor, to acquire knowledge, and was initiated into several of the Philosophical and Occult Orders, which had their head-quarters in those countries. It were impossible for a man of his character to pass through these lands with-

out coming in contact with the New Religion, in some form or other, if it had been there, but not a word in reference thereto do his writings contain. According to the writer of the Acts of the Apostles (see xvii., 6), the new propaganda must have been widely known, for the "Jews" charged the apostle and his associate in this fashion: "These that have turned the world upside down have come hither also." "We know how rapidly "news" spread in the East, even without telegraphs and postal arrangements; and yet Apuleius, travelling through the very districts, leaves the greatest religious novelty unnoticed. How is this?"

AMMONIUS SACCHAS, about 220 A. D., a Greek, who died 241 A. D., was the Pounder of the celebrated Neo-Platonic School of Philosophy in Alexandria. What Plato was in his time, Ammonius was in later times. This great Master was not only thoroughly acquainted with the teachings of Pythagoras and Plato, but also with the Occultism of the Persian Magi and Indian Brahmins; and it was he who proclaimed the unity of all religious beliefs, on an esoterical basis. He disclaimed any novelty for the doctrines he promulgated, but claimed for them the highest antiquity. His eloquence and power was so widely known, that the best cultivated intellects of the then Roman world, were attracted to Alexandria that they might attend his lectures. Like his great predecessors, who were originals, he left no writings, and the world is indebted to his followers, chiefly to Plotinus, for the knowledge of his doctrines and life, who gave forth as much as they deemed wise and expedient. His life was exemplary, and in accord with the ethics that he promulgated. He enjoined upon his disciples, that "the inner doctrines were not to be revealed" (because the outside world was not in a condition to receive them). It is a noteworthy fact, that the first and second Book of his Life was translated into English, and published by Charles Blount, in 1680 A. D., but was almost immediately *suppressed*. The reason for this is obvious; it revealed more than was agreeable to the ecclesiastical censors of that day.

PLOTINUS, an Egyptian, born at Lycopolis, 205, died 270 A. D. He was the faithful disciple and biographer of his great Master, Ammonius Sacchas, and is the most important writer

of the Eclectic School of Philosophy, which had its origin in Alexandria. After studying under Ammonius, he went with an expedition to Persia, with the object of meeting with the Magi there; after which he settled in Rome, where he founded an Order. All the elite of the city and surrounding country were attracted by his teachings. Abstinence, a virtuous life, and a contemplative frame of mind, were the means he held out to ensure true happiness. He is said to have possessed "miraculous" powers, and those who know what these terms mean, when used by the generality of moderns, will have no difficulty in recognising Plotinus as one of the Hierophants, who were acquainted with the *inner* laws of nature, and who could utilize them when required, as an exposition of the system he inculcated; for he taught, that abstinence was correlated to mental and spiritual contemplation and purity, and the cultivation of these enabled their possessors to ascend to states of ecstasy, and gain an entrance into the spiritual realm. The earth-life, he maintained, was given in order that the Soul might be purified, and that after its separation from the body, it would be united with God; and even thought would be lost in Bight (or experience) and in the ecstasy of beatification. He wrote on Astrology and Magic, and declared them to be true sciences. He also taught that true harmony existed between the spiritual and phenomenal worlds, and that the latter was but a reflex of the former. In plain words, he discovered and propounded the rudiments of what is now known as the great Law of Correspondences. His last words were: "I am labouring with all my might to return the divine part of me to the Divine Whole, which fills the Universe." An example, this, which would be better for this Mammon-worshipping generation, if it were more generally copied.

PORPHYRIUS, about 280 A. D., was supposed to have been born at Batanea, in Syria, in the year 233 A. D. He studied under Longinus, at Athens, and removing to Rome, he became a student and follower of Plotinus, and the most trusted disciple of his Master. After the death of Plotinus, he succeeded him as the eloquent teacher and writer of the Neo-Platonic Philosophy. He wrote a Life of Pythagoras, and the titles of sixty of his works are still preserved, but forty-

three of them are entirely lost He is said by some writers to have been originally a Christian, but abandoned the faith, and " Saint" Jerome says, " He wrote a once celebrated treatise against the Christians, in fifteen books, but if he did, there are no traces left of any such work; for it was burned by order of the Emperor Theodosius. " This statement of the Sainted Father is open to very grave suspicion, for the "burning of books " was not a pastime of the Roman Emperors, but most certainly was practised by the Roman Catholic Church, when they had the power to destroy what was placed upon the *Index Expurgatorius*. But more of this anon.

IAMBLICUS, about 300 A. D., born at Chalcis, in Coelo-Syria, of wealthy parents, pupil of Porphyrius, supposed to have died at Alexandria, 330 A. D., where he was Teacher of the Neo-Platonic Philosophy. He had a numerous following, who held him in great veneration and respect. He, like others of the same school, who preceded him, is credited by his modern critics with mixing magical and superstitious practices with his teachings, because the state of ecstasy in himself and disciples introduced communion with the Spiritual World. It was these manifestations of theurgic, or occult, powers that caused him, in the eyes of his followers, to be invested with more than human attributes, and they looked upon him as a divinely inspired man. He wrote a Life of Pythagoras, and a variety of works on Philosophy, Mathematics, and Astronomy; as well as on the Soul, and the *Principia*. He is best known by a work on the Mysteries, which contains many Egyptian doctrines, esoterically explained according to the Hermetic Writings. This work seems to have been called forth by a letter written by Abammon, an Egyptian priest, who appears to have adopted an enquiring spirit in reference to the teachings and mystic ceremonials of Iamblicus, who enters into an explanation—so far as he dare—of the Mysteries; but what is to the point, he wishes himself to be regarded as a Spiritual Teacher, for he says: " If it seem to you more proper, regard me myself, or any *other religious teacher* of the Egyptians, as discoursing with you: but what is better, confine your attention to the things uttered, and stimulate the understanding to discriminate whether truth or falsehood is spoken. " Dividing his subjects, he says: "Some

things will demand from us an explanation of the entire Mystic Worship. Some will embrace sciences derived from what the Wise Men of Chaldea have delivered, and others will comprehend what *the Spiritual Teachers of Egypt have inculcated*. " These sentences clearly demonstrate that there were—or had been—in Egypt, an Order of Men, distinct from the Priesthood, who were expounders of intellectual and spiritual truths, and I lay stress on this fact, inasmuch as it is immediately connected with my subject. An effort was made in 1881, in America, to publish the ancient Platonic philosophical works in English, and which was successful for a while. The serial was entitled " The Platonist, " and has reached the seventh number. It promises to be the best publication on Plato and the Platonic Philosophy yet published,

EUTROPIUS, about 330 A. D., a celebrated Latin Historian, who wrote a History of Rome, from its foundation to the time of the Emperor Valens, which was much prized as a text-book in its day. Why I introduce Eutropius, is, because he was Secretary to the Emperor Constantine, who is credited with making the Christian the State Religion; and presiding at the celebrated Council of Nice, in 325 A. D. We cannot suppose that, occupying such a position, as one so closely associated with the Emperor, and historian as well, such an important matter as a change in the State Religion could pass *'unnoticed!* and yet such is the fact (so far as I know).

HIEROCLES, about 450 A. D., a Neo-Platonic Teacher in Alexandria, and reputed author of a commentary on the Golden Verses of Pythagoras. The originals are lost, and the titles of several on Providence; Harmony between the Divine Government and Man's Free-Will, etc., are only known to us by the references made to them by later writers.

The above selection of Religious Teachers—for such they undoubtedly were, although ecclesiastical writers choose to call them Philosophers, because their tenets did not run on the same lines as Sacerdotalism—brings us down to the fifth century; and the most startling fact connected with this chain of eminent writers, is, that their writings contain no reference to Christianity, as a system, from beginning to end. The alternative is, either the Christian Fathers have grossly exaggerated the number, influence, and area of Church As-

sociations, in order to establish the base of their system upon historical grounds, or, that the system itself was not in existence in the form that the Roman Catholic Fathers wish it to be understood; whose writings I will pass under consideration To enter upon a delineation of the religio-philosophic ethics taught by the men whom I have enumerated, is beyond the scope of a work of this kind, but as maxims for the conduct of daily life, this so-called Pagan Philosophy will stand the closest scrutiny, and in proof I venture to give the following excerpts: —

" Use reason as your guide, and you will avoid the commission of crime. " "Greater is the evil which the soul of the unjust man is tormented with, than when his body is scourged with whips. " " He who believes, that Divinity beholds all things, will not sin, either secretly or openly. ' "The most complete injustice is, to appear just when not so. "

" The fear of death renders a man sad, who is in ignorance of his soul. " It appeared to both Pythagoras and Plato, that old age was not to be considered with reference to an egress from the present life, but rather as the beginning of a more blessed life.

It is passing strange that these historic go-called Philosophers, who in one sense were the leaders of sects, whose teachings and practices were levelled against the vices and customs of their age, quite as much as the Christian sectaries, do not make any reference whatever to persecutions, much less of slaughter and martyrdoms, by the Roman Emperors. Seeing that their object was precisely the same as the Christians, on what principle can *their* escape from these alleged cruel persecutions be accounted for ? Supposing, even, that they and their followers were allowed full toleration, as we know that they were humane men, can we suppose that they would stand by and be cognizant of such brutalities without raising a protest. Other than " ecclesiastical " history invariably represents the Roman Government as tolerant, and even indifferent to the religion of the countries they conquered. Why should the Roman Emperors, down to Commodus, who died 192 A. D., spend the imperial revenue for the completion and adornment of Egyptian temples, as we know they did, by the fact of their royal ovals still to be

seen therein—go out of their usual course, and make a solitary exception in the case of the Christian sect? If the sect was weak in numbers and influence, the Government would hardly depart from its usual course; and if, on the other hand, they and the persecutions were so extensively prevalent, these historical incidents could not have passed unnoticed by the writers and historians of the early centuries of the Christian era. In the absence of such evidence, ecclesiastical history is more than questionable; it must be relegated to a much worse category. *Their* histories, as will be presently seen, are much more taken up with Church Order, refutation of heresies, and condemnation of heretics, of whom the world would have known nothing but for them, than in the conservation of spiritual truth and life. With them, as now, it was Church first, State second, and History has only too truthfully recorded, that when the Church did attain the supremacy, she used her power with a ruthless and relentless hand against all who refused to worship the idol which she had set up. No pity, no mercy to heretics; and not until the "Saintly" Fathers of the Inquisition, were themselves made to undergo the tortures of the embrace of the iron-spiked Virgin, by Napoleon's General, Augerau, did this infernal Christian persecution stop. The fires of Smithfield would have been extinguished much earlier, had the Nemesis of Justice intervened, and inflicted the same penalty on some of the Holy Fathers themselves.

