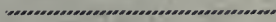




THE
HISTORICAL JESUS
AND
MYTHICAL CHRIST.
A LECTURE.



BY
GERALD MASSEY.

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THE
HISTORICAL JESUS
AND
MYTHICAL CHRIST.

*(All necessary references to the original authorities may be found in the Author's
"Natural Genesis.")*

IN presenting my readers with some of the data which show that much of the Christian History was pre-extant as Egyptian Mythology, I have to ask you to bear in mind that the facts, like other foundations, have been buried out of sight for thousands of years in a hieroglyphical language, that was never really read by Greek or Roman, and could not be read until the lost clue was discovered by Champollion, almost the other day! In this way the original sources of our Mytholatriy and Christology remained as hidden as those of the Nile, until the century in which we live. The mystical matter enshrouded in this language was sacredly entrusted to the keeping of the buried dead, who have faithfully preserved it as their Book of Life, which was placed beneath their pillows, or clasped to their bosoms, in their coffins and their tombs.

Secondly, although I am able to read the hieroglyphics, nothing offered to you is based on my translation. I work too warily for that! The transcription and literal rendering of the hieroglyphic texts herein employed are by scholars of indisputable authority. There is no loop-hole of escape that way. I lectured upon the subject of Jesus many years ago. At that time I did not know how we had been misled, or that the "Christian scheme" (as it is aptly called) in the New Testament is a fraud, founded on a fable in the Old!

I then accepted the Canonical Gospels as containing a veritable human history, and assumed, as others do, that the history proved itself. Finding that Jesus, or Jehoshua Ben-Pandira, *was* an historical character, known to the Talmud, I made the common mistake of

supposing that this proved the personal existence of the Jesus found portrayed in the Canonical Gospels. But after you have heard my story, and weighed the evidence now for the first time collected and presented to the public, you will not wonder that I should have changed my views, or that I should be impelled to tell the truth to others, as it now appears to myself; although I am only able to summarise here, in the briefest manner possible, a few of the facts that I have dealt with exhaustively elsewhere.

The personal existence of Jesus as Jehoshua Ben-Pandira can be established beyond a doubt. One account affirms that, according to a genuine Jewish tradition, "that man (who is not to be named) was a disciple of Jehoshua Ben-Perachia." It also says, "He was born in the fourth year of the reign of the Jewish King Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod." That would be more than a century earlier than the date of birth assigned to the Jesus of the Gospels! But it can be further shown that Jehoshua Ben-Pandira may have been born considerably earlier even than the year 102 B.C., although the point is not of much consequence here. Jehoshua, son of Perachia, was a president of the Sanhedrin—the fifth, reckoning from Ezra as the first: one of those who in the line of descent received and transmitted the oral law, as it was said, direct from Sinai. There could not be two of that name. This Ben-Perachia had begun to teach as a Rabbi in the year 154 B.C. We may therefore reckon that he was *not born* later than 180-170 B.C., and that it could hardly be later than 100 B.C. when he went down into Egypt with his pupil. For it is related that he fled there in consequence of a persecution of the Rabbis, feasibly conjectured to refer to the civil war in which the Pharisees revolted against King Alexander Jannæus, and consequently about 105 B.C. If we put the age of his pupil, Jehoshua Ben-Pandira, at fifteen years, that will give us an approximate date, extracted without pressure, which shows that Jehoshua Ben-Pandira may have been born about the year 120 B.C. But twenty years are a matter of little moment here.

According to the Babylonian Gemara to the Mishna of Tract "Shabbath," this Jehoshua, the son of Pandira and Stada, was stoned to death as a wizard, in the city of Lud, or Lydda, and afterwards crucified by being hanged on a tree, on the eve of the Passover. This is the manner of death assigned to Jesus in the Book of Acts. The Gemara says there exists a tradition that on the rest-day before the Sabbath they crucified Jehoshua, on the rest-day of the Passah (the day before the Passover). The year of his death, however, is not given in that account; but there are reasons for thinking it could not have been much earlier nor later than B.C. 70, because this Jewish King Jannæus reigned from the year 106 to 79 B.C. He was succeeded in the government by his widow Salomè, whom the Greeks called Alexandra, and who reigned for some nine years. Now the traditions, especially of the first "Toledoth Jehoshua," relate that the Queen of Jannæus, and the mother of Hyrcanus, who must therefore be Salomè,

in spite of her being called by another name, showed favour to Jehoshua and his teaching; that she was a witness of his wonderful works and powers of healing, and tried to save him from the hands of his sacerdotal enemies, because he was related to her; but that during her reign, which ended in the year 71 B.C., he was put to death. The Jewish writers and Rabbis with whom I have talked always deny the identity of the Talmudic Jehoshua and the Jesus of the Gospels. "This," observes Rabbi Jechiels, "which has been related of Jehoshua Ben-Perachia and his pupil, contains no reference whatever to him whom the Christians honour as God!" Another Rabbi, Salman Zevi, produced ten reasons for concluding that the Jehoshua of the Talmud was *not* he who was afterwards called Jesus of Nazareth. Jesus of Nazareth (and of the Canonical Gospels) was unknown to Justus, to the Jew of Celsus, and to Josephus, the supposed reference to him by the latter being an undoubted forgery.

The "blasphemous writings of the Jews about Jesus," as Justin Martyr calls them, always refer to Jehoshua Ben-Pandira, and not to the Jesus of the Gospels. It is Ben-Pandira they mean when they say they have another and a truer account of the birth and life, the wonder-working and death of Jehoshua, or Jesus. This repudiation is perfectly honest and soundly based. The only Jesus known to the Jews was Jehoshua Ben-Pandira, who had learnt the arts of magic in Egypt, and who was put to death by them as a sorcerer. This was likewise the only Jesus known to Celsus, the writer of the "True Logos," a work which the Christians managed to get rid of bodily, with so many other of the anti-Christian evidences.

Celsus observes that he was not a pure Word, not a true Logos, but a man who had learned the arts of sorcery in Egypt. So, in the Clementines, it is in the character of Ben-Pandira that Jesus is said to rise again as the magician. But here is the conclusive fact: The Jews know nothing of Jesus, the Christ of the Gospels, as an historical character; and when the Christians of the fourth century trace his pedigree, by the hand of Epiphanius, they are forced to derive their Jesus from Pandira! Epiphanius gives the genealogy of the Canonical Jesus in this wise:—

Jacob, called Pandira, Mary = Joseph—Cleopas, Jesus.

This proves that in the fourth century the pedigree of Jesus was traced to Pandira, the father of that Jehoshua who was the pupil of Ben-Perachia, and who became one of the magicians in Egypt, and who was crucified as a magician on the eve of the Passover by the Jews, in the time of Queen Alexandra, who had ceased to reign in the year 70 B.C.—the Jesus, therefore, who lived and died more than a century too soon.

Thus, the Jews do not identify Jehoshua Ben-Pandira with the Gospel Jesus, of whom they, his supposed contemporaries, know nothing, but protest against the assumption as an impossibility; whereas the Christians *do* identify their Jesus as the descendant of Pandira. It was he or nobody; yet he was neither the son of Joseph

nor the Virgin Mary, nor was he crucified at Jerusalem. It is not the Jews, then, but the Christians, who fuse two supposed historic characters into one! There being but one history acknowledged or known on either side, it follows that the Jesus of the Gospels is the Jehoshua of the Talmud, or is not at all, as a Person. This shifts the historic basis altogether; it antedates the human history by more than a hundred years, and it at once destroys the historic character of the Gospels, together with that of any other personal Jesus than Ben-Pandira. In short, the Jewish history of the matter will be found to corroborate the mythical. As Epiphanius knew of no other historical Jesus than the descendant of Pandira, it is possible that this is the Jesus whose tradition is reported by Irenæus.

Irenæus was born in the early part of the second century, between 120 and 140 A.D. He was Bishop of Lyons, France, and a personal acquaintance of Polycarp; and he repeats a tradition testified to by the elders, which he alleges was directly derived from John, the "disciple of the Lord," to the effect that Jesus was not crucified at 33 years of age, but that he passed through every age, and lived on to be an oldish man. Now, in accordance with the dates given, Jehoshua Ben-Pandira may have been between 50 and 60 years of age when put to death, and his tradition alone furnishes a clue to the Nihilistic statement of Irenæus.

