

THE DOCTRINE OF THE MITHRAIC MYSTERIES.¹

BY PROFESSOR FRANZ CUMONT.

FOR more than three centuries Mithraism was practiced in the remotest provinces of the Roman Empire and under the most diverse conditions. It is not to be supposed for a moment that during this long period its sacred traditions remained unchanged or that the philosophies which swayed one after another the minds of antiquity, or for that matter the political and social situation in the empire, did not exercise upon them some influence. But undoubted though it be that the Persian Mysteries underwent some modification in the Occident, the inadequacy of the data at our disposal prevents us from following this evolution in its various phases and from distinctly defining the local differences which it may have presented. All that we can do is to sketch in large outlines the character of the doctrines which were taught by it, indicating the additions and revisions which they apparently underwent. Besides, the alterations which it suffered were superficial. The identity of the images and hieratical formulas of the most remote periods and places, proves that before the time of its introduction into the Latin countries reformed Mazdaism had already consolidated its theology. Contrary to the ancient Greco-Roman paganism, which was an assemblage of practices and beliefs without logical bond, Mithraism had a genuine theology, a dogmatic system, which borrowed from science its fundamental principles.

The belief appears to prevail generally that Mithra was the only Iranian god that was introduced into the Occident, and that everything in his religion that does not relate directly to him was adventitious and recent. This is a gratuitous and erroneous supposition. Mithra was accompanied in his migrations by a large representa-

¹ Extracted by the author from his *Textes et Monuments figurés relatifs aux Mystères de Mithra* (Brussels: H. Lamertin). Translated by T. J. McCormack.

The Doctrine Of The Mithraic Mysteries

William Rounseville Alger



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