Returning to the anti-Nicene ecclesiastical writers. The heretics, against whom they wrote, are known to us as Gnostics, whose heresies consisted in their denial of the actual personality of Jesus, down to the hair-splitting theories, of what part was human and what divine; and it is a singular fact, that in nearly all the "refutations," there is no attempt made to establish the actuality of Jesus Christ, other than by quotations from the Gospels and Epistles of the New Testament. Surely the mouths of all these "heretics" could have been stopped once and for ever by the production of and reference to outside evidence, which would have settled this primary important question for all time. But such evidence never was produced. As to the value of their writings as history, I leave it for the reader to judge after what follows.

For this purpose, I select seven of the earliest writers, ranging from the commencement of the era down to about 200 A. D.

CLEMENT, according to his own statement, was the successor of Linus, who was ordained First Bishop, by Paul; and on the death of Linus, was ordained as Second Bishop of Pome by Peter. We are here met with an insurmountable difficulty, for the Papal Chart (which gives the portraits and dates of all the Popes of Rome, without a break from Saint Peter to Leo XIII., the present occupier of St. Peter's Chair) places Clement as the fourth, elected 91, died 100 A. D., which is in accord with the List of Tertullian, who gives thirteen of them down to his day. The Apostles themselves, who enumerate (in Clement's Book) all those whom they ordained, make no mention of Saint Anacleto, who, according to the Papal Chart, was the third Pope, elected 78, died 91 A. D. This Clement was the companion of the Apostle Peter, and author of the Recognitions and Homilies which bear his name. In addition to these he was Secretary and Recorder of the great Apostolical Council, in which the Apostles gave directions for the Constitution of the Church (neither date nor place of meeting is supplied). The result was written and published, as "The Constitutions of the Holy Apostles, by Clement, Bishop and Citizen of Rome." The work comprises eight chapters, entitled, "Concerning the Laity: " Bishops, Presbyters, and Deacons, " &c. &c. The prelude is, "The Apostles and Elders, to all who have believed in the Lord Jesus Christ. The Catholic Church is the Plantation of God," &c.

In Book II., 34, on Bishops, it says: "As Samuel made constitutions for the people concerning a king, so we make

constitutions concerning you bishops. As the soul is more valuable than the body, so much the priestly office is beyond the kingly; wherefore you ought to love the bishop, and fear him as your king; and honour him as your lord, giving him your first-fruits and your tithes, as the priest of God," &c. This exaltation of bishops and the payment of their stipends, was a strange and sudden leap from the command of their Master, who, after appointing them (see Matt. x., 9), said: "Provide neither gold, nor silver, nor brass in your purses." The "Constitutions," are backed up by quotations from all the four Gospels, and even Epistles, which is quite at variance with the generally accepted dates of their production. It appears that the Canon was settled at that Council. The Old Testament is substantially the same as ours, but mentions four Books of Kings (instead of our two), and three Books of Maccabees. "But," it goes on to say, "our Sacred Books, that is, those of the New Covenant, are these: the four Gospels of Matthew, Mark, Luke and John; fourteen Epistles of Paul, two of Peter, three of John, one of James; one of Jude; two Epistles of Clement; and the Constitutions dedicated to you, the Bishops, by me, Clement, in eight Books; which is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles." This list is substantially the same as our Canon, *minus* the Book of Revelations, and the Epistle to the Hebrews.

The enumeration of this Canonical List creates a suspicion, when it is known that all of the Gospels, and most of the Epistles, as we have them, are of *anonymous* authorship. This fact is noted in the preface of the Translators of the late New Revision of the Testament, who say: "These titles are no part of the original text; and the titles found in the most ancient MSS. are of too short a form to be convenient for use. Under these circumstances we have deemed it best to leave untouched the titles which are given in the Authorised Version, as printed in 1611."

In the Ecclesiastical Canons (settled by the Apostles at Saine or another Council), the eighth says: "If any Bishop, or Presbyter, or Deacon shall celebrate the holiday of the Passover *before the vernal equinox* with the Jews, let him be deprived." In Book V., Sec. iii., on feast days and fast

days, it was enacted that, " The birthday was to be the 25th of the ninth month (this shows that *their* year commenced 1st of April); the Epiphany on the 6th of the tenth month, after which the fast of Lent is to be observed by you. " This astronomical reference bears its own relation, and tells its own tale.

The volume of the Constitutions is prefaced by an Epistle of " Peter to James, the Lord and Bishop of the Holy Church; " and another Epistle of Peter to James, refers to the safe custody of some " Popular Sermons" by Peter, which he had written out, and wished to be preserved.

Much more of such history could be given, but the above is sufficient to show the nature of these books, as written by Clement, Bishop of Rome, during the lifetime of the Apostles.

IGNATIUS, Bishop of Antioch, martyred in Rome about 107 A. D. It is said that Saint Ignatius was the disciple of Saint John, the Apostle, and ordained Bishop of Antioch by Paul, as notified by the Apostolic Conclave, and published by Clement.

As to his personal history, almost nothing is known, except the account of his martyrdom, written by an anonymous author, and which was never heard of, or referred to, until the sixth century A. D. He is credited with being " the little child that Jesus set in the midst of his disciples" (see Matt., xxviii., 2). From the account of his martyrdom, it appears he was cited before the Emperor Trajan (the charge against him is not specified), who sentenced him to be thrown to the wild beasts, which left the harder portions of his body, " which were (collected by his companions) wrapped in linen, and conveyed to Antioch as an inestimable treasure left to the holy church, by the grace which was in the martyr. " (Thus early did the "holy church" commence relic-mongering, which is kept up to this day.) There are fifteen Epistles attributed to Ignatius, among which there is one to the Apostle John, in which he says: " I desire to go up to Jerusalem, and see Mary, the Mother. For who would not rejoice to behold and address her, who bore the true God from her womb ? Also, the venerable James, whom they relate to be very like Christ Jesus in appearance. They say

that if I see him, I see also Jesus himself, as to all the features and aspect of his body. " He wrote, also, an Epistle to the Virgin Mary, who replied, telling him: " The things which thou hast heard and learned from John concerning Jesus are true. Believe them, and hold fast the profession of Christianity which thou hast embraced. "

There has been much contention amongst " scholars" in regard to these Ignatian Epistles, and it is the universal " opinion of critics " that eight out of the fifteen are spurious ! on which " opinions" of genuineness or spuriousness I reserve comment for the present.

These epistles abound with instructions to the faithful, to avoid the company of " worthless persons who hold opinions contrary to the doctrine of Christ, and are to be shunned even as the wild beasts. " True to his own Order, he inculcates obedience to the Bishop, for he says: " We should look upon the Bishop even as we would look upon the Lord himself, standing, as he does, before the Lord. For what is the Bishop but one who *beyond all others* possesses all power and authority, so far as it is possible for a man to possess it. " In his epistle to the Philadelphians, he says: " Let the Governors be obedient to Caesar, and the Governors and *Caesar himself to the Bishop*: And again, " Honour the Bishop as the high priest, who bears the image of God. *After him, we must honour the King.* " He that honours the Bishop shall be honoured by God, even as he that dishonours him shall be punished by God; and how much sorer is the punishment of him who presumes to do anything without the Bishop. For the priesthood is the very highest point of all good things among men, against which whosoever is, mad enough to strive, dishonours not man but God. "

I have given these few precious excerpts to show the arrogance of the priesthood (it is of little matter *when* they were written), and if this spirit was carried out, and such doctrines were actually taught, ordinary people will not be surprised that Emperors and Kings should consider such—high treason! What other than punishment—persecution, in the eyes of the priesthood—could follow from the promulgation of such doctrines? And these—according to Catholic historians—were the flowering out of the ethics of the Master, who

told these same apostles: " My Kingdom is not of this world. " There is nothing of this in the religio-philosophic teachings and practice of the " historical " Neo-Platonists; and excepting in the single instance of the Theban High Priest, Her-Hor, who usurped the throne, the Egyptian priesthood never essayed this wicked and monstrous treason to the State, under which they held their position.

PAPIAS, Bishop of Hieropolis, in Phrygia, was a " hearer of the Apostle John, and on terms of intimate intercourse with many who had known the Lord and his Apostles. " Some writers affirm that he suffered martyrdom in 163 A. D. There seems such contradictory evidence amongst the early ecclesiastical historians, that ordinary rules of chronology are set at defiance. Nothing but fragments of Papias remain, but he himself tells us that, " he received the truths of our religion from those who were acquainted with the Apostles. " What is extant is a curious medley, but the following is of interest. Irenseus, quoting from the works of Papias, says: " Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings and deeds of Christ; for he neither heard the Lord nor accompanied Him. But he accompanied Peter, who accommodated his instructions to the necessities of his hearers, *but with no intention, of giving a regular narrative of the Lord's sayings.* " (The italics are mine.) "Wherefore, Mark made no mistake in thus writing some things as he remembered them. " With regard to Matthew, Papias says: " Matthew put together the oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could. "

After this statement by a Bishop, who lived—if not contemporary, at least—in the next generation, what becomes of the claim for divine inspiration ? The Gospel of Mark, according to this authority, is the "jottings down, " from memory, of the sayings of the Apostle Peter, who himself had no idea that they were to be written and published !