When the true tradition of Ben-Pandira is recovered, it shows that he was the sole historical Jesus who was hung on a tree by the Jews, not crucified in the Roman fashion, and authenticates the claim now to be made on behalf of the astronomical allegory to the dispensational Jesus, the Kronian Christ, the mythical Messiah of the Canonical Gospels, and the Jesus of Paul, who was not the carnalised Christ. For I hold that the Jesus of the "other Gospel," according to the Apostles Cephas and James, who was utterly repudiated by Paul, was none other than Ben-Pandira, the Nazarene, of whom James was a follower, according to a comment on him found in the Book Abodazura. Anyway, there are two Jesuses, or Jesus and the Christ, one of whom is repudiated by Paul.

But Jehoshua, the son of Pandira, can never be converted into Jesus Christ, the son of a virgin mother, as an historic character. Nor can the dates given ever be reconciled with contemporary history. The historical Herod, who sought to slay the young child Jesus, is known to have died four years before the date of the Christian era, assigned for the birth of Jesus.

So much for the historic Jesus. And now for the mythical Christ. Here we can tread on firmer ground.

The mythical Messiah was always born of a Virgin Mother—a factor unknown in natural phenomena, and one that cannot be historical, one that can only be explained by means of the Mythos, and those conditions of primitive sociology which are mirrored in mythology and preserved in theology. The virgin mother had been represented in Egypt by the maiden Queen, Mut-em-ua, the future mother of Amenhept III.,

some 16 centuries B.C., who impersonated the eternal virgin that produced the eternal child.

Four consecutive scenes reproduced in my book are found portrayed upon the innermost walls of the *Holy of Holies* in the Temple of Luxor, which was built by Amenhept III., a Pharaoh of the 17th dynasty. The first scene on the left hand shows the God Taht, the Lunar Mercury, the Annunciator of the Gods, in the act of hailing the Virgin Queen, and announcing to her that she is to give birth to the coming Son. In the next scene the God Kneph (in conjunction with Hathor) gives the new life. This is the Holy Ghost or Spirit that causes the Immaculate Conception, Kneph being the spirit by name in Egyptian. The natural effects are made apparent in the virgin's swelling form.

Next the mother is seated on the midwife's stool, and the newborn child is supported in the hands of one of the nurses. The fourth scene is that of the Adoration. Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left. The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by Mut-em-ua, as mother of the "only one," and representative of the divine mother of the youthful Sun-God.

These scenes, which were mythical in Egypt, have been copied or reproduced as historical in the Canonical Gospels, where they stand like four corner-stones to the Historic Structure, and prove that the foundations are mythical.

Jesus was not only born of the mythical motherhood; his descent on the maternal side is traced in accordance with this origin of the mythical Christ. The virgin was also called the harlot, because she represented the pre-monogamic stage of intercourse; and Jesus descends from four forms of the harlot—Thamar, Rahab, Ruth and Bathsheba—each of whom is a form of the "stranger in Israel," and is not a Hebrew woman. Such history, however, does not show that illicit intercourse was the natural mode of the divine descent; nor does it imply unparalleled human profligacy. It only proves the Mythos.

In human sociology the son of the mother preceded the father, as son of the woman who was a mother, but not a wife. This character is likewise claimed for Jesus, who is made to declare that he was earlier than Abraham, who was the typical Great Father of the Jews; whether considered to be mythical or historical. Jesus states emphatically that he existed before Abraham was. This is only possible to the mythical Christ, who preceded the father as son of the virgin mother; and we shall find it so throughout. All that is non-natural and impossible as human history, is possible, natural and explicable as Mythos.

It can be explained by the Mythos, because it originated in that which alone accounts for it. For it comes to this at last: the more hidden the meaning in the Gospel history, the more satisfactorily is it explained by the Mythos; and the more mystical the Christian doctrine, the more easily can it be proved to be mythical.

The birth of Christ is astronomical. The birthday is determined by the full moon of Easter. This can only occur once every 19 years, as we have it illustrated by the Epact or Golden Number of the Prayer Book. Understand me! Jesus, the Christ, can only have a birthday, or resurrection, once in 19 years, in accordance with the Metonic Cycle, because his parents are the sun and moon; and those appear in the earliest known representation of the Man upon the Cross! This proves the astronomical and non-human nature of the birth itself, which is identical with that of the full moon of Easter in Egypt.

Casini, the French Astronomer, has demonstrated the fact that the date assigned for the birth of the Christ is an Astronomical epoch in which the middle conjunction of the moon with the sun happened on the 24th March, at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The following day (the 25th) was the day of the Incarnation, according to Augustine, but the date of the Birth, according to Clement Alexander. For two birth days are assigned to Jesus by the Christian Fathers, one at the Winter Solstice, the other at the Vernal Equinox. These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt. Plutarch tells us that Isis was delivered of Horus, the child, about the time of the winter Solstice, and that the festival of the second or adult Horus followed the Vernal Equinox. Hence, the Solstice and spring Equinox were both assigned to the one birth of Jesus by the Christolators; and again, that which is impossible as human history is the natural fact in relation to the two Horuses, the dual form of the Solar God in Egypt.

And here, in passing, we may point out the astronomical nature of the Crucifixion. The Gospel according to John brings on a tradition so different from that of the Synoptics as to invalidate the human history of both. The Synoptics say that Jesus was crucified on the 15th of the month Nisan. John affirms that it was on the 14th of the month. This serious rift runs through the very foundation! As human history it cannot be explained. But there is an explanation possible, which, if accepted, proves the Mythos. The Crucifixion (or Crossing) was, and still is, determined by the full moon of Easter. This, in the lunar reckoning, would be on the 14th in a month of 28 days; in the solar month of 30 days it was reckoned to occur on the 15th of the month. Both unite, and the rift closes in proving the Crucifixion to have been Astronomical, just as it was in Egypt, where the two dates can be identified.

Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C. And Mithras was fabled

as having been born in a cave. Wherever Mithras was worshipped the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The "Cave of Mithras" was the birthplace of the Sun in the Winter Solstice, when this occurred on the 25th of December in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is *Abba Uddu*, that is, the "Cave of Light;" the cave of re-birth for the Sun in the lowest depth at the Solstice, figured as the Cave of Light. This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says, "Christ was born in the Stable, and afterwards took refuge in the Cave." He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in *Stabulo Augiæ*, or, in the Stable of Augias. Now the cleansing of this Stable was the sixth labour of Herakles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The Cave was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which latter date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of *Abba Uddu* or the Stable of Augias on the 25th of December after the year 255 B.C., therefore, Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later!

In their mysteries the Sarraceni celebrated the Birth of the babe in the Cave or Subterranean Sanctuary, from which the Priest issued, and cried:—"The Virgin hath brought forth: The Light is about to begin to grow again!"—on the Mother-night of the year. And the Sarraceni were *not* supporters of Historic Christianity.

The birthplace of the Egyptian Messiah at the Vernal Equinox was figured in Apt, or Apta, the corner; but Apta is also the name of the Crib and the Manger; hence the Child born in Apta, was said to be born in a manger; and this Apta as Crib or Manger is the hieroglyphic sign of the Solar birthplace. Hence the Egyptians exhibited the Babe in the Crib or Manger in the streets of Alexandria. The birthplace was indicated by the colure of the Equinox, as it passed from sign to sign. It was also pointed out by the Star in the East. When the birthplace was in the sign of the Bull, Orion was the Star that rose in the East to tell where the young Sun-God was re-born. Hence it is called the "Star of Horus." That was then the Star of the "Three Kings" who greeted the Babe; for the "Three Kings" is still a name of the three stars in Orion's Belt. Here we learn that the legend of the "Three Kings" is at least 6,000 years old.

In the course of Precession, about 255 B.C., the vernal birthplace passed into the sign of the Fishes, and the Messiah who had been represented for 2155 years by the Ram or Lamb, and previously for other

2155 years by the Apis Bull, was now imaged as the Fish, or the "Fish-man," called Ichthys in Greek. The original Fish-man—the An of Egypt, and the Oan of Chaldea—probably dates from the previous cycle of precession, or 26,000 years earlier; and about 255 B.C. the Messiah, as the Fish-man, was to come up once more as the Manifestor from the celestial waters. The coming Messiah is called Dag, the Fish, in the Talmud; and the Jews at one time connected his coming with some conjunction, or occurrence, in the sign of the Fishes! This shows the Jews were not only in possession of the astronomical allegory, but also of the tradition by which it could be interpreted. It was the Mythical and Kronian Messiah alone who was, or could be, the subject of prophecy that might be fulfilled—prophecy that was fulfilled as it is in the Book of Revelation—when the Equinox entered, the cross was re-erected, and the foundations of a new heaven were laid in the sign of the Ram, 2410 B.C.; and, again, when the Equinox entered the sign of the Fishes, 255 B.C. Prophecy that will be *again* fulfilled when the Equinox enters the sign of the Waterman about the end of this century, to which the Samaritans are still looking forward for the coming of their Messiah, who has not yet arrived for them. The Christians alone ate the oyster; the Jews and Samaritans only got an equal share of the empty shells! The uninstructed Jews, the *idiotai*, at one time thought the prophecy which was astronomical, and solely related to the cycles of time, was to have its fulfilment in human history. But they found out their error, and bequeathed it unexplained to the still more ignorant Christians. The same tradition of the Coming One is extant amongst the Millenarians and Adventists, as amongst the Moslems. It is the tradition of El-Mahdi, the prophet who is to come in the last days of the world to conquer all the world, and who was lately descending the Soudan with the old announcement the "Day of the Lord is at hand," which shows that the astronomical allegory has left some relics of the true tradition among the Arabs, who were at one time learned in astronomical lore.

