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THEOSOPHICAL MONTHLY

DESIGNED
To bring "to light the hidden things of darkness."
"I, Jesus . . . am the bright, the Morning Star," (φωσφόρος—Lucifer)
—vide 2 Peter i. 19 and Rev. xxii. 16.
The Light-bearer is the Morning Star or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek φωσφόρος . . . the name of the pure, pale herald of daylight."—YONGE.

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LUCIFER

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ON PSEUDO-THEOSOPHY.

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—LAVATER.

"The most difficult thing in life is to know yourself."

—THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

THE presiding genius in the *Daily News* Office runs amuck at LUCIFER in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

Ride, si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

The editor of LUCIFER has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of

reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's *Æneid*. What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Æneas his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there "*Descend into Hades*," i.e. get yourself initiated.

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

It is not pagans alone who had their Mysteries. Bellarmin (*De Eccl. Triumph.* lib. 2, cap. 14.) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes." Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*de Leg.* lib. 2, cap 15) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapæ* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:—

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

X.

Primitive Christianity—being derived from the primitive Masonry—had its grip, pass-words, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of *The Eclectic Philosophy*:

"Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief.

The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew to Persia*,* where they made many disciples."

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates*, the *Dactyli*, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,† the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the *higher*, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S. . . S. . . S. . . of these early Masons, and is the modern prefix to their documents or "any written *balustre*—the initial of *Salutem*, or Health" as cunningly put by a Mason. "This triple masonic salutation is the most ancient among their greetings" (*Ragon*.)

XI.

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.‡ Now Ceres or Demeter was the female *productive principle* of the Earth; the spouse of Father Æther, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate

*And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries.

† The murderer of the Thessalonians, who were butchered by this pious son of the Church.

‡ Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy." (X. 29. 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount *Meru* (from *μηρός* thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus or *Διόνυσος* means the god Dis from Mount Nys in India. Bacchus crowned with ivy, or *Kissos* is Krishna, one of whose names was *Kissen*. Dionysus was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus; and there is a tradition which not only makes Orpheus come from India (he being called *ὄρφος*, dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (*Vide* "Five Years of Theosophy." Art: *Was writing known before Panini*).