JUSTIN, born at Flavia Neapolis, in Palestine, about 114, Buffered martyrdom in the reign of Marcus Aurelius, in 165 A. D., was an Evangelist, and author of several works, the principal of which are two " Apologies in behalf of the

Christians, " addressed to the then reigning Roman Emperors. Another is entitled, " Dialogue with Trypho, a Jew, " which is " the first systematic attempt to exhibit the false position of the Jews in regard to Christianity. " The account of his martyrdom, along with several others, is prefaced by: " Wicked decrees were passed against the godly Christians in town and country, to force them to offer libations to vain idols, and accordingly the holy men, having been apprehended, were brought before Rusticus, Prefect of Rome. " On their affirming that they were Christians, &c, Rusticus sentenced them to be decapitated; and after being executed, " their bodies were secretly removed and laid in a suitable place. "

This author either originates or repeats the story of the " miraculous interpretation of the Hebrew Bible, " under the auspices of *Ptolemy*; and he asserts: " These things are no fable, nor do we narrate fictions; but we ourselves, having been in Alexandria, saw the remains of the little cots (the 72, one for each man) at the Pharos, still preserved. " This was 420 years after they were erected! This same Justin tells us that " Pythagoras, and Plato, and some others, when they had been in Egypt, took advantage of the history of (by) Moses, and afterwards published doctrines concerning the gods quite contrary to those which they had formerly erroneously promulgated. "

With Justin's apology, is given an " Epistle of Adrian (the Roman Emperor), in behalf of the Christians, " and another " Epistle of the Emperor Antoninus to the Common Assembly of Asia; " another " Epistle of Marcus Aurelius to the Senate of Rome, in which he testifies that the Christians were the cause of his victory. " From this document it appears the Emperor was on a campaign on the confines of Germany, " being shut up in Carnuntum by 74 cohorts, nine miles off. Our general, Pompeianus, showed us that there was close upon us amass of 977, 000 men, which indeed we saw. I betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who go by the name of Christians. I discovered *a great number and vast host of them.* " (Strange, this, amongst his small army!) Then the Emperor goes on to say, that the army had been without water for five days, and " simultaneously with their

(the Christians) praying to God (a God of whom I am ignorant), water poured from heaven, upon us most refreshingly cool, but upon the enemies of Rome, a fiery hail. "

Justin says to the Emperor, " We have adjoined the copy of (the Emperor) Adrian's Epistle, that you may know that we are speaking truly of this. " It will strike the reader as strange, that no Roman historian makes mention of these " Epistles " from their Emperors, and especially of the miraculous deliverance of the army by the prayers of the Christian soldiers; of whose presence in the army, the Emperor prior to this expresses himself as being ignorant. It seems difficult to understand this statement.

IRENÆUS, Bishop of Lyons, in France; supposed birth about 120 A. D., and supposed to be martyred about 186 A. D. His great work, " Against Heresies, " is " not extant in the original, but has come down to us in an ancient Latin version, the text of which is very uncertain. " One curious statement he makes, viz., " That our Lord lived to be an *old* man, and that his public ministry embraced at least ten years. " Is it not very singular that *even to this day*, the *year* of Christ's death is unknown ? The anniversary of the *day*—which is the astronomical vernal equinox—is commemorated by the Christian Church, but it is mere conjecture as to the actual date. Irenæus mentions many of the leading " heretics " of his day. He uses the following argument to refute them, viz., " The fact that in the Church a perpetual succession of bishops was kept up. " He says, " We do this by indicating the *tradition* derived from the Apostles, of the very great, the very ancient, and universally known Church, founded and organized at Rome by the two most glorious Apostles, Peter and Paul. Every Church should agree with this Church, on account of its pre-eminent authority. " He then enumerates the list of Bishops from Peter and Paul down to Eleutherius, the twelfth from the Apostles, in whose time he wrote. This list is in perfect accord with the " Papal Chart, " which includes Anacleto, who is omitted by Clement, the very Bishop (Pope) who says he succeeded Linus. This is a serious discrepancy, which surely must have been overlooked by the " compilers of the Chart. " Irenæus says the Church of Rome was founded by Peter and Paul; but the "List of Popes"

omits the name of Paul. To Irenseus we are indebted for the following: " There are also those who heard from him (Polycarp) that John, the Disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, ' Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of truth, is within. ' " The Fathers contradict one another in their accounts of this Cerinthus, against whom it was believed " by the ancient Church, " that St. John wrote his Gospel; and Caius, the Roman Presbyter, said, that " Cerinthus had revenged himself by falsely ascribing the authorship of the Apocalypse to St. John, it being in reality his own work. "

TERTULLIAN, an African Presbyter, born at Carthage (date unknown), supposed to have died about 220 A. D. There is nothing in the whole of his works (which fill four vols. of the Ante-Nicene Library) which gives any clue to dates. After writing against heresies, in the usual style, he abandoned the " Catholic " Church, and became a follower of Montanus. This Montanus was expelled by Pope Eleutherius (who died 192), because he held that true apostolic succession did not depend upon " ordination, " but upon the possession of the gifts of the Holy Spirit; which, of course, in ecclesiastical judgment, was the rankest heresy of all. In writing against Marcion, he twits him for his belonging to Pontus (bordering on the Black Sea) and makes—in the heat of his argument—the following statement: " They (the Pontines) cut up the dead bodies of their parents, and devour them at their feasts. Their women, for the most part, go quite nude, " and in the following sentence writes, " Their climate is of the same rude nature; the sun is never cheerful, the *whole year is wintry*; the only wind that blows is the angry North. Waters melt only by the application of fires. " How can we reconcile these two statements ?

It is curious to note, in those early times, the rise of Sectarianism, and the Church's mode of dealing with it. Tertullian has several chapters on this subject, and while admitting that " heretics " base their arguments on the Scriptures, yet exhorts his hearers not to discuss with them, for, he says: " Though most skilled in the Scriptures, you

will make no progress; and you will gain nothing but vexation from their blasphemy. " And he further states: " Our appeal, therefore, must not be made to the Scriptures. For that faith is genuine, which descended from the Apostles through Apostolic Churches. "

The following is " history, " according to Tertullian: " Tiberius having received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the (Roman) Senate, with his own decision in favour of Christ. The Senate rejected his proposal, but Caesar held to his opinion, threatening wrath against accusers of the Christians, " &c. In his argument for the antiquity of the Old Testament, he says: " To this day, at the Temple of Serapis, the libraries of *Ptolemy* are to be seen, with the *identical Hebrew originals* in them, " *i. e.*, the 72 copies said to have been interpreted into Greek, under the miraculous circumstances already narrated. One of his works is entitled, " An Answer to the Jews, " in which he tries to convince them, from their Scriptures, that Christ did come at the time specified by their prophets, but not a word in support of the fact by appeal to what would have been conclusive, *viz.*, contemporary evidence, and what is more than strange, Tertullian quotes from a "History of the Jews, " by *Tacitus*—who, by-the-bye, he stigmatizes as *a liar*, —but never alludes to *Josephus*, their own national historian; much less to the alleged testimony by that author, as to the actuality of Jesus. In his Book on " Modesty, " Tertullian laments the corrupt state of society—even of Christians—and uses these words: " I hear that there has even been an edict set forth, and a peremptory one, too. The Sovereign Pontiff, —that is, the bishop of bishops—issues an edict: ' I remit to such as have discharged repentance, the sins both of adultery and fornication. It is in THE CHURCH that this edict is read, and in the Church that it is pronounced; and THE CHURCH is a Virgin ! " "

This " forgiver and remitter of sins " was the Pope Victor, (13th in succession from St. Peter), or his successor. One more quotation from this eminent Father, and I have done with him. In his " Apologeticus, " he taunts the adversaries of the faith, thus: " Yes, even the name is wrongly pro-

nounced by you, for you do not even know accurately the name that you hate: you pronounce it Chrestianus, " &c. This is quite understandable, when it is known that *Chrestos* was the Greek name of the Indian Chrishna, whose worship, as I have shown, was established at that time in the Roman provinces.

ORIGEN (a name derived from the Egyptian Horus), one of —if not the most prominent writer among the Fathers, was a voluminous author. He was an Egyptian, born at Alexandria 185, died 254 A. D., at Tyre, where his tomb, near the " high altar of the cathedral, was shown for many centuries, until it was destroyed during the Crusades. " He was a fellow student with Plotinus under Ammonius Sacchus; and to shew the animus of some writers, he is said to have done this " in order that he might the more successfully combat the attacks on Christianity by the Neo-Platonists. " There is not a scrap of evidence in support of this assumption, for neither in Origen's own works, nor yet in the contemporary (or, in fact, in any of the) Neo-Platonists, is there the slightest reference to this. But more of this anon. It appears he was appointed Head of the Catechetical School in Alexandria, but as his views were distasteful to the Bishop, he was obliged to fly the country.

Among his works, is one entitled " Origen against Celsus, " in answer to a satirical work on the Scriptures, by the latter, who appears to have ridiculed the biblical narratives, and to meet this (although not a vestige of the works of Celsus is extant), Origen raises the *allegorical* theory, and endeavours to prove their mystical purport. He says (speaking of the Old Testament): " But all the narrative portion, relating to marriages, battles of different kinds, *or to any history whatever*, what else can they be supposed to be, save the forms and figures of hidden and sacred things? It was the intention of the Holy Spirit to wrap up, and conceal in ordinary language, under the *covering of some history and narrative of visible things, hidden mysteries*. Seeing that these events which lie upon the surface can be *neither true nor useful*, we are led to ascertain a meaning worthy of God. The Holy Spirit dealt in the same way with the Evangelists and Apostles, for, in their narratives, the historical order of the

narrative is broken up, that the attention of the reader may be recalled, *by the impossibility of the case*, to an examination of the inner meaning. It will be found in the Gospels, by any one who will read with attention, that in those narratives which appear to be literally recorded, there are inserted things which cannot be admitted historically, but which *may be accepted in a spiritual signification*. How can we take the injunction literally, 'Salute no man by the way?' and yet there are simple-minded individuals, who think that our Saviour gave this command to his Apostles!"* Origen, although living near the country of Judea, speaks thus concerning Jerusalem: "If there are certain souls (why does he not say people?) in this world who are called Israel, and a *city in heaven called Jerusalem*, it follows that those cities which are said to belong to the nation of Israel, have the heavenly Jerusalem as their metropolis. If, then, the prophecies delivered concerning Judea and Jerusalem, not being understood by us in a carnal sense, signify certain divine mysteries, it certainly follows that those prophecies concerning Egypt and the Egyptians, are not to be understood as spoken of that Egypt which is on earth. Nay, the narrative of the events which are said to have happened to the nation of Israel, *or to Jerusalem* (what becomes of Josephus and *his* history of the siege of Jerusalem by Titus?) when as-
Railed by this or that nation, cannot in many instances be understood *as having actually occurred*. It was the design of the Holy Spirit, in those portions which appear to relate the history of events, rather to conceal the meaning; in those passages, *e. g.*, where they are said to go down to Egypt, or to be carried captive to Babylonia; or where it is said of them in *these very countries*, that they were brought into excessive humiliation, and placed under bondage to their masters. "

Here I think I may leave Origen, and the excerpts I have given show that (according to ecclesiastical history itself), the most learned of the Christian Fathers, who lived only 200 years after the birth of Christ, plainly declares that the Scriptures do not record literal history.