The Messiah, as the Fish-man, is foreseen by Esdras ascending out of the sea as the "same whom God the highest hath kept a great season, which by his own self shall deliver the creature." The ancient Fish-man only came up out of the sea to converse with men and teach them in the daytime. "When the sun set," says Berosus, "it was the custom of this Being to plunge again into the sea, and abide all night in the deep." So the man foreseen by Esdras is only visible by day.

As it is said, "E'en so can no man upon earth see my son, or those that be with him, but in the daytime." This is parodied or fulfilled in the account of Ichthys, the Fish, the Christ who instructs men by day, but retires to the lake of Galilee, where he demonstrates his solar nature by walking the waters at night, or at the dawn of day.

We are told that his disciples being on board a ship, "when even was come, in the fourth watch of the night, Jesus went unto them walking upon the sea." Now the fourth watch began at three o'clock, and ended at six o'clock. Therefore, this was about the proper time

for a solar God to appear walking upon the waters, or coming up out of them as the Oannes. Oannes is said to have taken no food whilst he was with men: "In the daytime he used to converse with men, but took no food at that season." So Jesus, when his disciples prayed him, saying "Master, eat," said unto them, "I have meat to eat that you know not of. My meat is to do the will of Him that sent me."

This is the perfect likeness of the character of Oannes, who took no food, but whose time was wholly spent in teaching men. Moreover, the mythical Fish-man is made to identify himself. When the Pharisees sought a "sign from heaven," Jesus said, "There shall no sign be given but the sign of Jonas. For as Jonas became a sign unto the Ninevites, so shall also the son of man be to this generation."

The sign of Jonas is that of the Oan, or Fish-man of Nineveh, whether we take it direct from the monuments, or from the Hebrew history of Jonah, or from the Zodiac.

The voice of the secret wisdom here says truly that those who are looking for signs, can have no other than that of the returning Fish-man, Ichthys, Oannes, or Jonah; and assuredly, there was no other sign or date—than those of Ichthys, the Fish who was re-born of the fish-goddess, Atergatis, in the sign of the Fishes, 255 B.C. After whom the primitive Christians were called little fishes, or Pisciculi.

This date of 255 B.C. was the true day of birth, or rather of rebirth for the celestial Christ, and there was no valid reason for changing the time of the world.

The Gospels contain a confused and confusing record of early Christian belief: things most truly believed (Luke) concerning certain mythical matters, which were ignorantly mistaken for human and historical. The Jesus of our Gospels is but little of a human reality, in spite of all attempts to naturalize the Mythical Christ, and make the story look rational.

The Christian religion was not founded on a man, but on a divinity; that is, a mythical character. So far from being derived from the model man, the typical Christ was made up from the features of various Gods, after a fashion somewhat like those "pictorial averages" portrayed by Mr. Galton, in which the traits of several persons are photographed and fused in a portrait of a dozen different persons, merged into one that is not anybody. And as fast as the composite Christ falls to pieces, each feature is claimed, each character is gathered up by the original owner, as with the grasp of gravitation.

It is not I that deny the divinity of Jesus the Christ; I assert it! He never was, and never could be, any other than a divinity; that is, a character non-human, and entirely mythical, who had been the pagan divinity of various pagan myths, that had been pagan during thousands of years before our Era.

Nothing is more certain, according to honest evidence, than that the Christian scheme of redemption is founded on a fable misinterpreted; that the prophecy of fulfilment was solely astronomical, and the Coming One as the Christ who came in the end of an age, or of the world, was

but a metaphorical figure, a type of time, from the first, which never could take form in historic personality, any more than Time in Person could come out of a clock-case when the hour strikes; that no Jesus could become a Nazarene by being born at, or taken to, Nazareth; and that the history in our Gospels is from beginning to end the identifiable story of the Sun-God, and the Gnostic Christ who never could be made flesh. When we did not know the one it was possible to believe the other; but when once we truly know, then the false belief is no longer possible.

The mythical Messiah was Horus in the Osirian Mythos; Har-Khuti in the Sut-Typhonian; Khunsu in that of Amen-Ra; Iu in the cult of Atum-Ra; and the Christ of the Gospels is an amalgam of all these characters.

The Christ is the Good Shepherd!

So was Horus.

Christ is the Lamb of God!

So was Horus.

Christ is the Bread of Life!

So was Horus.

Christ is the Truth and the Life!

So was Horus.

Christ is the Fan-bearer!

So was Horus.

Christ is the Lord!

So was Horus.

Christ is the Way and the Door of Life!

Horus was the path by which they travelled out of the Sepulchre. He is the God whose name is written with the hieroglyphic sign of the Road or Way.

Jesus is he that should come; and Iu, the root of the name in Egyptian, means "to come." Iu-em-hept, as the Su, the Son of Atum, or of Ptah, was the "Ever-Coming One," who is always portrayed as the marching youngster, in the act and attitude of coming. Horus included both sexes. The Child (or the soul) is of either sex, and potentially, of both. Hence the hermaphrodital Deity; and Jesus, in Revelation, is the Young Man who has the female paps.

Iu-em-hept signifies he who comes with peace. This is the character in which Jesus is announced by the Angels! And when Jesus comes to his disciples after the resurrection it is as the bringer of peace. "Learn of me and ye shall find rest," says the Christ. Khunsu-Nefer-Hept is the Good Rest, Peace in Person! The Egyptian Jesus, Iu-em-hept, was the second Atum; Paul's Jesus is the second Adam. In one rendition of John's Gospel, instead of the "only-begotten Son of God," a variant reading gives the "only-begotten God," which has been declared an impossible rendering. But the "only-begotten God" was an especial type in Egyptian Mythology, and the phrase re-identifies the divinity whose emblem is the beetle. Hor-Apollo says, "To denote the only-begotten or a father, the Egyptians delineate a scarabæus!

By this they symbolize an only-begotten, because the creature is self-produced, being unconceived by a female." Now the youthful manifestor of the Beetle-God was this Iu-em-hept, the Egyptian Jesus. The very phraseology of John is common to the Inscriptions, which tell of him who was the Beginner of Becoming from the first, and who made all things, but who himself was not made. I quote verbatim. And not only was the Beetle-God continued in the "only-begotten God"; the beetle-type was also brought on as a symbol of the Christ. Ambrose and Augustine, amongst the Christian Fathers, identified Jesus with, and as, the "good Scarabæus," which further identifies the Jesus of John's Gospel with the Jesus of Egypt, who was the Ever-Coming One, and the Bringer of Peace, whom I have elsewhere shown to be the Jesus to whom the Book of Ecclesiasticus is inscribed, and ascribed in the Apocrypha.

In accordance with this continuation of the Kamite symbols, it was also maintained by some sectaries that Jesus was a potter, and not a carpenter; and the fact is that this only-begotten Beetle-God, who is portrayed sitting at the potter's wheel forming the Egg, or shaping the vase-symbol of creation, was the Potter personified, as well as the only-begotten God in Egypt.

The character and teachings of the Canonical Christ are composed of contradictions which cannot be harmonised as those of a human being, whereas they are always true to the Mythos.

He is the Prince of Peace, and yet he asserts that he came not to bring peace: "I came not to send peace, but a sword," and not only is Iu-em-hept the Bringer of Peace by name in one character; he is the Sword personified in the other. In this he says, "I am the living image of Atum, proceeding from him as a sword." Both characters belong to the mythical Messiah in the Ritual, who also calls himself the "Great Disturber," and the "Great Tranquilizer"—the "God Contention," and the "God Peace." The Christ of the Canonical Gospels has several prototypes, and sometimes the copy is derived or the trait is caught from one original, and sometimes from the other. The Christ of Luke's Gospel has a character entirely distinct from that of John's Gospel. Here he is the Great Exorciser, and caster-out of demons. John's Gospel contains no case of possession or obsession: no certain man who "had devils this long time"; no child possessed with a devil; no blind and dumb man possessed with a devil.

Other miracles are performed by the Christ of John, but not these; because John's is a different type of the Christ. And the original of the Great Healer in Luke's Gospel may be found in the God Khunsu, who was the Divine Healer, the supreme one amongst all the other healers and saviours, especially as the caster-out of demons, and the expeller of possessing spirits. He is called in the texts the "Great God, the driver away of possession."

In the Stele of the "Possessed Princess," this God in his effigy is sent for by the chief of Bakhten, that he may come and cast out a possessing spirit from the king's daughter, who has an evil movement

in her limbs. The demon recognises the divinity just as the devil recognises Jesus, the expeller of evil spirits. Also the God Khunsu is Lord over the pig—a type of Sut. He is portrayed in the disk of the full moon of Easter, in the act of offering the pig as a sacrifice. Moreover, in the judgment scenes, when the wicked spirits are condemned and sent back into the abyss, their mode of return to the lake of primordial matter is by entering the bodies of swine. Says Horus to the Gods, speaking of the condemned one: “When I sent him to his place he went, and he has been transformed into a black pig.” So when the Exorcist in Luke’s Gospel casts out Legion, the devils ask permission of the Lord of the pig to be allowed to enter the swine, and he gives them leave. This, and much more that might be adduced, tends to differentiate the Christ of Luke, and to identify him with Khunsu, rather than with Iu-em-hept, the Egyptian Jesus, who is reproduced in the Gospel according to John. In this way it can be proved that the history of Christ in the Gospels is one long and complete catalogue of likenesses to the Mythical Messiah, the Solar or Luni-Solar God.

The “Litany of Ra,” for example, is addressed to the Sun-God in a variety of characters, many of which are assigned to the Christ of the Gospels. Ra is the Supreme Power, the Beetle that rests in the Emyrean, who is born as his own son. This, as already said, is the God in John’s Gospel, who says:—“I and the Father are one,” and who *is* the father born as his own son; for he says, in knowing and seeing the son, “from henceforth ye know him and have seen him”; *i.e.*, the Father.

Ra is designated the “Soul that speaks.” Christ is the Word. Ra is the destroyer of venom. Jesus says:—“In my name they shall take up serpents, and if they drink any deadly thing it shall not hurt them.” In one character Ra is the outcast. So Jesus had not where to lay his head.

Ra is the “timid one who sheds tears in the form of the Afflicted.” He is called Remi, the Weeper. This weeping God passes through “Rem-Rem,” the place of weeping, and there conquers on behalf of his followers. In the Ritual the God says:—“I have desolated the place of Rem-Rem.” This character is sustained by Jesus in the mourning over Jerusalem that was to be desolated. The words of John, “Jesus wept,” are like a carven statue of the “Afflicted One,” as Remi, the Weeper. Ra is also the God who “makes the mummy come forth.” Jesus makes the mummy come forth in the shape of Lazarus; and in the Roman Catacombs the risen Lazarus is not only represented as a mummy, but is an Egyptian mummy which has been eviscerated and swathed for the eternal abode. Ra says to the mummy: “Come forth!” and Jesus cries: “Lazarus, come forth!” Ra manifests as “the burning one, he who sends destruction,” or “sends his fire into the place of destruction.” “He sends fire upon the rebels,” his form is that of the “God of the furnace.” Christ also comes in the person of this “burning one”; the sender of destruction by fire. He is proclaimed

by Matthew to be the Baptistiser with fire. He says, "I am come to send fire on the earth."

He is portrayed as "God of the furnace," which shall "burn up the chaff with unquenchable fire." He is to cast the rebellious into a "furnace of fire," and send the condemned ones into everlasting fire. All this was natural when applied to the Solar-God, and it is supposed to become supernatural when misapplied to a supposed human being to whom it never could apply. The Solar fire was the primary African fount of theological hell-fire and hell.

The "Litany" of Ra collects the manifold characters that make up the total God (termed Teb-temt), and the Gospels have gathered up the mythical remains; thus the result is in each case identical, or entirely similar. From beginning to end the Canonical Gospels contain the Drama of the Mysteries of the Luni-Solar God, narrated as a human history. The scene on the Mount of Transfiguration is obviously derived from the ascent of Osiris into the Mount of Transfiguration in the Moon. The sixth day was celebrated as that of the change and transformation of the Solar God in the lunar orb, which he re-entered on that day as the regenerator of its light. With this we may compare the statement made by Matthew, that "after six days Jesus went up into a high mountain apart, and he was transfigured, and his face did shine as the sun (of course!), and his garments became white as the light."

In Egypt the year began soon after the Summer Solstice, when the sun descended from its midsummer height, lost its force, and lessened in its size. This represented Osiris, who was born of the Virgin Mother as the child Horus, the diminished infantile sun of Autumn; the suffering, wounded, bleeding Messiah, as he was represented. He descended into hell, or hades, where he was transformed into the virile Horus, and rose again as the sun of the resurrection at Easter. In these two characters of Horus on the two horizons, Osiris furnished the dual type for the Canonical Christ, which shows very satisfactorily how the mythical prescribes the boundaries beyond which the historical does not, dare not, go. The first was the child Horus, who always remained a child. In Egypt the boy or girl wore the Horus-lock of childhood until 12 years of age. Thus childhood ended about the twelfth year. But although adulthood was then entered upon by the youth, and the transformation of the boy into manhood began, the full adulthood was not attained until 30 years of age. The man of 30 years was the typical adult. The age of adulthood was 30 years, as it was in Rome under the *Lex Pappia*. The *homme fait* is the man whose years are triaded by tens, and who is *Khemt*. As with the man, so it is with the God: and the second Horus, the same God in his second character, is the *Khemt* or *Khem-Horus*, the typical adult of 30 years. The God up to twelve years was Horus, the child of Isis, the mother's child, the weakling. The virile Horus (the sun in its vernal strength), the adult of 30 years, was representative of the Fatherhood, and this Horus is the anointed son of Osiris. These two characters of Horus

the child, and Horus the adult of 30 years, are reproduced in the only two phases of the life of Jesus in the Gospels. John furnishes no historic dates for the time when the *Word* was incarnated and became flesh; nor for the childhood of Jesus; nor for the transformation into the Messiah. But Luke tells us that *the child of twelve years* was the wonderful youth, and that he increased in wisdom and stature. This is the length of years assigned to Horus the child; and this phase of the child-Christ's life is followed by the baptism and anointing, the descent of the pubescent spirit with the consecration of the Messiah in Jordan, when Jesus "*began to be about 30 years of age.*"

The earliest anointing was the consecration of puberty; and here at the full age of the typical adult, the Christ, who was previously a child, the child of the Virgin Mother, is suddenly made into the Messiah, as the Lord's anointed. And just as the second Horus was regenerated, and this time begotten of the father, so in the transformation scene of the baptism in Jordan, the father authenticates the change into full adulthood, with the voice from heaven saying:—"This is my beloved son, in whom I am well pleased;" the spirit of pubescence, or the *Ruach*, being represented by the descending dove, called the spirit of God. Thus from the time when the child-Christ was about twelve years of age, until that of the typical *homme fait* of Egypt, which was the age assigned to Horus when he became the adult God, there is no history. This is in exact accordance with the Kamite allegory of the double-Horus. And the Mythos alone will account for the chasm which is wide and deep enough to engulf a supposed history of 18 years. Childhood cannot be carried beyond the 12th year, and the child-Horus always remained a child; just as the child-Christ does in Italy, and in German folk-tales. The mythical record founded on nature went no further, and there the history consequently halts within the prescribed limits, to rebegin with the anointed and regenerated Christ at the age of Khem-Horus, the adult of 30 years.

And these two characters of Horus necessitated a double form of the mother, who divides into the two divine sisters, Isis and Nephthys. Jesus also was bi-mater, or dual-mothered; and the two sisters reappear in the Gospels as the two Marys, both of whom are the mothers of Jesus. This again, which is impossible as human history, is perfect according to the Mythos that explains it.