. I must remind the reader, that there are two translations

* These sentences are not seriatim, but taken from different parts of his Book IV., *De Principiis*.

of this Book: the more ancient Greek MS. ends at the point I have named, but the *Latin* MS., by Rufinus, which is much later, has " A Summary of the topics discussed in the preceding pages, " which makes Origen attempt to prove the actuality of Jesus Christ, and an idle story is put into his mouth, that " there is a cave at Bethlehem, to be now seen, in which Jesus was born, and which is much talked about. "

Along with the writings of these Fathers, there is a vast mass of others, which bear their names, and purport to date from the same time, but it answers the purpose of Christian Apologists to dub these as—spurious ! But, the enquirer for historical truth will ask, —Upon what principle do you undertake to distinguish between the genuine and the fraudulent? As a representative of that class of mind, I say, —Seeing you admit that there is a vast mass of fraudulent history, come down to us through ecclesiastical sources, unless you can support *that* history by independent testimony—which has no overt self-interests to serve—the most consistent plan is to reject the whole as veritable history, unless it can be substantiated by writers who conscientiously record passing events. And this brings me to notice that evidence which is alleged by Christian Fathers, Historians and Apologists to be extant. We will see.

PLINY the Younger comes first, who, it is alleged, wrote for advice to the Emperor Trajan, about 100 A. D., respecting the then " new sect of Christians, " &c. But as this and the Emperor's Epistle in reply appear to rest upon the statement of Tertullian, until it can be found in ancient MSS. that have *not* come through ecclesiastical hands, I have no hesitation in placing it in the same category as the other Emperors' Epistles already referred to. And the same applies to Tacitus and others, in which the references are so meagre, and seem so foreign to the tenor of their works, that they can scarcely be seriously entertained as veritable history, in the face of what has been advanced; for if the other references to Roman history, and testimonies by the Emperors, &c, have been given up as either worthless or spurious, why should not this also go by the board ? for one and all rest upon precisely the same basis.

JOSEPHUS, the celebrated Jewish Historian, about the com-

mencement of the Christian era, has one or two references to Christ, and James, the brother of the Lord, and he says, that " these miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ, because they had slain him who was a most righteous person. " This may be the Christian way of putting it, but until this is recognised by the Jews themselves, as a true statement by one of their own and earliest historians, we may safely hesitate to accept it as genuine. But in reference to the passage relating to Christ, I give (what is unknown to simple-minded people) a quotation from Caius, a Presbyter of Rome, who, according to Eusebius, lived in the time of Zephyrinus, 15th Pope of Rome, 202 to 219 A. D. Photius, who wrote about 860 A. D., says of this Caius: " I have read the treatise of Josephus ' About the Jews, and the Substance of the Universe. ' He treats of the origin of the world in a brief manner. However, he speaks of the divinity of Christ, who is our true God, in a way very like to what we use, declaring that the same name of Christ belongs to him, and writes of ineffable generations of the Father after such a manner as cannot be blamed; which thing may perhaps raise a doubt in some, whether Josephus was the author of the work, though the phraseology does not at all differ from this man's other works. However, I have found in some papers, that this discourse *was not written by Josephus, but by one Caius, a presbyter.* "

Here, according to their own showing, what had passed for centuries as the work of Josephus, was a fraud perpetrated by a dignitary of the Church. As to Josephus himself, although a contemporary of Philo (an Alexandrian Jew, who wrote on the mystical meaning of the Old Testament—the Septuagint not the *Hebrew* original, which it was alleged by the Father, I have quoted, as existing in the Libraries in *his* days), —yet Philo never mentions Josephus, although Josephus does make a slight reference to Philo. In addition to all this, there is not an original MS. of Josephus in existence, nor one (that I have heard of) that dates further back than the 10th or 11th centuries A. -D.

I think I have adduced enough of this more than questionable ecclesiastical evidence in favour of the existence of

the Christian Church—as we know it—in the earlier centuries in the Christian era. The sum of it all is, there is nothing but ecclesiastical tradition to sustain this, down to the time of Constantine, about 320 A. D., who, it is said, made the Christian, the State Religion; and even this, and the celebrated Nicene Council, when weighed in the balance is found wanting. For this, like many other "circumstantial" histories, if tested by independent evidence, vanishes! The question is, —Have we any reliable history at all, that can be trusted? Before answering this, I approach the subject from another path, and see if it is possible to trace it upward, or rather backward, and the reader must judge of its relevancy.

I have already adduced abundant evidence to prove, that there are too many parallelisms between the ancient Egyptian and Jewish and Christian Scriptures, that can be explained by no other than the one conclusion, and that is, the Egyptian is the original from which the others have been taken, but amplified and written in a form better adapted for the Western nations, which had been prepared for a clearer presentation of esoteric truth, by the teachings of those cultured men known to us as Neo-Platonists. They formed the link between Osirianism and Christianity. If the latter had been developed into the well-established system, which the Catholic Fathers say that it was, it is incredible that they should not have noticed it. With the exception of Philo, who is assumed to have lived about the commencement of the Christian era, there is not the slightest reference to either Jewish or Christian Records; and what is not less strange, the Catholic Fathers make no reference to the Alexandrian School, until long after it had disappeared from history, which fact is confirmatory of my view, that these Records have not the antiquity that is generally assigned to them, and the real character of which can only be understood by their astronomical application.

The best-defined ancient Annual Cycle is the Egyptian. It (like the Indian and later Greek) was divided into twelve months, with a sign for each month, and these form the twelve Signs of the Zodiac. The month was divided into three (weeks), each containing 10 degrees (days of the week), or 30 degrees to a Sign=360 degrees for the whole circle,

which with the five intercalary days, or *non-dies*, corresponded with the 365 days in the year. This Zodiac, with its signs, divisions, and degrees, with corresponding pictorial figures, and Star Charts, is the key that unlocks all Biblical mysteries. The Science of Astronomy was well understood by cultured Egyptians, from the most remote period of their history, for even the precessional cycle was known to them. They calculated it to contain 25, 920 years, which is one degree for 72 years. In this fact is found the true meaning of the fable of the interpretation of the Hebrew Bible into Greek, called the Septuagint, by 72 men. It is only the mystic way of saying, that whoever knows the meaning of one sign—as representative of the whole—understands the rest. A similar teaching is manifest in the Zodiac of the temple at Dendera, in Upper Egypt, where Horus, the young Divine Child, is represented with his finger on his mouth, and sitting upon a lotus flower (the symbol of his mother, Isis); hence, he is frequently called the God of Silence: the mystic meaning, when unfolded, is, that a solar-lunar cycle is referred to; for Horus is the young Sun, and Isis, the Moon; intimating that all temple worship was regulated by, and in accordance with, solar-lunar periods: but that *this knowledge was to be kept secret*.

This Young Child, or the commencement of a new yearly cycle, is the Hero, Son of God, or Sun-Saviour of all religions. In Egypt he is called Horus; in India, Krishna; and in Christendom, Jesus; but in the Astro-Masonic system he is Antinous, who becomes metamorphosed in Biblical narratives into Moses, David, Solomon, and many other names.

This system was astro-theological, long before it became astro-masonic, the latter of which is the most perfect and complete, and according to which the chief part of our Biblical narratives are compiled. That the Chaldean nations were in possession of it, is proved by the Assyrian cuniform inscription, relating to the Deluge, discovered in the ruins of Nineveh by the late George Smith. *

A statue of one of the Initiates of a mystic Brotherhood, is now in the British Museum (No. 852), at the foot of

* See "Veritas," p. 45.

f See "Veritas," p. 100.

which is inscribed: " Dedicated to Serapis (the more ancient Osir-Apis) by *Ptolemy Euergetes*. " It was found in the site of what was once the temple of Cat opus, which is shown on the pictorial Star Charts, and which has an equally mystic application with the other examples quoted. This is 240 years B. C., and all these, together with many others that could be mentioned, go to prove that astral-theology, and sacerdotal worship in conformity thereto, in accordance with the mystic planisphere, formed the base of religious systems from periods long antedating our era.

Another undoubted proof of the connection between these astral systems, is found on the celebrated Turin Papyrus, from which is taken the Egyptian Ritual, or Book of the Dead. Bunsen (see Vol. V., p. 89) was struck by the insertion of certain signs, between what he supposed to have been the original text and scholia, which read PTR-RE-SI; and according to his idea they mean, " This is the interpretation, " although he admits they may have another meaning. That " other meaning " I supply. They read Petra, or Peter, which, according to the astral system, means the Pole Star, the highest, and (apparently) only immovable point in the heavens; and mystically refers to the one basic truth of the system round which all others revolve. The New Testament gives it thus: " Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it. " The meaning of this is very apparent, by reference to the theological planisphere. The " Church " is built upon a rock, and that rock, or foundation, is " Saint Peter, " the Prince of the Apostles, and Founder of the Catholic Church.

The discovery of the Astro-Masonic, or planispherical base of Biblical narratives, is due to Henry Melville (lately deceased), who spent 40 years on the work. He studied it from a Masonic standpoint, intending to keep the secret of his discovery within the Masonic Fraternity—and to which Order it undoubtedly pertains—but the Heads of the Order regarded Melville's work as heretical, and declined to give it any official recognition. In consequence of this providential rejection on their part, Melville determined to make it public, and as a result we have the publication of " VERITAS: a

Revelation of Mysteries, Biblical, Historical, and Social. By means of the Median and Persian Laws. " Without committing myself to all Mr. Melville's deductions, I do not hesitate to place this magnificent work as the most reliable and scholarly production that has yet appeared, on the origin and meaning of the Biblical text. Melville took up the subject where it was left by such authors as Philo, Origen, and Maimonides, and he has made public what they kept secret, to the great advantage of every searcher for pure truth. The system itself is abstruse, and requires application by the student, whose taste lies in the direction of mystic literature, but they who will take the trouble to master the science, will be abundantly assured of its truth.

I give the following as an example, explanatory of the so-called Exodus of the Israelites from Egypt, which resolves itself into an account of the Sun's passage from the Winter Solstice, through one sign towards the Vernal Equinox: with Stars for People, Constellations for Tribes, and the Sun for Leader.