As the child-Horus, Osiris comes down to earth; he enters matter, and becomes mortal. He is born like the Logos, or "as a Word." His father is Seb, the earth, whose consort is Nu, the heaven, one of whose names is MERI, the Lady of Heaven; and these two are the prototypes of Joseph and Mary. He is said to cross the earth a substitute, and to suffer vicariously as the Saviour, Redeemer, and Justifier of men. In these two characters there was constant conflict between Osiris and Typhon, the Evil Power, or Horus and Sut, the Egyptian Satan. At the Autumn Equinox, the devil of darkness began to dominate; this was the Egyptian Judas, who betrayed Osiris to his death at the last supper. On the day of the Great Battle

at the Vernal Equinox, Osiris conquered as the ascending God, the Lord of the growing light. Both these struggles are portrayed in the Gospels. In the one Jesus is betrayed to his death by Judas; in the other he rises superior to Satan. The latter conflict followed immediately after the baptism. In this way:—When the sun was half-way round, from the Lion sign, it crossed the River of the Waterman, the Egyptian Iarutana, Hebrew Jordan, Greek Eridanus. In this water the baptism occurred, and the transformation of the child-Horus into the virile adult, the conqueror of the evil power, took place. Horus becomes hawk-headed, just where the dove ascended and abode on Jesus. Both birds represented the virile soul that constituted the anointed one at puberty. By this added power Horus vanquished Sut, and Jesus overcame Satan. Both the baptism and the contest are referred to in the Ritual. "I am washed with the same water in which the Good Opener (Un-Nefer) washes when he disputes with Satan, that justification should be made to Un-Nefer, the Word made Truth," or the Word that is Law.

The scene between the Christ and the Woman at the Well may likewise be found in the Ritual. Here the woman is the lady with the long hair, that is Nu, the consort of Seb—and the five husbands can be paralleled by her five star-gods born of Seb. Osiris drinks out of the well "to take away his thirst." He also says: "I am creating the water. I make way in the valley, in the Pool of the Great One. Make-road (or road-maker) expresses what I am." "I am the Path by which they traverse out of the sepulchre of Osiris."

So the Messiah reveals himself as the source of living water, "that springeth up unto Everlasting Life." Later on he says, "I am the way, the truth, the life." "I am creating the water, discriminating the seat," says Horus. Jesus says, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." Jesus claims that this well of life was given to him by the Father. In the Ritual it says, "He is thine, O Osiris! A well, or flow, comes out of thy mouth to him!" Also, the paternal source is acknowledged in another text. "I am the Father, inundating when there is thirst, guarding the water. Behold me at it." Moreover, in another chapter the well of living water becomes the Pool of Peace. The speaker says, "The well has come through me. I wash in the Pool of Peace."

In Hebrew, the Pool of Peace is the Pool of Salem, or Siloam. And here, not only is the pool described at which the Osirified are made pure and healed; not only does the Angel or God descend to the waters—the "certain times" are actually dated. "The Gods of the pure waters are there on the fourth hour of the night, and the eighth hour of the day, saying, 'Pass away hence,' to him who has been cured."

An epitome of a considerable portion of John's Gospel may be

found in another brief chapter of the Ritual—"Ye Gods come to be my servants, I am the son of your Lord. Ye are mine through my Father, who gave you to me. I have been among the servants of Hathor or Meri. I have been washed by thee, O attendant!" Compare the washing of Jesus' feet by Mary.

The Osiris exclaims, "I have welcomed the chief spirits in the service of the Lord of things! I am the Lord of the fields when they are white," *i.e.*, for the reapers and the harvest. So the Christ now says to the disciples, "Behold, I say unto you, Lift up your eyes and look on the fields, that are white already unto the harvest."

"Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he send forth labourers into his harvest. And he called unto him his twelve disciples." Now, if we turn to the Egyptian "Book of Hades," the harvest, the Lord of the harvest, and the reapers of the harvest are all portrayed: the twelve are also there. In one scene they are preceded by a God leaning on a staff, who is designated the Master of Joy—a surname of the Messiah Horus when assimilated to the Soli-Lunar Khunsu; the twelve are "they who labour at the harvest in the plains of Neter-Kar." A bearer of a sickle shows the inscription: "These are the Reapers." The twelve are divided into two groups of five and seven—the original seven of the Aahenru; these seven are the reapers. The other five are bending towards an enormous ear of corn, the image of the harvest, ripe and ready for the sickles of the seven. The total twelve are called the "Happy Ones," the bearers of food. Another title of the twelve is that of the "Just Ones." The God says to the reapers, "Take your sickles! Reap your grain! Honour to you, reapers." Offerings are made to them on earth, as bearers of sickles in the fields of Hades. On the other hand, the tares or the wicked are to be cast out and destroyed for ever. These twelve are the apostles in their Egyptian phase.

In the chapters on "Celestial Diet" in the Ritual, Osiris eats under the sycamore tree of Hathor. He says, "Let him come from the earth. Thou hast brought these seven loaves for me to live by, bringing the bread that Horus (the Christ) makes. Thou hast placed, thou hast eaten rations. Let him call to the Gods for them, or the Gods come with them to him."

This is reproduced as miracle in the Gospels, performed when the multitude were fed upon seven loaves. The seven loaves are found here, together with the calling upon the Gods, or working the miracle of multiplying the bread.

In the next chapter there is a scene of eating and drinking. The speaker, who impersonates the Lord, says:—"I am the Lord of Bread in Annu. My bread at the heaven was that of Ra; my bread on earth was that of Seb." The seven loaves represent the bread of Ra. Elsewhere the number prescribed to be set on one table, as an offering, is five loaves. These are also carried on the heads of five different persons in the scenes of the under-world. Five loaves are the bread

of Seb. Thus five loaves represent the bread of earth, and seven the bread of heaven. Both five and seven are sacred regulation numbers in the Egyptian Ritual. And in the Gospel of Matthew the miracles are wrought with five loaves in the one case, and seven in the other, when the multitudes are fed on celestial diet. This will explain the two different numbers in one and the same Gospel miracle. In the Canonical narrative there is a lad with five barley loaves and two fishes. In the next chapter of the Ritual we possibly meet with the lad himself, as the miracle-worker says:—"I have given breath to the said youth."

The Gnostics asserted truly that celestial persons and celestial scenes had been transferred to earth in our Gospels; and it is only within the Pleroma (the heaven) or in the Zodiac that we can at times identify the originals of both. And it is there we must look for the "two fishes."

As the latest form of the Manifestor was in the heaven of the twelve signs, that probably determined the number of twelve basketsful of food remaining when the multitude had all been fed. "They that ate the loaves were five thousand men;" and five thousand was the exact number of the Celestials or Gods in the Assyrian Paradise, before the revolt and fall from heaven. The scene of the miracle of the loaves and fishes is followed by an attempt to take Jesus by force, but he withdrew himself; and this is succeeded by the miracle of his walking on the waters, and conquering the wind and waves. So is it in the Ritual. Chap. 57 is that of the breath prevailing over the water in Hades. The speaker, having to cross over, says: "O Hapi! let the Osiris prevail over the waters, like as the Osiris prevailed against the taking by stealth, the night of the great struggle." The Solar God was betrayed to his death by the Egyptian Judas, on the "night of the taking by stealth," which was the night of the last supper. The God is "waylaid by the conspirators, who have watched very much." They are said to smell him out "by the eating of his bread." So the Christ is waylaid by Judas, who "knew the place, for Jesus often resorted thither," and by the Jews who had long watched to take him.

The smelling of Osiris by the eating of his bread is remarkably rendered by John at the eating of the last supper. The Ritual has it:—"They smell Osiris by the eating of his bread, transporting the evil of Osiris."

"And when he had dipped the sop he gave it to Judas Iscariot, and after the sop Satan entered into him." Then said Jesus to him into whom the evil or devil had been transported, "That thou doest, do quickly." Osiris was the same, beseeching burial. Here it is demonstrable that the non-historical Herod is a form of the Apophis Serpent, called the enemy of the Sun. In Syriac, Herod is a red dragon. Herod, in Hebrew, signifies a terror. Heru (Eg.) is to terrify, and Herrut (Eg.) is the Snake, the typical reptile. The blood of the divine victim that is poured forth by the Apophis Serpent at the sixth

hour, on "the night of smiting the profane," is literally shed by Herod, as the Herrut or Typhonian Serpent.

The speaker, in the Ritual, asks: "Who art thou then, Lord of the Silent Body? I have come to see him who is in the serpent, eye to eye, and face to face." "Lord of the Silent Body" is a title of the Osiris. "Who art thou then, Lord of the Silent Body?" is asked and left unanswered. This character is also assigned to the Christ. The High Priest said unto him, "Answerest thou nothing?" "But Jesus held his peace." Herod questioned him in many words, but he answered him nothing. He acts the prescribed character of "Lord of the Silent Body."

The transaction in the sixth hour of the night of the Crucifixion is expressly inexplicable. In the Gospel we read:—"Now from the sixth hour there was darkness over all the land unto the ninth hour." The sixth hour being midnight, that shows the solar nature of the mystery, which has been transferred to the sixth hour of the day in the Gospel.