See Exodus, xii., 39: " And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. " See " Veritas, " p. 31: " When released from Egypt, a mixed multitude went up from Rameses to Succoth. The people escaped from the Pharaoh, *i. e.*, the Crocodile, our *Scorpio*, Lower Egypt. Rameses means *thunder*, and Jove with his thunder, is at R. A. 251. From thence they went to Succoth, which is at R. A. 286. They took dough with them from R. A. 256—it being contrary to the Median Laws to take corn, *Spica*—and thus at R. A. 256 they prepared their dough. They placed *Spica*, the ear of corn, between the mill-stones at R. A. 256 and 251 (that is the five *non-dies*), and there it became barley-meal (*i. e.*, the *lactea*). They procured water at R. A. 256, and the dough thus made they took to Succoth, where an oven is seen, and they baked twelve cakes, a cake for each tribe. " (*i. e.*, *the symbol of the Sun's disc for the twelve Signs of the Zodiac.*)

I have merely culled the above as one example, to prove that these Bible narratives are written on a true base—not of

personal history, but of stellar phenomena, -which are of necessity infallibly true, as such: and this taken along with the astral interpretation of the Creation, Deluge, and History of Israel, Birth and Death of Christ, together with the Revelation, sustains the statement of Origen, that the places, cities, and persons therein named are to be found in the (stellar) heavens, and *nowhere else*.

Up to that period of time in human development, as to intellectuality, it was needful to veil the truth in symbols, for none but the spiritually-enlightened Initiates could comprehend. Hence it is written in Matthew, xiii., 34: " All these things spake Jesus to the multitude in parables; and without a parable (allegory) spake he not unto them. "

The Cross of Christ, as the symbol of the Sun-God, is formed by the vertical line between the Summer and Winter Solsticial points, and the horizontal line between the Vernal and Equinoctial points; the divisions between the four arms forms the four seasons of the year: and-at these four points are stationed the four Evangelists, who record the history of the Sun-Saviour, astro-masonically called Antinous, but biblically Jesus. All ancient civilized nations had this same cross, implied or expressed, for without it no sacred system could be concreted; and there was not, and is not, a single so-called religious ceremonial, with its attendant worship, but that is in actual conformity with the Sun's path (apparent) through the heavens. The oldest Mother-God, known to history, is the Egyptian Isis, and the youngest is the Greco-Latin Mary; both, along with others, are represented by our sign *Virgo*, or the Virgin, and the appearance of this constellation, in company with that of *Bootes* (Joseph) at the left arm of the cross, or the vernal equinox, is the prophecy of the birth of the Sun-God in nine months; *i. e.*, nine signs, which brings the date to the winter solsticial point, our December 25th.

The " Bible" is a pure and simple astro-theologic, esoteric work, composed and computed from the stellar phenomena as witnessed from the latitude of Egypt: and although conforming with the old Egyptian Hermetic Books, yet the Old Testament is compiled from the Chaldean or Aramaic Planisphere, modified for the New Testament, which is Greek.

How or when they came into possession of the Romish Hierarchy, is purely conjectural. To my view, they were known to two Orders: one represented by the modern Freemasons, whose rituals and ceremonials are essentially symbolic; and the other by the State Churches, who use them for the regulation of their festivals, calendar, and external worship. As we know that Freemasonry is inimical to the Papacy, it is but the continuance of the conflict which arose in the early stages of Church History, between the adherents of the Eclectic and Sacerdotal Schools. The ecclesiastical party, for reasons which are well understood, never allowed the laity to be taught other than the literal and surface meaning; while the Mystic Brotherhoods were forbidden, by the rules of their Orders, to make public the real meaning of the symbols, of which only the highest degree of Initiates were allowed to know. This part has always been held to be communicated orally and not by writings; and but for the boldness of Melville, who broke through this rule, the outside public would still be in ignorance concerning the true interpretation of all Hermetic Writings.

The astro-theological foundation of Sacred Writings being now demonstrated, the actual date of the compilation of the Biblical Records becomes of secondary importance, inasmuch as celestial phenomena are as true to-day as they were when first used to symbolize the intellectual and spiritual nature of man. As all nations, that have any pretensions to be considered civilized, have had the same phenomena for their religious systems, and as the path of the Solar Orb has been utilized for the history of its various personifications, the question arises, Which, out of the many Messiah's or Sun-Saviours, are true, and which are false? As I have already noted, the leading incidents in the memoirs of Osiris, Buddha, Krishna, and Jesus, are identical in conception, but more or less varied in expression, according to the idiosyncrasies of their authors. The logical and true method is to regard one and all as allegorical symbols, clothed, not merely with an eclectic intellectuality, but vested with a moral power, that can affect the heart and conscience of men for good.

This view, undoubtedly, militates against the theory of Bibles being the records of veritable, literal, mundane history;

This will be apparent in what follows in relation to the Old Testament.

After the opening chapters, which relate to the Cosmical Universe and the creation of man, &c, it falls into what is generally supposed to be the history of Israel, from the time of their progenitor, Abraham (of Indian derivation), to the dispersion of the nation, and the recovery of a few who perpetuate the tribal race. Methinks it is easy to see that this account is only an expansion of the older story of the destruction of the race, by the Deluge, and its perpetuation by a few who were saved from the general ruin, and who were afterwards "dispersed" over the face of the earth. The generic facts are the same, but worked out into the selection, preservation, and perpetuation of a special tribe.

Taking the Records, as we find them, if they are real history, and as Palestine is contiguous to Egypt, we should naturally expect to find some reference to the Israelites in the Egyptian Annals, but what does appear, in regard to Palestine, is certainly not favourable to the assumption that it was the home of the Israelites as a nation. I cull the following from such materials as are at present within reach, partly taken from the "Records of the Past."

It has been generally acknowledged by Egyptian Biblicists, that the "cruel bondage of the Israelites" culminated under the reign of *Rameses II.*, 19th dyn., and that the Exodus took place under his successor, *Menephtah*, 1, 320 B. C., "who was drowned in the Red Sea with all his host," in his attempt to bring the wanderers back again. But as I have already said, the tomb of this very king at Thebes contains an inscription to the effect, that he lived to a good old age and was a child of good fortune from his cradle to the grave. In the annals of *Rameses III.*, who reigned some fifty or sixty years after the Israelites *ought to have been* settled in their own land, many references are made to the country in which they were located (according to biblical accounts). The king goes to what is known to us as Palestine, Phoenicia, and Syria, "to receive the annual tribute from the chiefs," whom he calls Khetas. In the enumeration of his conquests, extending from Egypt, east and north-eastward, he enumerates thirty-eight tribes and peoples; and

says: " I have, smitten every land, and have taken every land in its extent. " In his reminder to the God Ptah, of the benefits he had conferred on the God, the king says: " I gave to thy temple, from the store-houses of Egypt, Tar-neter, and Kharu (*i. e.*, Palestine and Syria) more numerous offerings than the sand of the sea, as well as cattle and *slaves*" (Syrians). He also built a temple to Ammon in the same country, to which " the nations of the Rutenna came and brought their tribute. " Making full allowance for the usual Egyptian flattery, the fact is clear that in the time of this king, the Israelites could not be a settled and distinct people; and the incident of their exodus would have been too fresh and recent to be passed over without some comment by this vain-glorious monarch.

From a papyrus translated in " R. P. , " II., 107, entitled, " Travels of an Egyptian, " who gives a full account of Palestine, &c, it appears there was a fortress there, which had been built by *Rameses II*, and which was still belonging to Egypt. This would be about 1, 350 B. C.; but not the slightest hint of any such people as Israelites: although he tells us, " he visited the country to get information respecting the country, with the manners and customs of its inhabitants. "

The next is *Rameses XII.*, some 200 years after the exodus, who is the hero of the story of the possessed Princess. He was in Mesopotamia at the time when the Chief of the Bakhten brought his daughter, who afterwards became Queen of Egypt. " His Majesty was there registering the annual tributes of all the Princes of the countries; " among whom he enumerates Tar-neter (Palestine), *but no mention of Israelites.*

I find no further trace until the time of *Herodotus* (about 420 B. C.); and here we come on historical ground. This great historian travelled through Egypt and Palestine, in the reign of one of the kings of the Persian dynasty, about forty or sixty years after the alleged return of the Jews from their captivity in Babylon, and when the Temple had been built and the city fortified. He repeatedly alludes to the Phoenicians and Syrians, whose country extended from the coast of the Levant down to the Egyptian frontier,

for excepting that it indirectly has the tendency to elevate rational human beings above the need of external forms of worship, it does not detract from their value as soul-inspiring fountains of spiritual thought and life: but on the contrary, it removes them from the realm of sectarian controversy, and causes those who regard them in this light to become cosmopolitan, instead of being confined by the bounds of any human system which arrogates to itself the right to speak and teach with authority, as to what must or must not be believed and accepted as the infallible standard of spiritual and divine truth.

The Christian, like other Churches, is proclaimed by its ecclesiastical teachers to rest upon historic foundations, and they produce the New Testament Record as a biography of its personal Founder. The Jewish people do the same with the Old Testament Records: and it is with these *claims* that I propose to deal and test their validity.

From the Christian Annals themselves, it would appear that even the early Christians were anything but worshippers of a personal Christ, as appears from the following. (See Massey's "Natural Genesis," Vol. I., p. 443, who quoting from Didron says): "At the end of the seventh century, it was decreed by the Council of Trullo, that *for the future the figure of the real historic personal Jesus should be portrayed upon the crucifix*. It was proclaimed that the Lamb was to be superseded in the *images of Christ our God. He shall be represented in his human form, instead of the lamb, as in former times.*" In the fifth century, "Leo (the Roman Pontiff) was compelled to rebuke the pestiferous persuasion of those Christians, who celebrated Christmas day, *not for the birth of Jesus Christ, but for the resurrection of the Sun.*"

Until a comparatively modern period, the images of Jesus Christ, in churches (some of which are still to be seen in country Italian churches), as the Young Child, was *black*, evidently taken from the ancient Egyptian Osiris, who was represented in a dark-green colour, clothed with white raiments. On no other hypothesis but one, can this fact be accounted for, and that is, on astronomical grounds, as symbolical of the Sun rising from the depth and darkness of night into day; and ascending from the wintry depths to the

heights of summer light and heat. Precisely the same idea is embodied in Church architecture, with the nave stretching and pointing eastward, that is, towards the rising Sun. Of what conceivable value can this architectural plan be, other than the continuance of a symbol which it was intended to perpetuate, *viz.*, solar phenomena. Its phallic nomenclature, at the same time, points to and attests its origin and purpose.

The above is quite sufficient to show the original character of even Christian worship, and these are taken from Christian annals, which, we may be sure, would not be permitted to be recorded if not based on fact. What is characterized as heathen and pagan Sun-worship, was, without a doubt, continued in the Christian system, in a newer form by the substitution of a Person for the Symbol.

Exactly as the Osirian religion in Egypt continued to use the Taurian symbol (that is, the Zodiacal Bull) for centuries after the Sun had left it, so the Christian religion did the same with the Agnean symbol (that is the Zodiacal Ram), long after the Sun, in his precessional course, had left that sign. Christian sacerdotalism took it up at the point where the Greek *Ptolemies*, in Egypt, left it, and their Mendesian Ram was continued as the Christian Lamb.

The parentage of Christianity is in Egyptian Osirianism; while that of what we understand as Judaism, is attributable to Chaldean sources, both converging to a common centre, and finding a new expression through two diverse Orders, yet both equally versed in Cabalistic science, modified by the Eclectic influences which were active at the period of their production. The slight thread of historic and geographical references which runs through both Old and New Testaments, demonstrates the locality from which they emanated, but being anonymous productions, the secret of their authorship will probably never be known. Without a doubt, some of the narrative portions impinge at various parts on actual history, but these are too few and far between to be of any value, as to their being historic facts as narrated. The nearest approximation of their true character, is that expressed in light literature as "romance founded on fact." This, of course, is altogether beside their esoteric and moral application, and only refers to their mundane historic value.

including the Isthmus and Sinaitic Peninsula. He says that *Necho* (about 670 B. C.) " fought with the Syrians, and took a large city, Cadytis; " but he makes no mention of Jews, nor yet of Jerusalem. If they had been there, it is incredible that such a careful and gossiping historian should have explored the land without noticing them in some way or other.

The next is from a tablet erected to *Alexander II*, by *Ptolemy*, at that time Viceroy under the Persian King, but who soon after himself became King of Egypt, 305 B. C. The inscription states, that " Alexander marched with an army of Ionians to the Syrian's land, who were at war with him. He *penetrated its interior*, and took it at one stroke; and led their princes, cavalry, ships, and works of art to Egypt. "

Next follows the third *Ptolemy*, 238 B. C., (see the Decree of Canopus, " R. P., " VIII., 81) who invaded the two lands of Asia, and brought back to Egypt all the treasures which had been carried away by Cambyses and his successors. He " imported corn from East Rutenna and Kafatha, " *i. e.*, from Syria and Phoenicia. It was the father of this king who is credited with sending to Judea for the 72 men who translated the Hebrew Bible into Greek; and yet neither of these Ptolemaic kings make mention of Judea, Jerusalem, or the Jews. The inference is obvious: *they were not there.*

Many historiographers, when writing of Jewish annals, use the Ptolemaic and other monumental and papyrian accounts as applying to the Jews, and consequently use the term " Jews; " but this is unwarrantable, inasmuch as the accounts themselves speak of " Syrians, Phoenicians, " &c, but not of " Jews. " According to the best Cyclopedists, " there is little or nothing known of the Jews or Jerusalem until the time of Christ, " and even then it is taken *chiefly from Josephus*: who, to my view, is scarcely admissible as a chronographer of actual history. No mention is made by the *Ptolemies*, say 250, or even less, years B. C., of the Jews or Jerusalem, and as the Roman Emperor, Hadrian (from 117 to 138 A. D.) is credited with changing the name of the city to AElia Capitale, it could only have been known as *Jerusalem* for a few centuries at most. The Arch of Titus, in Rome, is taken as conclusive proof that it was erected to commemorate his

victories **over** the rebellious Jews, and the successful siege of Jerusalem. But even this, I apprehend, is taken " chiefly from Josephus. " When in Rome, last year, I closely inspected this arch, expecting to find an inscription to this effect, but I was disappointed at seeing only a Latin one over the arch, which reads (in English): " The Senate and Roman People, to the divine Titus, (Son) of the divine Vespasian, " and another, by Pius VII., recording its restoration. It is true, I saw the alto-reliefs on the inside of the arch, shewing a table, trumpets, and a seven-leaved lamp; but these were used in many temples, and would as well refer to the Syrian or Phoenician temples, which undoubtedly existed at that time, and in the absence of direct Roman testimony to the name of the city and people (of which I am unaware), it cannot be accepted as indubitable evidence of its reference to a city called and known to them as Jerusalem, and to a people known to them as Jews. Unless this can be established, it only amounts to inference resting on Josephus.

As the result of my researches, I place Jewish historians, so called, upon the same footing as the Christian Ecclesiastical ones, whose works, while containing a base of more or less historical reference and truth, are yet too much over-weighted with unhistorical mythos to be regarded as genuine, sober history. To my view, the Jews were, at the period I am referring to, in a not dissimilar position to the Druses of Lebanon of the present day. As is well known to a certain class of writers who have come in contact with them, they form a community, held together not so much by national ties as by semi-religious ones, which are based upon Cabalistic and theurgic rites and ceremonies. Like what I conceive the Jews to have been in the centuries preceding the Christian era, they are an Order rather than a nation, the remains of systems which have continued, and survived from ancient times. In this light, the Jewish Records are intelligible, as writings veiled in allegory, treating of their mystic lore, albeit expressed in verbiage that bears a literal meaning upon its surface. I give this as the only solution that presents itself of the mysterious problem under review.

Leaving the Chaldeo-Judaic element, which was deeply impressed upon the times and localities which gave birth to

that which developed into Christianity, I turn to the transitional period.

I have traced the presence of Egyptian concepts in the teachings, Brotherhoods, and Societies of the Eclectic School, alongside with those of the Levantine Provinces, and what is known to us as Armenia, with the stretch of country between that and Persia. This Land was the home of the worship of Chishna, the *Chrestos* of the Greeks, which seems to have evolved into a concrete system, as the Egyptian Osirianism decayed. In fact it was the younger supplanting the elder. Partaking of both, a new sect arose in Italy and the Roman Provinces; and these were the Gnostics, who, while basing their tenets upon the Eclectic School, yet combined this religious philosophy with theurgic practices. The "Gnostic gems," specimens of which are found in all the principal museums, prove that they attached great importance to these amulets, charms, &c, and what the scarabs and other forms of spells had been to the Egyptians, these were to the Gnostics, who, discarding the old Egyptian symbols, adopted others suited to the new system of Chrestos-worship.

From the earliest period, we find in Egypt traces of a pure spirituality, taught and exemplified by the Hierophants—whose headquarters were at Abydos—running counter with an external sacerdotalism represented by the ordinary priesthood. In like manner, as the then New Alexandrian Eclectic School taught and maintained a pure intellectual and spiritual system of ethics, that necessitated no temple nor ceremonial worship, so we then find a gradual tendency to fall into externalism. These Gnostics occupied a *via media* until the rise of Christian Sacerdotalism, the founders and abettors of which eventually succeeded in extinguishing what remained of Chrestian Gnosticism, and became masters of the situation.

The variety of Brotherhoods founded on the teaching and lives of the Great Masters of Spiritual Philosophy, were in vogue down to the end of the fourth century, A. D., and up to this time I discover no evidence, other than the writings of the Christian Fathers, of the existence of the Christian system. As these decayed and died out, the Gnostics arose, and against these the efforts of the ecclesiastics were directed

This fact supplies the key to what is otherwise inexplicable, viz., the absence of any reference by the Neo-Platonists to Christianity, and on the other hand, the silence of the Christian Fathers, in regard to what must have been a most powerful rival system.

Turning to Rome itself, Gibbon says, that in the reign of Maximus, in 388 A. D., "the Roman Senate adopted the religion of Christ and Constantine as that of the State," and from that time commenced the desecration and destruction of the Pagan temples. But Gibbon rarely gives his authority, and consequently his historical statements must be largely discounted. As one instance of his untrustworthiness (see Vol. I., p. 469, Virtue's ed.), he speaks of the introduction of Serapis as a deity into Egypt by the first of the *Ptolemies*, who brought it from Sinope on the Black Sea; that he built a temple to this deity in Alexandria, and that sacrifices were offered therein. The simple truth is, Serapis, or Osir-apis, had had a temple at Memphis for at least 1,400 years before *Ptolemy's* time; as the monuments and papyri speak of one of the sons of *Rameses II.* being the high priest of that temple, and it had then been in use for some centuries. As to his statement regarding "sacrifices" as immolations, there is no evidence whatever to support the allegation. I discovered no trace of this revolting practice in any, not even of the Ptolemaic, temples. We may well understand that "ecclesiastical" historians would not hesitate to "make history," in order to find a base for their cardinal doctrine, and its prophecy, "that without the shedding of blood there is no remission of sins," a doctrine which to this day, even among evangelical Protestants, forms the "test doctrine" of orthodoxy, or otherwise. Let Egypt speak for herself, supported by what is visible at the present time, and certainly even her sacerdotal garments are unfouled by animal, much less by human, or divine-human, blood.

Reverting again to Rome, it was besieged by Alaric, the Goth, in 408 A. D.; and sacked by the Vandals in 455 A. D. Augustulus was the last of the Roman Emperors, in whose reign, 476 A. D., the City was taken by Odoacer, the Ostro-Goth, who extinguished the Empire founded by the Caesars, and was crowned King of Italy. From this time down to

the tenth century, Rome is lost in obscurity, and almost became lost to history. As part of a Republic it maintained a languishing existence, until in 1500 A. D., the Pope acquired the temporal dominion. Prior to this, the occupants of St. Peter's Chair not only contended against the Secular rulers of the city, but the annals of the Church are disgraced by scandals, arising from contentions by various claimants to the Seat, and the profligacy of many of the " successors of the Holy Apostles. "

This digression helps us to gain some light upon the real *status* of the Roman Bishops and Popes, and of the Christian Church during the " dark ages. " In the carnal struggles for supremacy by the Heads of the Church, what little spirituality was left became extinguished; and unless ecclesiastical history be all fiction, it only proves, what all past history has demonstrated, *viz.*, that with the usurpation and exercise of temporal and secular power by ecclesiastics and autocrats, all intellectual and spiritual liberty and progression are imperilled. This was the cause of the downfall of Ancient Egypt; of Alexandrian Egypt; of India; of Rome; and of Mediaeval Europe.