It is in the seventh hour the mortal struggle takes place between the Osiris and the deadly Apophis, or the great serpent, Haber, 450 cubits long, that fills the whole heaven with its vast enveloping folds. The name of this seventh hour is "that which wounds the serpent Haber." In this conflict with the evil power thus portrayed the Sun-God is designated the "Conqueror of the Grave," and is said to make his advance through the influence of Isis, who aids him in repelling the serpent or devil of darkness. In the Gospel, Christ is likewise set forth in the supreme struggle as "Conqueror of the Grave," for "the graves were opened, and many bodies of the saints which slept arose;" and Mary represents Isis, the mother, at the cross. It is said of the great serpent, "There are those on earth who do not drink of the waters of this serpent, Haber," which may be paralleled with the refusal of the Christ to drink of the vinegar mingled with gall.

When the God has overcome the Apophis Serpent, his old nightly, annual, and eternal enemy, he exclaims, "I come! I have made my way! I have come like the sun, through the gate of the one who likes to deceive and destroy, otherwise called the 'viper.' I have made my way! I have bruised the serpent, I have passed."

But the more express representation in the mysteries was that of the annual sun as the Elder Horus, or Atum. As Julius Firmicus says: "In the solemn celebration of the mysteries, all things in order had to be done which the youth either did or suffered in his death."

Diodorus Siculus rightly identified the "whole fable of the underworld," that was dramatised in Greece, as having been copied "from the ceremonies of the Egyptian funerals," and so brought on from Egypt into Greece and Rome. One part of this mystery was the portrayal of the suffering Sun-God in a feminine phase. When the suffering sun was ailing and ill, he became female, such being a primitive mode of expression. Luke describes the Lord in the Garden of Gethsemane as being in a great agony, "and his sweat was, as it were, great drops of blood, falling to the ground." This experience the

Gnostics identified with the suffering of their own hemorrhoidal Sophia, whose passion is the original of that which is celebrated during Passion week, the "week of weeping in Abtu," and which constitutes the fundamental mystery of the Rosy Cross, and the Rose of Silence.

In this agony and bloody sweat the Christ simply fulfils the character of Osiris Tesh-Tesh, the red sun, the Sun-God that suffers his agony and bloody sweat in Smen, whence Gethsmen, or Gethsemane. Tesh means the bleeding, red, gory, separate, cut, and wounded; tesh-tesh is the inert form of the God whose suffering, like that of Adonis, was represented as feminine, which alone reaches a natural origin for the type. He was also called Ans-Ra, or the sun bound up in linen.

So natural were the primitive mysteries!

My attention has just been called to a passage in Lycophron, who lived under Ptolemy Philadelphus between 310 and 246 B.C. In this Heracles is referred to as

"That three-nighted lion, whom of old
Triton's fierce dog with furious jaws devoured,
Within whose bowels, tearing of his liver,
He rolled, burning with heat, though without fire,
His head with drops of sweat bedewed all o'er."

This describes the God suffering his agony and sweat, which is called the "bloody flux" of Osiris. Here the nights are three in number. So the Son of Man was to be three nights as well as three days in the "heart of the earth." In the Gospels this prophecy is *not* fulfilled; but if we include the night of the bloody sweat, we have the necessary three nights, and the Mythos becomes perfect. In this phase the suffering Sun was the Red Sun, whence the typical Red Lion.

As Atum, the red sun is described as setting from the Land of Life in all the colours of crimson, or Pant, the red pool. This clothing of colours is represented as a "gorgeous robe" by Luke; a purple robe by Mark; and a robe of scarlet by Matthew. As he goes down at the Autumn Equinox, he is the crucified. His mother, Nu, or Meri, the heaven, seeing her son, the Lord of Terror, greatest of the terrible, setting from the Land of Life, with his hands drooping, she becomes obscure, and there is great darkness over all the land, as at the crucifixion described by Matthew, in which the passing of the Lord of Terror is rendered by the terrible or "loud cry" of the Synoptic version. The Sun-God causes the dead, or those in the earth, to live as he passes down into the under-world, because, as he entered the earth, the tombs were opened, *i.e.*, figuratively. But it is reproduced literally by Matthew.

The death of Osiris, in the Ritual, is followed by the "Night of the Mystery of the Great Shapes," and it is explained that the night of the mystery of the Great Shapes is when there has been made the embalming of the body of Osiris, "the Good Being, justified for ever." In the chapter on "the night of the laying-out" of the dead body of Osiris, it is said that "Isis rises on the night of the laying-out of the dead body, to lament over her brother Osiris." And again; "The

night of the laying-out" (of the dead Osiris) is mentioned, and again it is described as that on which Isis had risen "to make a wail for her brother."

But this is also the night on which he conquers his enemies, and "receives the birthplace of the Gods." "He tramples on the bandages they make for their burial. He raises his soul, and conceals his body." So the Christ is found to have unwound the linen bandages of burial, and they saw the linen in one place, and the napkin in another. He too conceals his body!

This is closely reproduced, or paralleled, in John's Gospel, where it is Mary Magdalene who rises in the night and comes to the sepulchre, "while it was yet dark," to find the Christ arisen, as the conqueror of death and the grave. In John's version, after the body is embalmed in a hundred pounds weight of spice, consisting of myrrh and aloes, we have the "night of the mystery of the shapes": "For while it was yet dark, Mary Magdalene coming to the sepulchre, and peering in, sees the two angels in white sitting, the one at the head and the other at the feet, where the body had lately lain." And in the chapter of "How a living being is not destroyed in hell, or the hour of life ends not in Hades," there are two youthful Gods—"two youths of light, who prevail as those who see the light," and the vignette shows the deceased walking off. He has risen!

Matthew has only one angel or splendid presence, whose appearance was as lightning, which agrees with Shepi, the Splendid One, who "lights the sarcophagus," as a representative of the divinity, Ra. The risen Christ, who is first seen and recognised by Mary, says to her, "Touch me not, for I am not yet ascended to my Father." The same scene is described by the Gnostics: when Sophia rushes forward to embrace the Christ, who restrains her by exclaiming that he must not be touched.

In the last chapter of the "Preservation of the Body in Hades," there is much mystical matter that looks plainer when written out in John's Gospel. It is said of the regerminated or risen God—"May the Osirian speak to thee?" The Osirian does not know. He (Osiris) knows him. "Let him not grasp him." The Osirified "comes out sound, Immortal is his name." "He has passed along the upper roads" (that is, as a risen spirit).

"He it is who grasps with his hand," and gives the palpable proof of continued personality, as does the Christ, who says, "See my hands and my feet, that it is I myself."

The Sun-God re-arises on the horizon, where he issues forth, "saying to those who belong to his race, Give me your arm." Says the Osirified deceased, "I am made as ye are." "Let him explain it!" At his reappearance the Christ demonstrates that he is made as they are; "See my hands and feet, that it is I myself; handle me and see. And when he had said this he showed them his hands and feet. Then he said to Thomas, Reach hither thy finger, and see my hands, and reach hither thy hand and put it into my side." These descriptions

correspond to that of the cut, wounded, and bleeding Sun-God, who says to his companions, "Give me your arm; I am made as ye are."

In the Gospel of the Hebrews he is made to exclaim, "For I am not a bodiless ghost." But in the original, when the risen one says to his companions, "Give me your arm, I am made as ye are," he speaks as a spirit to spirits. Whereas in the Gospels, the Christ has to demonstrate that he is *not* a spirit, because the scene has been transferred into the earth-life.

The Gnostics truly declared that all the supernatural transactions asserted in the Christian Gospel "were counterparts (or representations) of what took place above." That is, they affirmed the history to be mythical; the celestial allegory made mundane; and they were in the right, as the Egyptian Gospel proves. There are Healers, and Jehoshua Ben-Pandira may have been one. But, because that is possible, we must not allow it to vouch for the impossible! Thus, in the Gospels, the mythical is, and has to be, continually reproduced as miracle. That which naturally pertains to the character of the Sun-God becomes supernatural in appearance when brought down to earth. The Solar God descended into the nether world as the restorer of the bound to liberty, the dead to life. In this region the miracles were wrought, and the transformations took place. The evil spirits and destroying powers were exorcised from the mummies; the halt and the maimed were enabled to get up and go; the dead were raised, a mouth was given to the dumb, and the blind were made to see.

This "reconstitution of the deceased" is transferred to the earth-life, whereupon "the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up" at the coming of the Christ, who performed the miracles. The drama, which the Idiotai mistook for human history, was performed by the Sun-God in another world.

I could keep on all day, and all night, or give a dozen lectures, without exhausting my evidence that the Canonical Gospels are only a later literalised réchauffé of the Egyptian writings; the representations in the Mysteries, and the oral teachings of the Gnostics which passed out of Egypt into Greece and Rome—for there is plenty more proof where this comes from. I can but offer a specimen brick of that which is elsewhere a building set four-square, and sound against every blast that blows.