We are now in the throes of another crisis in human history; as witness the struggle in all European countries between Church and State. It is ecclesiastical authority and domination *versus* the human birthright of individual liberty of thought and conscience, and none but the purblind can fail to foresee the result. Even in " our own highly-favoured country, " the Protestant and Evangelical sects, under the banner of orthodoxy, do not scruple to follow in the old tracks, so far as they dare, and as the circumstances of the age permit.

The rise of the Papacy and the Christian system are synonymous, and as we know by the actual Church Calendars and Festivals, that these are " borrowed from the Egyptians " and Pagans; so the very name and title of their supposed Founder and system, is likewise plagiarized.

Travelling from Egypt to the Levant, and the Asiatic Provinces, Osirianism became Chrestism, which afterwards "developed into Christism and Christianity.

Turning from the East to the West, it will be useful to

note what part the British Isles and their inhabitants played in the drama. It is a fact beyond dispute, that nearly all the ancient names of persons, places, cities, and even provinces, were of biblical derivation. London was Lud; York was Ebor (the city of the Hebrews); Ireland was Ar, or Ur (see Ur of the Chaldeans, from whence Abraham migrated). The Culdees (Chaldeans) are barely yet extinct in Scotland, and the Baal or Bel-fires are still kept up in North Britain. The Kirk of the North, and the Church of the South, are but a modern adaptation of the Circle, which was used as a place for worship, surrounded by stones, and which they superseded: This form or configuration stamps at once its Zodiacal origin; and the rude stones, with their heads formed by the Circle and Cross, still existing in various parts of the country, and which are such a puzzle to the antiquary, unmistakably yield their silent but conclusive testimony as to their origin and purpose; for they are nothing more and nothing less than mementos of a religious system that was astro-theologic, like the parent system from which it was derived. We only know of it as Druidism, but its salient points are in conformity with Osiric-Chrestism, and, strange to say, the central figure of their religion, was called HESUS, who was represented in conjunction with a cross, but not a crucifix.

If it were possible to raise the veil that obscures the historic past, I think it would be found, that the divine-human ideal figure of Jesus Christ, is the combination of the Western *Sesus* and Eastern *Christus*. This accounts for the title, while the incidents in the life of the historic Apollonius of Tyana, would supply material for the personal narrative. In fact, the nervous desire of ecclesiastical reviewers to suppress or explain away the too patent similarity between his and the Gospel life of Jesus, is a half admission of there being a substratum of truth in the allegation.

Against the claim for a very high antiquity in regard to the Old Testament, we are confronted with the fact, that all the Hebrew words used in its compilation have their roots in the Arabic language, or Aramaic, which closely borders upon the Arabic; and what is not less strange is, that many of the so-called apocryphal writings of the Christians, are still extant in the same language. As Christian productions, this fact is

inexplicable, but considered as *Chrestonian* tales or legends,

it is easy to understand, seeing that they relate to the humanized deity of that geographical district. There is not such a thing in existence as a Hebrew MS. of the Old Testament, but what dates " some centuries after the Christian era; " *how many*, no conscientious literary antiquarian would care to assign with certitude. Even copies of the Talmud, Targums, Mishna, &c, cannot be traced further back than the *sixth century* A. D., and this rests upon Jewish tradition.

An historic fact of great interest and value, is, that Saadai, who died 911 A. D., wrote out the Old Testament in Arabic, which he translated from the Greek Septuagint, publishing at the same time a dictionary of the Arabic language. And what is almost as important, Maimonides, a Spanish Jew, who died 1204 A. D., wrote a commentary on the same text, following in the same lines as Philo. He wrote thus: " The Bible must be explained metaphorically, by established rules in accordance with rational conclusions; " and, "Whoever discovers the real meaning of the Scriptures must not divulge it. " According to history, Maimonides was at first rejected by the then Jewish orthodox party, but afterwards rose to such eminence, on account of his learning and brilliancy, that he was estimated as the " second Moses. " The above two quotations prove that the " established rules" were then known to certain Initiates, and the planispherical base is more than inferred, in the command that the discoverer of the *true meaning of the Scriptures was not to divulge it.*

As to the actual date of the New Testament and its publication, if we leave out the Romish Christian Fathers, we are met with a surprise in finding the comparatively modern period of their dates. The vast mass of MSS. of the New Testament (and it was from a collection of these that Erasmus, the Dutchman, translated and compiled it in the same form as we have it) date no farther back than the *tenth century* A. D.; and even this is only conjectural. Besides these there are three written in Greek, known as the Alexandrian, Vatican, and Sinaitic Codices; the last of which was discovered in a Convent in Palestine a few years ago, under peculiar and romantic circumstances. From the style of the characters used, experts have fixed the date of these at about

the close of the fourth century A. D. But, be it remembered, that this is purely assumptive and conjectural, and we may safely say, that these experts would give the benefit of the doubt to the side of antiquity, for reasons needless to specify. The real question for the doubtful mind to solve is, How is it that only *three* ancient MSS. have survived the general ruin; and that only after a lapse of six centuries or more, do the MSS. of the text become known? There is a chasm to be filled up here, as dense and inexplicable as the darkness of Egyptian history between the 12th and 18th dynasties.

The late escapade with the Syrian forger * of the "very ancient Book of Deuteronomy," in which the experts of our own British Museum just escaped by the skin of their teeth from being swindled by the clever impostor, teaches us a lesson not to be too credulous. Here we have an instance of an "ancient document," produced within a year or two from present date by a clever copyist, palmed off (very nearly) upon men who are supposed to speak with authority as to chronological dates. But for the not-very-thankfully-received intervention of an acute French gentleman and scholar, at the eleventh hour of negotiations for the purchase of this precious document, we should have had this scandalous imposture treasured up in our archives, and referred to by biblicists as an authentic record of the antiquity of the Old Testament. After this experience, the acceptance of the three MSS., preserved under such miraculous circumstances, as genuine productions of the fourth century of our era, may be held in suspense.

So much for the New Testament MSS.; now for the historical records of the Church historians.

Here, again, we are face to face with a difficulty to surmount; for even these MSS. are (as regards the vast mass) *copies and not originals*; and the question at once arises, How can we account for the wonderful preservation of "Church Records," and the irreparable loss of the MSS. of the sacred text itself? This ugly fact leaves great room for doubts as to *their* authenticity.

Eusebius, Bishop of Csesarea, said to have been born in Palestine about 264 A. D., and died about 340, who took such

* See-accounts of the Shapira frauds, in various newspapers and serials of the time.

a prominent part in the celebrated Council of Nice in 327, is credited with being the Father of Ecclesiastical History. His great work, "The Ecclesiastical History," was written in ten books, and contains the account of the principal events in the Christian Church up to the year 324 A. D., gathered from materials found in libraries and imperial archives, "the Emperor Constantine having ordered an examination of all documents relative to the history of the martyrs." When, where, and how the MSS. of this Church History were discovered, appears to be unknown; a circumstance which seriously militates against its authenticity.

According to this Church Historian, the Grand Council of Nice was summoned, and presided over, by the Emperor Constantine in person, in order to deal with the Arian heresy. Ordinary people would consider the Bishop's account as a record of the proceedings of the Church Congress in reference to the schismatic and heretical doctrine; but the astro-theologian, seeing under the disguise, discovers its real reference to the sign *Aries*, and the fixing—not only the date of the year of Christ's birth, &c, but—the astronomical period, or astrological place of the *first point of Aries*. What this means will be shown. As actual chronology, the whole history of this celebrated Council of Nice is worthless, but for recording astronomical phenomena and its relation to Bible narratives, it is all-important and invaluable.

Our English name for the Zodiacal sign referred to is the Ram; but in Latin it is *Aries*; and *Nisan* (from which comes *Nice*) in Hebrew. The "sacred year" of all systems commences with this month and sign; hence, the *Arian* heresy, and the Council of *Nice*; which resolves itself into a descriptive personified account of a conjunction of planets about the time of the nativity of Christ, and the definite fixing of the *first point of Aries*, as a basic point in time in history; and which point is used in astronomical science to this day. But the appearance of the Cross, with the letters IH S on the planispherical chart, gives the key to the solution of the mystery. The Church interprets these letters to stand for *Jesus Salvator Hominum, i. e.,* Jesus the Saviour of Men. The Initiates read them as *numerals*, which stand for 608; which is the exact period of a solar-lunar cycle; *i. e.,*

the number of years which pass before the sun and moon occupy the same relative positions in the heavens.

According to the astral theology of ancient religious systems, this cycle of 608, or 600 years, represented a Messianic Period, at the completion of which, a new Messiah, or Avatur, or Saviour, was born upon the earth. The one prior to Jesus was *Cyrus*, the subject of biblical prophecy, who gave orders for the building of the temple at Jerusalem, just 600 years before Christ. Herodotus speaks of a "Cyrus," son of *Cambyzes*, first king of the 22nd dyn., but no Cyrus appears in the Egyptian Annals. The biblical Cyrus is only another form of Osiris; and is in reality a Sun-Saviour. The Arabs used the same system, for their Mohamet comes in just about 600 years after Christ, and their Era commences with their commencement of a new year, which dates from 622 A. D.: the slight difference arises from a defective Calendar, but which I need not stop to specify.

Fitting into this system, the Christian Messiah, Jesus, was the *tenth*, and Mohamet, the eleventh. The twelfth was due about 1200 A. D., but history is silent regarding such an one, and perchance the world is all the better for his non-appearance, as he would have made one more addition to the competing "saviours of the world." Or, perchance, he has come in a form impersonal, and therefore unrecognised, as The Spirit of Truth.

One fact is apparent in this Messianic cyclic period; and that is, in the *third*, about 1800 A. D., a new impetus in human development in all degrees was manifested, resulting in the adaptation of the forces of light and heat, as in gas-lighting, and steam as a motive power, &c, which has revolutionized the globe, and made possible the new-discovered powers of electricity. This grand fact, in our own day and times, should go far to redeem the wisdom of the ancient ones, who discovered that astro-cyclic periods *had* a bearing and influence on human affairs; and that cycles of time, as measured by planetary conjunctions, &c, meant a vast deal more to human life and progress than a mere fact to be noted by scientists.

Is the glorious panorama of moving Planets—some of them in size which makes ours a pigmy—of no more value

and meaning than a school orrery, made for telescopists and so-called scientists to experiment upon? The ancient wise ones thought differently, and when our modern Agnostics (Know-nothings!) awake from their dream, —as assuredly they will, —then they will begin to realize that man has a higher destiny, and a more glorious faculty which will not be stultified by a despotism as flagrant, if not so mischievous, as the ecclesiasticisms of the past. Cannot the leaders of modern thought see that "dogmatic science" is a new usurpation of ecclesiastical infallibility? The abject votaries of the one are as blind as those of the other.

I have spoken of the astro-theologic base of Sacred Writings, but this is only a part. There is another to which I can only allude, and that is Phallicism; and unless this is seen and known, the mystic half remains concealed. The nomenclature, plan, and elevation of State Church Architecture, as already noted, is purely Phallic, evolved in a more graceful and beautiful form, from the rude, vertical stones of our ancestors. What applies to architecture, equally applies to sacred literature, the symbolism of the one, and the allegorism of the other are identical. In "apocryphal" writings it is very apparent, and scarcely disguised, but in the Text—as well as in the Egyptian Books—the veil is too 'deep to be penetrated by the eye that would only profane if it saw, therefore it is wisely hid. The secrets of the Life-force are within a Penetralia, that is only accessible to the wise in understanding, and pure in heart. The symbols of the two last Avatars—Jesus and Mahomet—are masculine and feminine phallicisms, plagiarized from the original Egyptian Crux-ansata, the sign of life-eternal, which is invariably seen in the hands of their sculptured deities.

In the old Egyptian system, the phallic principle was represented by the deity called Khem, who was supposed to be to Ammon-Ra what Horus was to Osiris. The walls of the great Temple at Karnak, as well as the later Ptolemaic temples, are covered with sadly too many of the nude sculptures of this deity (the delineation may be seen in Burton's "Excerpta," plate xxvi.), and with this before him, the "wise and instructed one" may read and understand the story of Ham (the Hebrew equivalent of Khem or Cham), as

narrated in the ninth chapter of Genesis: which is only another and later version of the older Egyptian account of the "destruction of mankind." In short, what is there in the Mosaic account of the Cosmos, that was not "borrowed from the Egyptians?" The very name of Moses is another form of Ra-meses, the actual name of many Egyptian kings; and the biblical account of his birth from Hebrew (*alias* Aramaic) parentage, and adoption by the Pharaoh's daughter, is too undisguised to be possibly mistaken by the esoteric student.

Biblical chronology, as specified in many editions, is too vague to be of any historical value, and is a subject on which no two "authorities" are agreed. The terms, *Anno Mundi* and *Anno Domini*, are ecclesiastical fictions, inasmuch as they are starting points in Astro-Masonry, and have no chronological value whatever. The one is Jewish and the other Christian; both of which are of extremely modern use, so far as the record of time is concerned in public or secular history. In the Roman period, time was reckoned by Olympiads, *i. e.*, cycles of four years, and this was in general use down to 440 A. D. After this date, still no *Anno Domini* was known, for "Indices" followed, *i. e.*, cycles of fifteen years. *When* it was adopted for general use is unknown; but in 1582, Pope Gregory, finding that the true time and seasons did not agree, altered the Calendar by making the 5th into the 15th day of October. But Great Britain did not adopt the new style until the year 1752, in order "that the vernal equinox should become the same as it was in 325, at the Council of Nice." What is not a little strange, France, whose kings bore the title of "Eldest Sons of the Church," did not adopt January 1st as the commencement of the year, until 1564. These, with a multiplicity of such facts that could be collated, unquestionably point to the original astronomical, and not Christian, division of time, even in Christendom itself.

What more can be required to demonstrate the un-historical character of "sacred" writings? To all thoughtful and unprejudiced minds, in the light of the evidence I have produced—which the limits of this work prevented a further extension—the inference is as clear as the sunshine at mid-day, that they one and all are resolvable into the allegorical personifi-

cation of celestial phenomena, in which aspect alone they can be regarded as true history.

The task, which I undertook in consequence of my visit to Egypt last year, is now finished. It was what I saw on the sculptured walls and tombs, that caused me to reflect on the close parallel between the Ancient Egyptian system, political and religious, and our own; and in consequence, I essayed the attempt to discover, if possible, the *nexus* between that long past and the present. I have made the best use of the materials within reach, and while disavowing any claim to having either exhausted the subject, or made it transparent at all points, yet I think I have presented it in such a manner as will elicit further research on similar lines. "With all deference to Egyptian *savans*, I may venture to express the opinion that—in many instances—they have not grasped the original meaning and purport of the inscriptions, &c, because none, that I am aware of, have taken the Psychological element into account; and, I am persuaded, without this key, it is impossible to give the true rendering of the original.

We now know the Phallic basal idea of Christian Church Architecture, which is symbolic of generative life, and its perpetuation in human physical form; but, as yet, the secret of the ancient Egyptian Temple and Tomb Architecture is hardly dreamed of. Without a doubt, its true solution will be found in their ideal conception of the dead physical body as being the *uterus* from whence issued the newly resurrected form, which was immortal and imperishable; consequently, their architecture was adapted to this conception, so as to preserve this—to them—precious deposit, and to protect it from profanation. The collection of the dismembered and scattered portions of the body of the mythical Osiris, from whence the germ of the new life-form of Osiris-Horus, through the medium of Isis, was derived, was the great ideal all through; hence, the newly resurrected spirit-form was termed *the* Osiris. The ideal Jesus of the Christian system, who is "the resurrection and the life," contains the same essentials, although in a somewhat diverse form. The Holy Tomb of Osiris, at Abydus; and the Holy Sepulchre of Jesus, at Jerusalem, alike testify to the same original beliefs and conceptions. The student of Occultism soon masters the

subject, and becomes acquainted with the actuality of the process of the withdrawal of the essences of the body, before its corruption, and their formation into the envelope which covers the individual life-principle, best known as the *Ego*. This much as my exposition of the "cardinal doctrines" of the ancient Osirian and modern Christian systems, which, if not elaborated for the purpose of making known the secrets of the life beyond the grave, are meaningless and useless.

The result of my researches is now before the reader, who will form his or her own estimate, as to the relevancy and value of the evidence I have adduced to prove—

1. —The Egyptian *mediate* origin of the Anglo-Saxon British race.
2. —The Egyptian base of our political and ecclesiastical systems, which, to my view, is Osirianity in the newer garb of Christianity.
3. —Our right of possession, either by Annexation, or permanent Protectorate, of the Land of Egypt.
4. —The non-historic character of the Osirian and Christian, and of all other so-called Sacred Writings.

I cannot close this work without reference to the events now transpiring in Egypt, which are drawing the attention of our people, and causing an interest more intense than has ever before been exhibited in historic times.

The present crisis in Egypt's history demands the intervention of a Power, that shall emancipate the descendants of a once great race from the bondage—a thousand times more intolerable than the Israelitish bondage—of a cruel, relentless, and barbarous race. By the action, or, rather non-action, of the other great European Powers, which is only explicable in the recognition of the action of the Great Unseen Power, it was left in the hands of the British Nation, who, having now taken the initiatory steps, cannot recede. The abandonment of the late policy is now a certitude, and annexation, or a permanent protectorate lies before us. If Egypt is to be resuscitated, the Turk must be ejected, and the Arab subjected, and, *nolo volo*, she will be the means and power employed to bring this about.

The apparition of the Mahdi, at the present juncture, is

another lifting of the curtain in the Drama; and the sooner our Government and nation realize the situation, the better it will be. The Mahdi is the "Great Prophet that was to come in the last days" (of Mahometan power); and this is one (commencing with the Indian mutiny) of the last expiring efforts to realize the dream of universal Mahometan Empire. By the use of the Sword it was established, and by the use of the Sword alone can it be made to perish. The Manifesto of the Mahdi has now been proclaimed by his general, Osman Digna, and is plain and undisguised: acceptance of the Mahdi's supremacy, or—death!

The late massacres of Egyptian troops and Christian officers, unmistakably prove the *animus*, and reveal the true character of that force which, sooner or later, we must come in conflict with. The Egyptians proper are not Moslems, except under fear and compulsion, and once let the British Power be established, it were as easy to transform *them* into Christians as it was to turn the English people from Catholics to Protestants, by a royal edict of Henry VIII. Little fighting power as they have, or have not, they certainly don't understand shedding their blood in a cause with which they have no innate sympathy. Eleven centuries of Turco-Arab domination has still left them Egyptians. That they once possessed martial prowess is seen by their ancient conquests, which spread almost to India in the East, and to Ethiopia in the South; and it requires but a few generations under British sway, to once more arouse into life what is not dead, but asleep. With all their abject subservience, they have sufficient instinct in them to recognise who are their true friends, and who their dominant foes; and when the time comes they will not be slow to show it. Their wretchedness is caused by their deep poverty, caused by the rapacious greed of their Turkish rulers, who extort everything from them but life, and this is only respected because their industry feeds the luxury of those who squander the proceeds in profligacy, and worse. Egypt, the weak, appeals to Great Britain, the strong, for help, for protection, and for life. Shall she appeal in vain?

As to the Soudan, the moral influence of Britain, when established in Cairo, as the authority to be obeyed, will be

vastly greater than Egyptian military occupation. With Egypt and the Red Sea ports in possession, and Abyssinia as a friendly neighbour, we have nothing to fear, and the slave trade will soon be *non est*. British traders will supersede Arab caravansaries, and they will open up one of the richest, most fertile, and beautiful parts of the earth's surface. Cook's steamers plying between Cairo and the Second Cataract for the convenience of inquisitive travellers, show what can be done; and British capital and enterprise could easily make the Nile to become the highway of commercial traffic, from the Mediterranean Sea right away into the heart of the Dark Continent, and establish commercial fleets on those mighty inland seas, discovered by Burton, Speke, Grant, Livingstone, and others. Now is Britain's opportunity: let her seize it, for her own good, and above all, for the good and happiness of millions of human beings, who will only be too glad to welcome her presence and her power. From what I saw, I am convinced that when the Turk and the Arab are ejected from Egypt, the Egyptians proper will take the British Raj as naturally as young ducklings take the water. The imbecility—if not worse—of the late and present Khedival Ministries, demonstrate the unfitness and inability of Turco-Arab natives to rule, and until this element is swept away, it is folly to cry "Egypt for the Egyptians."

Whatever may be the conclusions formed by the reader, as to the evidences I have adduced from Egyptian and other sources relating to the object in view, I have the satisfaction to my own mind, that I aim alone at Truth, and as I found, so I have given forth; trusting that it may help to remove many misconceptions, and prepare the way for further researches into this interesting archaeological field.

FINIS.