The Christian dispensation is believed to have been ushered in by the birth of a child, and the portrait of that child in the Roman Catacombs as the child of Mary is the youthful Sun-God in the Mummy Image of the child-king, the Egyptian Karast, or Christ. The alleged facts of our Lord's life as Jesus the Christ, were equally the alleged facts of our Lord's life as the Horus of Egypt, whose very name signifies the Lord.

The Christian legends were first related of Horus the Messiah, the Solar Hero, the greatest hero that ever lived in the mind of man—not

in the flesh—the only hero to whom the miracles were natural, because he was not human.

From beginning to end the history is not human but divine, and the divine is the mythical. From the descent of the Holy Ghost to overshadow Mary, to the ascension of the risen Christ at the end of forty days, according to the drama of the pre-Christian Mysteries, the subject-matter, the characters, occurrences, events, acts, and sayings bear the impress of the mythical mould instead of the stamp of human history. Right through, the ideas which shape the history were pre-extant, and are identifiably pre-Christian; and so we see the strange sight to-day in Europe of 100,000,000 of Pagans masquerading as Christians.

Whether you believe it or not does not matter, the fatal fact remains that every trait and feature which go to make up the Christ as Divinity, and every event or circumstance taken to establish the human personality were pre-extant, and pre-applied to the Egyptian and Gnostic Christ, who never could become flesh. The Jesus Christ with female paps, who is the Alpha and Omega of Revelation, was the IU of Egypt, and the Iao of the Chaldeans. Jesus as the Lamb of God, and Ichthys the Fish, was Egyptian. Jesus as the Coming One; Jesus born of the Virgin Mother, who was overshadowed by the Holy Ghost; Jesus born of two mothers, both of whose names are Mary; Jesus born in the manger—at Christmas, and again at Easter; Jesus saluted by the three kings, or Magi; Jesus of the transfiguration on the Mount; Jesus whose symbol in the Catacombs is the eight-rayed Star—the Star of the East; Jesus as the eternal Child; Jesus as God the Father, re-born as his own Son; Jesus as the Child of twelve years; Jesus as the Anointed One of thirty years; Jesus in his Baptism; Jesus walking on the Waters, or working his Miracles; Jesus as the Caster-out of demons; Jesus as a Substitute, who suffered in a vicarious atonement for sinful men; Jesus whose followers are the two brethren, the four fishers, the seven fishers, the twelve apostles, the seventy (or seventy-two in some texts) whose names were written in Heaven; Jesus who was administered to by seven women; Jesus in his bloody sweat; Jesus betrayed by Judas; Jesus as conqueror of the grave; Jesus the Resurrection and the Life; Jesus before Herod; in the Hades, and in his re-appearance to the women, and to the seven fishers; Jesus who was crucified both on the 14th and 15th of the month Nisan; Jesus who was also crucified in Egypt (as it is written in Revelation); Jesus as judge of the dead, with the sheep on the right hand, and the goats on the left, is Egyptian from first to last, in every phase, from the beginning to the end—

MAKE WHATSOEVER YOU CAN OF JEHOASHUA BEN-PANDIRA.

In some of the ancient Egyptian Temples the Christian iconoclasts, when tired of hacking and hewing at the symbolic figures incised in the chambers of imagery, and defacing the most prominent features

of the monuments, found they could not dig out the hieroglyphics, and took to covering them over with plaster or tempera; and this plaster, intended to hide the meaning and stop the mouth of the stone Word, has served to preserve the ancient writings, as fresh in hue and sharp in outline as when they were first cut and coloured.

In a similar manner the Temple of the ancient religion was invaded, and possession gradually gained by connivance of Roman power; and that enduring fortress, not built, but quarried out of the solid rock, was stuccoed all over the front, and made white awhile with its look of brand-newness, and re-opened under the sign of another name—that of the carnalised Christ. And all the time each nook and corner were darkly alive with the presence and the proofs of the earlier gods, and the pre-Christian origins, even though the hieroglyphics remained unread until the time of Champollion! But stucco is not for lasting wear, it cracks and crumbles; sloughs off and slinks away into its natal insignificance; the rock is the sole true foundation; the rock is the only record in which we can reach reality at last!

Wilkinson, the Egyptologist, has actually said of Osiris on earth:—“Some may be disposed to think that the Egyptians, being aware of the promises of the *real saviour*, had anticipated that event, regarding it as though it had already happened, and introduced that mystery into their religious system!” This is what obstetrists term a *false presentation*; a birth feet-foremost. We are also told by writers on the Catacombs, and the Christian Iconography, that this figure is Osiris, as a type of Christ. This is Pan, Apollo, Aristeus, as a type of Christ. This is Harpocrates, as a type of Christ. This is Mercury, but as a type of Christ; this is the devil (for Sut-Mercury was the devil), as a type of Christ; until long hearing of the facts reversed, perverted and falsified, makes one feel as if under a nightmare which has lasted for eighteen centuries, knowing the Truth to have been buried alive and made dumb all that time; and believing that it has only to get voice and make itself heard to end the lying once for all, and bring down the curtain of oblivion at last upon the most pitiful drama of delusion ever witnessed on the human stage.

And here the worst foes of the truth have ever been, and still are, the rationalisers of the Mythos, such as the Unitarians. They have assumed the human history as the starting point, and accepted the existence of a personal founder of Christianity as the one initial and fundamental fact. They have done their best to humanise the divinity of the Mythos, by discharging the supernatural and miraculous element, in order that the narrative might be accepted as history. Thus they have lost the battle from the beginning, by fighting it on the wrong ground.

The Christ is a popular lay-figure that never lived, and a lay-figure of Pagan origin; a lay-figure that was once the Ram, and afterwards the Fish; a lay-figure that in human form was the portrait and image of a dozen different gods. The imagery of the Catacombs shows that the types there represented are not the ideal figures of the human

reality! They are the sole reality for six or seven centuries after A.D., because they had been so in the centuries long before. There is no man upon the cross in the Catacombs of Rome for seven hundred years! The symbolism, the allegories, the figures, and types, brought on by the Gnostics, remained there just what they had been to the Romans, Greeks, Persians, and Egyptians. Yet, the dummy ideal of Paganism is supposed to have become doubly real as the God who was made flesh, to save mankind from the impossible "fall!" Remember that the primary foundation-stone for a history in the New Testament is dependent upon the Fall of Man being a fact in the Old; whereas it was only a fable, which had its own mythical and unhistorical meaning.

When we try over again that first step once taken in the dark, we find no foothold for us, because there was no stair. The Fall is absolutely non-historical, and, consequently, the first bit of standing-ground for an actual Christ, the redeemer, is missing in the very beginning. Any one who set up, or was set up, for an historical Saviour from a non-historical Fall, could only be an historical impostor. But the Christ of the Gospels is not even that! He is in *no* sense an historical personage. It is impossible to establish the existence of an historical character, even as an impostor. For such an one the two witnesses—Astronomical Mythology and Gnosticism—completely prove an alibi for ever! From the first supposed catastrophe to the final one, the figures of the celestial allegory were ignorantly mistaken for matters of fact, and thus the orthodox Christolator is left at last to climb to heaven with one foot resting on the ground of a fall that is fictitious, and the other foot on the ground of a redemption that must be fallacious. It is a fraud founded on a fable!

Every time the Christian turns to the East to bow his obeisance to the Christ, it is a confession that the cult is Solar, the admission being all the more fatal because it is unconscious. Every picture of the Christ, with the halo of glory, and the accompanying Cross of the Equinox, proffers proof.

The Christian doctrine of a resurrection furnishes evidence, absolutely conclusive, of the Astronomical and Kronian nature of the orignes! This is to occur, as it always did, at the end of a cycle; or at the end of the world! Christian Revelation knows nothing of immortality, except in the form of periodic renewal, dependent on the "Coming One;" and the resurrection of the dead still depends on the day of judgment and the last day, at the end of the world! They have no other world. Their only other world is at the end of this.

Now there are no fools living who would be fools big enough to cross the Atlantic Ocean in a barque so rotten and unseaworthy as this in which they hope to cross the dark River of Death, and, on a pier of cloud, be landed safe in Heaven. The Christian Theology was responsible for substituting faith instead of knowledge; and the European mind is only just beginning to recover from the mental paralysis induced by that doctrine which came to its natural culmination in the Dark Ages.

The Christian religion is responsible for enthroning the cross of death in heaven, with a deity on it, doing public penance for a private failure in the commencement of creation. It has taught men to believe that the vilest spirit may be washed white, in the atoning blood of the purest, offered up as a bribe to an avenging God. It has divinized a figure of helpless human suffering, and a face of pitiful pain; as if there were naught but a great heartache at the core of all things; or the vast Infinite were but a veiled and sad-eyed sorrow that brings visibly to birth in the miseries of human life. But "in the old Pagan world men deified the beautiful, the glad;" as they will again, upon a loftier pedestal, when the fable of this fictitious fall of man, and false redemption by the cloud-begotten God, has passed away like a phantasm of the night, and men awake to learn that they are here to wage ceaseless war upon sordid suffering, remediable wrong, and preventable pain; here to put an end to them, not to apotheosize an effigy of Sorrow to be adored as a type of the Eternal. For the most beneficent is the most beautiful; the happiest are the healthiest; the most God-like is most glad. The Christian Cult has fanatically fought for its false theory, and waged incessant warfare against Nature and Evolution—Nature's intention made somewhat visible—and against some of the noblest instincts, during eighteen centuries. Seas of human blood have been spilt to keep the barque of Peter afloat. Earth has been honeycombed with the graves of the martyrs of Freethought. Heaven has been filled with a horror of great darkness in the name of God.

Eighteen centuries are a long while in the life-time of a lie, but a brief span in the eternity of Truth. The Fiction is sure to be found out, and the Lie will fall at last! At last!! At last!!!

No matter though it towers to the sky,
 And darkens earth, you cannot make the lie
 Immortal; though stupendously enshrined
 By art in every perfect mould of mind:
 Angelo, Rafael, Milton, Handel, all
 Its pillars, cannot stay it from the fall.

The Pyramid of Imposture reared by Rome,
 All of cement, for an eternal home,
 Must crumble back to earth, and every gust
 Shall revel in the desert of its dust;
 And when the prison of the Immortal, Mind,
 Hath fallen to set free the bound and blind,
 No more shall life be one long dread of death;
 Humanity shall breathe with ampler breath,
 Expand in spirit, and in stature rise,
 To match its birthplace of the earth and skies.

GERALD MASSEY AS AN EVOLUTIONIST.

THE NATURAL GENESIS. By GERALD MASSEY. 2 vols. imp. octavo, pp. 552, 555. London: WILLIAMS AND NORGATE. Price, 25s.

This is the second part of a voluminous work undertaken by Mr. Massey for the purpose of establishing a theory which certainly should have sober examination. He holds that the origins of the "myths and mysteries, types and symbols, religions and languages," are to be found in Africa alone, and that Egypt is the "mouth-piece." Proceeding on the evolutionary hypothesis he seeks to demonstrate, to quote his own words, "the Kamite origin of the pre-Aryan matter extant in language and mythology found in the British Isles—the origin of the Hebrew and Christian theology in the mythology of Egypt,—the unity of origin for all mythology, and the Kamite origin of that unity,—the common origin of the mythical Genitrix and her brood of seven elementary forces, found in Egypt, Akkad, India, Britain and New Zealand, who became kronotypes in their secondary and spirits or gods in their final psychotheistic phase,—the Egyptian genesis of the chief celestial signs, zodiacal and extra-zodiacal,—the origin of all mythology in the Kamite typology,—the origin of typology in gesture signs,—and the origin of language in African onomatopœia."

It is clear that if on the one hand this is a sufficiently audacious and ambitious conception, on the other hand it is a perfectly legitimate enterprise, and one the implications of which may be most important. The author deliberately undertakes to prove all Christendom the dupes of sweeping and long-sustained delusions. He challenges scientists, theologians, philologists, anthropologists, sociologists. But he proceeds upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions. The volumes represent an immense amount of labour and research. Mr. Massey has evidently sought conscientiously to exhaust the field in regard to justification for his views. The abundance of his evidence, indeed, will have the effect of delaying the comprehension of his purpose, inasmuch as the ordinary reader will soon become lost in the mass of detail, and, bewildered by this accumulation of minute proofs, will fail to perceive the tendency, the sequence, and the significance of the argument. To the non-evolutionist the work will probably appear either unintelligible or wantonly wicked, since it involves, among other results, the relegation of the whole system of Christianity to the realm of mythology, the very historical existence of its Founder (as portrayed in our Canonical Gospels) being denied, and the not altogether novel theory of the sun-myth being put forward as the origin of the alleged delusion upon which the religion was based. Necessarily, however, this conclusion is only reached after a long and elaborate study of the typology and primitive language of early mankind. In these researches it must be conceded that the author has sifted the best authorities; that he shows familiarity with a wide range of scholarship; that he has not undertaken to thrust upon the world an altogether crude theory, by straining,

distorting or mutilating the evidence used on its behalf. In fact he has succeeded in bringing together a great number of illustrations whose peculiarity is that they appear quite naturally, and because of inherent accord, to fortify his conclusions. The worst that can be said of any controversial work is that the theory was first invented, and that the facts have been selected to fit the theory. Such a description ought to be fatal to any work of the kind, if true. But Mr. Massey is not open to that accusation, so far as we can perceive. He has questioned facts to find out what they meant, and he has endeavoured to put that meaning, as it appeared to him, plainly before his readers. And certainly some of his suggestions are well calculated to approve themselves to intelligent minds. The old notion that primitive man began with monotheism and gradually declined into polytheism, is now exploded. But there still survives a tendency to believe that primitive man was a good deal of a philosopher, capable of somewhat subtle reasoning upon physical phenomena, and possessing an imagination potent enough to create for himself a complete mythology. Upon this subject Mr. Massey argues forcibly. He says: "The world of sense was not a world of symbol to the primitive or primeval man. He did not begin as a Platonist. He was not the realiser of abstractions, a personifier of ideas, a perceiver of the Infinite. In our gropings after the beginnings we shall find the roots of religious doctrines and dogmas with the common earth, or *dirt* even, still clinging to them, and showing the ground in which they grew."

He deals boldly with the theory that the ancient mysteries concealed subtle and mystic teachings and occult secrets. That theory has of late been revived by some who desire to find new support for belief in a modern adaptation of those mysteries. Mr. Massey, however, does not hesitate to express the opinion that the reason why the mysteries were so carefully concealed from the masses in later times was "the simple physical nature of the beginnings out of which the more abstract ideas had been gradually evolved." He holds, in fact, that the Gnosis, the Kabalah, the esoteric evidence of all the so-called mysteries, owe their origin to very simple and transparent physical allegories. That, as he puts it, "the knowledge was concealed because of its primitiveness, and not on account of its profundity." Certainly some of the partial explanations which have come down to us of the mysteries of Eleusis, seem to bear out this theory. The extent to which symbolism has been employed, the natural progress made by it from its beginnings in the crudity of gesture language to its tyrannical sovereignty over partially civilized minds during long periods of time, is exhibited in a suggestive way, and with the usual wealth of illustration. Indeed, so far as the argument is concerned, Mr. Massey would, in our judgment, have done better had he curtailed the illustrative portion of his book considerably; and even now he may find it worth while to popularise the work by making a condensed revision of it, in which only a bare sufficiency of evidence need be given, so as not to interrupt the free and steady progress of the argument.

Patience and determination are required for the perusal of such voluminous works, and the author evidently does not expect that his book will achieve a large circulation. If, however, it is read by the small minority of thinkers who, after all, give tone and tendency to the intellectual progress of the age, his aim will have been attained; and this limited range the work assuredly deserves. For it is an honest, intelligent, painstaking effort to apply the evolutionary principle to the beginnings of things, and to get at the real meaning of many mysteries by ascertaining how the beliefs which men have held have grown naturally. No doubt modern ethnology is very useful in this connection, for there is no lack of examples of savage, barbarous, half-civilised, and peoples of arrested development, to investigate. By the psychological growth of the modern savage we can tell with almost certainty what was the psychological growth of our

ancestors, and of the ancestors of those ancient peoples the evidences of whose high culture have been preserved so wonderfully in the Nile Valley. And inquiries from the beginnings are becoming recognised as the only profitable ones. The school of which Mr Herbert Spencer is the acknowledged chief and guide has proceeded mainly upon this method, though it has not always been true to itself, because perhaps it could not at once liberate itself from the influence of inherited and instilled fallacies. Mr. Massey has gone further in this research than any of his predecessors. He is justly entitled to claim, as he does in his preface, that his book is written "by an Evolutionist for Evolutionists." Unhampered by educational bias of any kind, he was enabled to start from a more advanced point than any who preceded him, and as a result he has produced a work which must be characterised as the boldest and most uncompromising outcome of the evolutionary principle, carried out with an intrepid determination to arrive at the truth concerning all the subjects of the inquiry. The volumes are well printed, and are furnished with an index, which, however, might well be enlarged for the better convenience of those to whom the work is likely to become one of reference.—*New York Tribune.*

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